

# ***THE EGYPTIAN BOOK OF THE DEAD***



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THE EGYPTIAN BOOK OF THE DEAD  
DOCUMENTS IN  
THE ORIENTAL INSTITUTE MUSEUM  
AT THE UNIVERSITY OF CHICAGO

*Edited by*  
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## PREFACE

PAPYRUS Ryerson (OIM 9787; R) and Papyrus Milbank (OIM 10486; M) were acquired in 1919 by the first field expedition of the Oriental Institute. By them the writer, then secretary of the Institute and of the Oriental Museum at the University of Chicago, was first incited to study the Egyptian Book of the Dead. When funds were later provided by an originally anonymous donor, Miss Minna Roman, for publication of M, Professor James Henry Breasted, founder and first director of the Institute, invited the writer to edit it. At that time (July 1928), however, the papyrus had not yet been unrolled; it still needed to be "cut into pieces and mounted," as the Director's letter stated. Those procedures were duly carried out by the expert preparator Hugo Ibscher, of the State Museums in Berlin.

Though M's beginning was normal, the rest of the manuscript proved to be quite confused. To identify its passages or determine their original intent years of comparative study of the Book of the Dead and its predecessors followed, done at such times as arrangements with the Director permitted. By 1932 it was clear that publication of M with at least R, a reasonably normal document throughout, would be advisable. But the gift for publication of M alone as a memorial to its donor, Mrs. Elizabeth Milbank Anderson, stood in the way. When this gift was ultimately withdrawn, a work of wider scope could be envisioned. The writer's first published comment on M's peculiarities appeared in 1933. Meantime photographic reproductions of M and R had been planned on the basis of using many folded plates, the better to unify their subject matter. But both expense and convenience have since dictated almost exclusive use of single plates.

To interpret the Book of the Dead its predecessors, as suggested above, namely the Coffin Texts and the still earlier Pyramid Texts, must likewise be consulted. Kurt Sethe had begun in 1908 his meticulous edition of all the then known Pyramid Texts, discovered and first published by Sir Gaston Maspero. Sethe's translation of and commentary on a portion of these appeared posthumously in 1935 and following years. Meantime, in 1928-36, came Gustave Jéquier's volumes presenting his later finds. The Oriental Institute itself began in 1922, with the co-operation of Sir Alan Gardiner and Pierre Lacau, a project to copy and correlate the whole known mass of Coffin Texts. Though that work is still unfinished, six volumes edited by Adriaan de Buck, containing 787 spells, are now in print. Previous to publication, photographs and hand copies of individual coffins etc. were available. So the writer's studies have been blessed with abundant background material.

For the Book of the Dead as such the mass of Empire texts published rather sketchily by Édouard Naville in 1886 forms a foundation. Other important documents of both the Empire and later periods have been published by Naville himself, by Sir E. A. Wallis Budge and A. W. Shorter of the British Museum, by Henri Gauthier, V. S. Golenishchev, Georges Legrain, Maspero, and others in Cairo Museum "Catalogue" volumes, etc. The writer owes thanks not only to the editors of such printed works but also, for use of photographs or hand copies of some unpublished documents, to various colleagues. These include Dows Dunham, Bernard V. Bothmer, and W. Stevenson Smith, of the Museum of Fine Arts (Boston); William C. Hayes, of the Metropolitan Museum of Art (New York); Harold H. Nelson and Siegfried Schott, formerly of the Institute's

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own Epigraphic Survey Expedition to Egypt; and Captain R. B. Haselden, once of Pasadena, California. Memoranda of various sorts have come from A. de Buck and J. Sainte Fare Garnot.

Apart from indebtedness to the above named and others for Egyptological materials and data, this book could not have come into being without co-operation at home and in the Institute's administrative offices. It is dedicated to the memory of the wife who so sympathetically watched its progress. In her case, as with several of those whose helpfulness through publications or in person has just been acknowledged, this preface is a too belated tribute. To the successive directors of the Oriental Institute—James Henry Breasted, John A. Wilson, Thorkild Jacobsen, and Carl H. Kraeling—is due much gratitude for intervals of freedom from editorial duties while Mrs. Elizabeth B. Hauser, the writer's assistant, later his associate, and now his successor as editorial secretary, carried on the editorial work. To her he is also indebted for careful editing of his manuscript and for seeing it through the press.

Dr. Watson Boyes and Miss Jessie Abbott, of the Institute's Museum, made both original objects and photographs available for study and provided the photographs for the plates. Mr. Richard C. Haines, field architect of the Institute, took time from his crowded schedule to insert line, column, and spell numbers on the plates. Miss Johanne Vindenas, of the Oriental Institute Library, spared no effort in bibliographical matters and in mailing books to the writer after his retirement from Chicago.

BRADENTON, FLORIDA  
11 NOVEMBER 1957

T. GEORGE ALLEN

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## ABBREVIATIONS

The abbreviations used for non-OIM documents cited are listed separately on pages xviii-xxxiii.

A	OIM 18039.
<i>AEB</i>	Annual Egyptological bibliography . . . . Leiden, 1948—.
<i>AEO</i>	Gardiner, Sir Alan. Ancient Egyptian onomastica. London, 1947. 3 v.
AIC	Chicago. Art Institute.
<i>AJSL</i>	American journal of Semitic languages and literatures . . . . Chicago etc., 1884-1941. 58 v.
<i>Ani</i>	Budge, E. A. Wallis. The papyrus of Ani. A reproduction in facsimile, ed., with hieroglyphic transcript, translation, and introduction . . . . New York and London, 1913. 3 v.
<i>ASAE</i>	Egypt. <i>Service des antiquités</i> . Annales . . . Le Caire, 1900—.
B	Berlin. Staatliche Museen. [Inventory numbers follow the abbreviation.]
BD	Book of the Dead.
<i>BIFAO</i>	Cairo. Institut français d'archéologie orientale. Bulletin . . . Le Caire, 1901—.
BM	British Museum, London.
<i>BM Cat.</i>	Same. Catalogue of Egyptian religious papyri in the British Museum. Copies of the book <i>pr(t)-m-hrw</i> from the XVIIIth to the XXIIInd dynasty . . . . By A. W. Shorter . . . . London, 1938—.
BSAE	British School of Archaeology in Egypt and Egyptian Research Account. Publications. London, 1896—.
Budge, <i>Text</i> (1910)	Budge, E. A. Wallis. . . . The chapters of coming forth by day or the Theban recension of the Book of the Dead. The Egyptian hieroglyphic text edited from numerous papyri . . . . London, 1910. 3 v. "Books on Egypt and Chaldaea" XXVIII-XXX.
Budge, <i>Tr.</i> (1909)	Same. . . . The Book of the Dead. An English translation of the chapters, hymns, etc., of the Theban recension, with introduction, notes, etc. . . . 2d ed. rev. and enl.; London, 1909. 3 v. "Books on Egypt and Chaldaea" VI-VIII. [Contents of 3d and 4th impressions (London, 1928 and 1949 respectively, 3 v. in 1) are unchanged.]
C	Cairo. Musée des antiquités égyptiennes. [Catalogue numbers follow the abbreviation.]
Cairo "Cat."	Same. Catalogue général . . . Le Caire etc., 1901—.
Capart, "Pap."	Capart, Jean. Un papyrus du Livre des Morts aux Musées royaux d'art et d'histoire. Académie royale . . . de Belgique, Classe des lettres et des sciences morales et politiques, <i>Bulletin</i> XX (1934) 243-51.
Champ. <i>Notices</i>	Champollion, Jean François. Monuments de l'Égypte et de la Nubie. Notices descriptives . . . Paris, 1844-89. 2 v.

# ABBREVIATIONS

CJ	Cairo. Musée des antiquités égyptiennes. [Journal d'entrée numbers follow the abbreviation.]
CT	Coffin Texts. [ <i>ECT</i> spell numbers follow the abbreviation.]
Daressy, <i>Cercueils</i>	Cairo. Musée des antiquités égyptiennes. Catalogue général ... Nos. 61001-44. Cercueils des cachettes royales, par M. Georges Daressy. Le Caire, 1909. Cairo "Cat." L.
<i>Descr. de l'Ég., Antiq.</i>	France. <i>Commission des monuments d'Égypte</i> . Description de l'Égypte ... Antiquités. Planches. Paris, 1809-22. 5 v.
Devéria, <i>Cat.</i>	Paris. Musée national du Louvre. Catalogue des manuscrits égyptiens ... par feu Théodule Devéria ... Paris, 1874; reprinted in 1881.
<i>ECT</i>	Buck, Adriaan de. The Egyptian Coffin Texts. Texts of Spells 1-787. Chicago, 1935-56. 6 v. "OIP" XXXIV, XLIX, LXIV, LXVII, LXXXIII, and LXXXI. [More to follow.]
EEF	Egypt Exploration Fund (now Society), <i>London</i> .
Empire	Egyptian Empire period (often called "New Kingdom").
"Fouilles"	Cairo. Institut français d'archéologie orientale. Fouilles ... Rapports préliminaires. Le Caire, 1924—.
Gard.	Gardiner, Sir Alan. Egyptian grammar, being an introduction to the study of hieroglyphs. 2d ed., fully revised. London, 1950.
Gauthier, <i>Cercueils</i>	Cairo. Musée des antiquités égyptiennes. Catalogue général ... Nos. 41042-72. Cercueils anthropoïdes des prêtres de Montou, par M. Henri Gauthier. Le Caire, 1913. Cairo "Cat." LXII and LXV.
<i>Greenfield</i>	British Museum. The Greenfield papyrus in the British Museum. The funerary papyrus of Princess Nesitanebtashru ... reproduced in collotype facsimile, with introduction and description by E. A. Wallis Budge ... London, 1912.
<i>Hunefer etc.</i>	British Museum. The Book of the Dead. Facsimiles of the papyri of Hunefer, Anhai, Kerasher and Netchemet with supplementary text [in hieroglyphic type] from the papyrus of Nu, with transcripts, translations, etc. by E. A. Wallis Budge ... London, 1899.
<i>Iouiya</i>	Naviile, Édouard. ... The funeral papyrus of Iouiya... London, 1908.
<i>JEA</i>	Journal of Egyptian archaeology. London, 1914—.
<i>JNES</i>	Journal of Near Eastern studies ... Chicago, 1942—.
L	Paris. Musée national du Louvre. [Inventory numbers follow the abbreviation.]
Lacau, <i>Sarc.</i>	Cairo. Musée des antiquités égyptiennes. Catalogue général ... Nos. 28001-126. Sarcophages antérieurs au Nouvel Empire, par M. Pierre Lacau. Le Caire, 1903-6. Cairo "Cat." XI, XIV, XXVII, and XXXIII.
Lange und Schäfer	Same. Nos. 20001-780. Grab- und Denksteine des mittleren Reichs, von H. O. Lange und H. Schäfer. Berlin, 1902, 1908, 1925, 1902. Cairo "Cat." V, XXXVI, LXXXVIII, and VII.
<i>LD</i>	Lepsius, Richard. Denkmäler aus Aegypten und Aethiopien ... Berlin, 1849-56; Leipzig, 1897-1913. 19 v.
Leyden, <i>Descr.</i>	Leyden. Rijksmuseum van oudheden. Description raisonnée des monumens égyptiens ... par le Dr. C. Leemans ... Leide, 1840.
Leyden, <i>Mon.</i>	Same. Monumens égyptiens du Musée d'antiquités des Pays-Bas à Leide ... pub. ... par le Dr. Conradus Leemans ... Leide, 1839-94? 3 parts.
M	Papyrus Milbank (OIM 10486).

# ABBREVIATIONS

M.	Mother's name (including all titles and epithets).
Mar. Cat. d'Abydos	Mariette, Auguste. Catalogue général des monuments d'Abydos ... Paris, 1880.
Mar. Pap.	Cairo. Musée des antiquités égyptiennes. Les papyrus égyptiens du Musée de Boulaq publiés en facsimile sous les auspices de S. A. Ismaïl-Pacha, khédive d'Égypte, par Auguste Mariette-Bey. Paris, 1871-76. 3 v.
Masp. Sarc.	Same. Catalogue général ... Nos. 29301-23. Sarcophages des époques persane et ptolémaïque, par M. Gaston Maspero. Le Caire, 1908-39. Cairo "Cat." XLI, LXXII, and ? [Last volume (Nos. 29307-23) is "par G. Maspero et H. Gauthier, avec la collaboration d'Abbas Bayoumi."]
"MEES"	Egypt Exploration Society, London. Memoirs ... London, 1885—.
"MEES" XXII	Petrie, W. M. Flinders. Abydos. Part I. 1902. London, 1902.
"MEES" XXIII	Randall-MacIver, D., and Mace, A. C. El Amrah and Abydos 1899-1901. London, 1902.
"MEES" XXXIX	Frankfort, Henri. The cenotaph of Seti I at Abydos. London, 1933. 2 v.
MFA	Boston. Museum of Fine Arts.
"MIFAO"	Cairo. Institut français d'archéologie orientale. Mémoires ... Le Caire, 1902—.
"MIFAO" VI	Gautier, J. E. Mémoire sur les fouilles de Licht, par MM. J.-E. Gautier et G. Jéquier. Le Caire, 1902.
MK	Egyptian Middle Kingdom period.
MMA	New York. Metropolitan Museum of Art.
"MMAFC"	France. Mission archéologique française au Caire. Mémoires ... Paris, 1884—.
Moret, Sarc.	Cairo. Musée des antiquités égyptiennes. Catalogue général ... Nos. 41001-41. Sarcophages de l'époque bubastite à l'époque saïte, par M. Alexandre Moret. Le Caire, 1913. Cairo "Cat." LXI and LXX.
N.	Name of deceased (including in translation all titles and epithets except "Osiris").
Nav.	Naville, Édouard. Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie. Aus verschiedenen Urkunden zusammengestellt und hrsg. ... Berlin, 1886. 3 v. [Einleitung and I-II.]
Neb-qed	Devéria, Théodule. Le papyrus de Neb-qed (exemplaire hiéroglyphique du Livre des Morts) reproduit, décrit et précédé d'une introduction mythologique par Théodule Devéria, avec la traduction du texte par Paul Pierret ... Paris, 1872.
NG	Erman, Adolf. Neuägyptische Grammatik. 2. Aufl.; Leipzig, 1933.
OI	Chicago. University. Oriental Institute.
"OIC"	Same. Oriental Institute communications. Chicago, 1922—.
OIM	Same. Museum.
"OIP"	Same. Oriental Institute publications. Chicago, 1924—.
OK	Egyptian Old Kingdom period.
Pap. XXI <sup>e</sup> dyn.	Naville, Édouard. Papyrus funéraires de la XXI <sup>e</sup> dynastie ... Paris, 1912-14. 2 v. I. Le papyrus hiéroglyphique de Kamara et le papyrus hiératique de Nesikhonsou au Musée du Caire ... II. Le papyrus hiératique de Katseshni au Musée du Caire ...

# ABBREVIATIONS

P-M	Porter, Bertha. Topographical bibliography of ancient Egyptian hieroglyphic texts, reliefs, and paintings . . . by Bertha Porter and Rosalind L. B. Moss . . . Oxford, 1927—.
"PMMA Tytus Series"	New York. Metropolitan Museum of Art. Egyptian Expedition. Publications. Robb de Peyster Tytus memorial series. New York, 1917-27. 5 v.
"PMMA Tytus Series" I Pyr.	Davies, Norman de Garis. The tomb of Nakht at Thebes. New York, 1917. Sethe, Kurt. Die altaegyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums neu hrsg. und erläutert . . . Leipzig, 1908-22. 4 v. [Section numbers (not spell numbers) follow the abbreviation.]
Pyr. tr. Sethe	Same. Übersetzung und Kommentar zu den altägyptischen Pyramidentexten. Glückstadt und Hamburg, 1935-39. 4 v. [Unfinished.]
R	Papyrus Ryerson (OIM 9787).
Ranko I	Ranko, Hermann. Die ägyptischen Personennamen. I. Verzeichnis der Namen. Glückstadt, 1935.
Rec. Champ.	Recueil d'études égyptologiques dédiées à la mémoire de J.-F. Champollion . . . Paris, 1922.
RT	Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes . . . Paris, 1870-1923. 40 v.
"SAOC"	Chicago. University. Oriental Institute. Studies in ancient oriental civilization. Chicago, 1931—.
"SAOC" No. 27	Allen, Thomas George. Occurrences of Pyramid Texts with cross indexes of these and other Egyptian mortuary texts. Chicago, 1950.
Sch.	Schiaparelli, Ernesto. Il libro dei funerali degli antichi Egiziani. . . . Tavole. Parigi, 1881.
Sch. I-II	Same. Il libro dei funerali degli antichi Egiziani. R. Accademia dei Lincei, Rome, Classe di scienze morali, storiche e filologiche, <i>Atti</i> , ser. 3, VIII (1882/83) 1-166, and ser. 4, VII (1890).
Sedment I-II	Petrie, W. M. Flinders. Sedment I and II, by Sir Flinders Petrie . . . and Guy Brunton . . . London, 1924. BSAE XXXIV-XXXV.
TB	Tomb in Biban al-Muluk at Thebes.
TT	Private tomb at Thebes.
"TTS"	The Theban Tombs series, ed. by Norman de Garis Davies and Alan H. Gardiner. London, 1915-33. 5 v.
"TTS" I	Davies, Nina de Garis. The tomb of Amenemhêt (No. 82) copied in line and colour by Nina de Garis Davies and with explanatory text by Alan H. Gardiner. London, 1915.
"Urk."	Urkunden des aegyptischen Altertums . . . hrsg. von Georg Steindorff. Leipzig, 1903—.
"Urk." V	Grapow, Hermann. Religiöse Urkunden. Leipzig, 1915—.
Vat.	Vatican.
Wb.	Erman, Adolf. Wörterbuch der aegyptischen Sprache, im Auftrage der deutschen Akademien hrsg. von Adolf Erman und Hermann Grapow. Leipzig, 1926-50. 6 v.
	Same. Die Belegstellen. 1. Bd. Berlin, 1955. 2. Bd. Leipzig, 1937-40. 3.-5. Bd. Berlin und Leipzig, 1951-53.
ZAS	Zeitschrift für ägyptische Sprache und Altertumskunde . . . Leipzig, 1863-1943; Berlin, 1954—.



## SYMBOLS

[ ]	lost	=	equal to
[ ] or ?	uncertain	<	developed out of
{ }	superfluous	>	developed into
( )	supplied or comment	.	precedes suffixes
< >	emended	-	separates words within compounds
...	omitted by editor	†	<i>m<sup>te</sup> p<sup>rio</sup></i> , equivalent to "deceased"

## NON-OIM DOCUMENTS CITED

In the beneficiary column the abbreviations "br.," "d.," "h.," "m.," and "s." stand for "brother," "daughter," "husband," "mother," and "son (of)" respectively. References to each document are chronologically arranged, with any unpublished material which was available to the editor listed last. The references are not necessarily exhaustive. The contributions of each reference, if of various sorts, are mentioned roughly in order of usefulness.

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
Aa	hieroglyphic ms.	papyrus	<i>Nb.sny</i> , s. <i>Tn<sup>n</sup>n'</i> and <i>Mwt-rst<sup>i</sup></i>	Memphis
Ab	same	"	unnamed	Thebes
Ac	"	"	"	
Ae	"	"	<i>'Imn-nb</i> , s. <i>'In-(i)t.f</i> and <i>T'ti</i>	Thebes
Af	"	"	<i>Mwt-h<sup>t</sup>pt(i)</i> , <i>Sm'(y)t n(i)</i> <i>'Imn</i>	Thebes ?
Ag	"	"	<i>H(r)w-n/r</i> , h. <i>Nš</i>	Thebes
Ai	"	"	<i>'I'h-msw</i>	

NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
Aa	18th dynasty	BM 9900 (Pap. Burton)	S. Birch in <i>ZAS</i> VI (1868) 52-54: type, translation (BD 166); Birch in <i>ZAS</i> VIII (1870) 20, 74, 76, 78-80: variants; E. Naville in <i>ZAS</i> XI (1873) 25-34, 81-96: autograph, translation (BD 172); P. Pierret in "Études égyptologiques" I (1873) 84 f., 89-95: autograph, translation (BD 151 <i>a ter</i> , 180); Naville in <i>ZAS</i> XIII (1875) 89-91: autograph, translation (BD 173); BM, <i>Photographs of the Papyrus of Nebsemi</i> (1876); A. Massy, <i>Le papyrus de Nebsemi</i> (1885): translation; Nav.: facsimile and/or autograph (omits BD 180); Budge, <i>Tr.</i> (1909): translation (many spells), photograph (BD 134 beginning); Budge, <i>Text</i> (1910): type (many spells); BM <i>Cat.</i> : type (BD 13, 17), photograph (BD 105, 30B beginning), bibliography
Ab	same	BM 9913 (Salt 118)	Nav.: facsimile and/or autograph
Ac	18th dynasty?	BM 9905	Birch in <i>ZAS</i> VIII (1870) 21: variant (in BD 82); Nav.: facsimile (some vignettes only), autograph (variants)
Ae	early 18th dynasty	BM 9964	Birch in <i>ZAS</i> VII (1869) 115f., 133f., VIII (1870) 131f., IX (1871) 51: variants; Nav.: facsimile and/or autograph
Af	20th dynasty?	BM 10010 (Pap. Murray)	Nav.: facsimile and/or autograph; Budge, <i>Text</i> (1910): type
Ag	19th dynasty: Seti I	BM 9901 (Pap. Clot Bey)	Nav.: facsimile and/or autograph; <i>Hunefer etc.</i> : facsimile
Ai	18th dynasty	Liverpool Pap. Mayer <i>C-G</i> and <i>K</i> plus BM 9933	C. W. Goodwin in <i>ZAS</i> XI (1873) 15f.: variants; Nav.: facsimile (vignettes of BD 56 and 117-18), autograph (variants)

NON-OIM DOCUMENTS CITED

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
Ax	hieroglyphic ms.	papyrus	<i>B'ksw</i> <sup>pl</sup> , <i>w'b n 'Imn-htp</i>	Thebes
B 2 Be	coffin bottom	wood	<i>Ht-'nh</i> , usurped by <i>'Ih'-nh</i>	al-Barsha
B 1 Bo	outer coffin	"	<i>Dhwt-y-nht</i>	"
B 2 Bo	inner coffin	"	same	"
B 1 C	outer coffin	"	<i>Zp.t, imy-r' mš'</i> <sup>pl</sup>	"
B 3 C	inner coffin	"	<i>Z't-Hd-htp</i>	"
B 4 C	outer coffin	"	same	"
B 5 C	inner coffin <sup>2</sup>	"	<i>Dhwt-y-htp, zš'-n(y)-swt</i>	"
B 6 C	coffin	"	<i>'Ih'-nh</i> , usurped by <i>K'y</i> , usurped by <i>Dhwt-y-nht</i> (fem.)	"
B 12 C	inner coffin	"	<i>'Ih', [nl(y) m srt]</i>	al-Barsha
B 1 L	same	"	<i>Gw' šrt, wr z(w)n(w)</i> <sup>pl</sup>	"
B 3 L	"	"	<i>Sn</i> <sup>3</sup>	"
B 2 P	"	"	<i>Zp.t, imy-r' pr</i>	"
B pap. 3031	hieratic ms.	papyrus	<i>P'-šb(w){t}</i> <sup>pl</sup> . <i>Mwt-whh{t}</i> , d. <i>T'-šd(t). Hnsw</i>	Thebes
Ba	hieroglyphic ms.	"	<i>Nht-'Imn, zš(-ny)-sw(t)</i>	Thebes?
Bek.	tomb	limestone	<i>B'k-n-rn.t, (i)r(y)-p'(t)</i> <i>h'(ty)·' imy-r' nwt t'(ty)</i>	Saqqarah
BH 1 Br	coffin	wood	<i>M', s. Snn</i> (m.)	Bani Hasan

<sup>1</sup> Cf. *b'gsw*, "dagger."

<sup>2</sup> Lid missing.

<sup>3</sup> With title *wr z(w)n(w)*<sup>pl</sup> according to his outer coffin, B 4 L (BM 30841).



NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
Ax	18th dynasty	collection of Mrs. Dent, Sudely Castle, Eng. (Pap. Brocklehurst II)	Nav.: facsimile (some variants), autograph (variants)
B 2 Be	MK	B 20360	CT ms.
B 1 Bo	"	MFA 20.1822-27	OIM photographs 12089, 25366-75; CT ms.
B 2 Bo	"	MFA 21.962-63	OIM photographs 25350-65; CT ms.
B 1 C	12th dynasty	C 28083	G. Daressy in <i>ASAE</i> I (1900) 39: description; Lacau, <i>Sarc.</i> : photographs, type, references, diagram; OIM photographs 10338:1-50; CT ms.
B 3 C	same	C 28085	Daressy in <i>ASAE</i> I 20f.: description; Lacau, <i>Sarc.</i> : references, photographs, type, diagram; OIM photographs 10341:1-31; CT ms.
B 4 C	"	C 28086	Daressy in <i>ASAE</i> I 20f.: description; Lacau, <i>Sarc.</i> : references; OIM photographs 10342:1-25; CT ms.
B 5 C	MK	CJ 37565	OIM photographs 10359:1-30; CT ms.
B 6 C	12th dynasty	C 28094	A. Kamal in <i>ASAE</i> II (1901) 35f.: description; Lacau, <i>Sarc.</i> : references, photograph; OIM photographs 10360:1-45; CT ms.
B 12 C	same	C 28089	Lacau, <i>Sarc.</i> : references, type, photographs, diagram; OIM photographs 10374:1-29; CT ms.
B 1 L	11th-12th dynasty	BM 30840	BM, <i>A Guide to the First, Second and Third Egyptian Rooms</i> (1924) p. 45, Pl. II: photograph; BM, <i>A Handbook to the Egyptian Mummies and Coffins</i> (1938) p. 29, Pl. IX: photograph; OIM photographs 20212-54; CT ms.
B 3 L	same	BM 30842	BM, <i>A Guide to the First, Second and Third Egyptian Rooms</i> , p. 44: description; BM, <i>A Handbook to the Egyptian Mummies and Coffins</i> , p. 29: description; OIM photographs 26034-56; CT ms.
B 2 P	12th dynasty	Louvre	G. Daressy in <i>ASAE</i> I (1900) 26: mention; CT ms.
B pap. 3031	21st dynasty	B pap. 3031	Berlin, Staatliche Museen, <i>Hieratische Papyrus</i> II (1905) Pls. 48-53: facsimile
Ba	19th dynasty	B pap. 3002	Nav.: facsimile and/or autograph; L. Borchardt in <i>ZAS</i> XXVII (1889) 119-22: description of details
Bek.	26th dynasty: Psamtik II	<i>in situ</i> <sup>4</sup>	<i>LD</i> III 259d-69: facsimile; <i>LD Text</i> I (1897) 177-81: plan, description, etc.
BH 1 Br	12th dynasty	Brussels E 5037	L. Speleers in <i>Rec. Champ.</i> (1922) pp. 621-49: photograph, type; Speleers, <i>Recueil des inscriptions égyptiennes . . . à Bruxelles</i> (1923) pp. 22-29, 119-26: autograph, transliteration, translation; Brussels, <i>Musées . . . Département égyptien, Album</i> (1934) Pl. 85: photograph (exterior front)

<sup>4</sup> Largely destroyed; fragments in Berlin (B 2281), Chicago Natural History Museum, MMA, etc.

*NON-OIM DOCUMENTS CITED*

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
BM 826	stela	granite	<i>Swtj</i> and <i>Hr</i>	Thebes
BM 893	„	limestone	<i>‘Imn-m-h’t, ‘sqd’wt(y)l- bit(y) imy-r’ pr</i>	„
BM 10014	hieroglyphic ms.	papyrus	<i>‘t.‘Imn, it-nfr mr(y-nfr) n ‘Imn hry sšt(‘) m ‘Ipt-stp1 hry nfrw1 wt’ n pr.‘Imn</i>	Thebes ?
BM 10471	same	„	<i>Nht, zš(-ny)-sw(t) imy-r’ mš’v1, h. Twtw</i>	Thebes
C 20520	stela	limestone	<i>Nhy, wr mdp1 sm’</i>	Abydos
C 29301	coffin	gray granite	<i>‘nh-hp, s. T’-fb’-‘np</i>	Saqqarah
C 29303	„	pink granite	<i>‘nh-hp, s. T(‘)-f-nht and H’t</i>	„
C 41018	outer coffin	wood	<i>G’t-zšn1, d. Hr and Dd-Mwt-tw.s-‘nh</i>	Thebes: Dair al-Bahri
C 41046	inner coffin	sycamore	<i>Wn-nfr, s. ‘nh.f-n-Hnsw and N(y)-s(y)-Hnsw</i>	same
C 41057	same	„	<i>P’t-di-‘Imn, s. Bs-n-mwt and T’-b’ t t t</i>	„
C 61025	2 mummiform coffins	cedar	King <i>P’t-y-nqm</i> (I), usurped from King Thutmose I	TT 320
Ca	hieroglyphic and hieratic ms.	papyrus	<i>Ms-m-nfr, s. ‘I’h-ms and Msw-šrt</i>	Thebes
Cb	shroud	linen	King <i>Mn-hpr-R’</i> (Thutmose III)	TT 320

# NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
BM 826	18th dynasty: Amenhotep III	BM 826	G. d'Anastasi, <i>Catalogue d'une collection d'antiquités égyptiennes</i> , par M. François Lenormant (1857) No. 62; P. Pierret in <i>RT</i> I (1870) 70-72 and plate: facsimile, translation; BM, <i>Hieroglyphic Texts</i> VIII (1939) 22-25, Pl. XXI: photograph, type; A. Varille in <i>BIFAO</i> XLI (1942) 25-30 and 2 plates: photograph, type, bibliography; Jean Sainte Fare Garnot in <i>JEA</i> XXXV (1949) 63-68: commentary
BM 893	13th-17th dynasty	BM 893	BM, <i>Hieroglyphic Texts</i> IV (1913) 48 f.: facsimile; S. Hassan, <i>Hymnes religieux</i> ... (1928) pp. 84-106, 133 f.: type
BM 10014	21st dynasty	BM 10014	BM <i>Cat.</i> : photograph (BD 147), type (BD 9 variants)
BM 10471	early 19th dynasty	BM 10471	Budge, <i>Tr.</i> (1909): facsimile (some vignettes); Budge, <i>Text</i> (1910) I 10 f.: type (sun hymn); Budge, <i>Osiris and the Egyptian Resurrection</i> (1911) I, frontispiece: colored facsimile (same hymn); S. R. K. Glanville in <i>JEA</i> XIII (1927) 50-56: description; BM <i>Cat.</i> : photograph (BD 65 end, 77, 85, etc.), type (BD I, 2, 5, 8, 9, 13, 17 variants)
C 20520	13th-14th dynasty	C 20520	Mar. <i>Cat. d'Abydos</i> , No. 878: description; Lange und Schäfer: photograph, type
C 29301	Persian- Ptolemaic	C 29301	Masp. <i>Sarc.</i> pp. 1-73, Pls. I-V: type, photographs
C 29303	same	C 29303	<i>ibid.</i> pp. 86-114, Pls. IX-XIII: type, photographs
C 41018	ca. 675 B.C.	C 41018	Moret, <i>Sarc.</i> : type, photograph
C 41046	same	C 41046	Gauthier, <i>Cercueils</i> : type, photographs
C 41057	ca. 650 B.C.	C 41057	<i>ibid.</i> : photographs, type
C 61025	21st dynasty	C 61025	Dareddy, <i>Cercueils</i> : type, photographs; P-M I (1927) 175 f.: bibliography
Ca	18th dynasty	Louvre <sup>5</sup>	Nav.: facsimile and/or autograph; E. A. W. Budge in <i>Archaeologia</i> LII (1890) 602-8: type, transliteration, translation (BD 39)
Cb	18th dynasty: Amenhotep II	Cairo and Boston (collection of H. L. Mayer)	Cairo, Nav.: facsimile and/or autograph; G. Maspero in "MMAFC" I (1889) 548: mention Boston, D. Dunham in <i>JEA</i> XVII (1931) 209f., Pls. XXXI-XXXVI: photographs, autograph; G. Nagel in <i>ASAE</i> XLIX (1949) 317-29 and 3 plates: description and layout

<sup>5</sup> But belongs to Cairo Museum.

NON-OIM DOCUMENTS CITED

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
Cc	hieroglyphic ms.	papyrus	<sup>1</sup> <i>Imn-htp</i> , zš <i>hšb th</i> <sup>1</sup> n <sup>1</sup> <i>Imn</i> , h. <i>Wrt</i>	bought in Thebes
Cd	same	"	<sup>1</sup> <i>Imn-htp</i> , <i>hry</i> šw <sup>1</sup> <i>pr</i> . . . f <sup>2</sup> <i>htpt</i> <sup>1</sup> n <sup>1</sup> <i>Imn</i> n <i>Mwt</i> , h. <sup>1</sup> <i>It.s-rs(w)</i>	Thebes
Ce	"	"	<i>Ywtw</i> , (t)r(y)-p <sup>1</sup> (l) <i>hš(ty)</i> . ... <i>tt-ntr</i> , h. <i>Twt</i> <sup>2</sup>	TB 46
Cf	"	"	<sup>1</sup> <i>Mšt-k</i> <sup>1</sup> . <i>R</i> <sup>4</sup> , zš <i>t-n(y)-swt</i> <i>hmt-ntr n(t)</i> <sup>1</sup> <i>Imn</i>	TT 320
Cg	hieratic ms.	"	<i>Qt-zšn</i> , d. <i>Mn-hpr-R</i> <sup>4</sup>	Thebes: Dair al-Bahri
Ch	same	"	<i>N(y)-s(y)-Hnsu</i> , wrt <i>hnrt</i> <sup>1</sup> <i>n(t)</i> <sup>1</sup> <i>Imn</i>	TT 320
D I C	coffin <sup>6</sup>	limestone	<i>Bb</i>	Denderah
Ea	hieroglyphic ms.	papyrus	<i>Nwnw</i> , s. <sup>1</sup> <i>Imn-htp</i> and <i>Sn.t-snb</i>	Thebes: Qurnah
Eb	same	"	<sup>1</sup> <i>n</i> <sup>1</sup> y, zš(-ny)-sw(t) <i>mš mr(y).f</i> zš <i>hšb htp-ntr n ntr</i> <sup>1</sup> <i>nbw</i> <sup>1</sup> , h. <i>Twtw</i> <sup>7</sup>	Thebes
Ec	hieratic ms.	"	<i>N(y)-s(y)-tš.nb(t)-šrw</i> , d. <i>N(y)-s(y)-Hnsu</i>	TT 320
Ga	hieroglyphic ms.	"	<i>N(r-rnpt, tš md</i> <sup>1</sup> <i>t</i>	TT 336
Ia	same	"	<sup>1</sup> <i>Imn-m-tp</i> , s. <sup>1</sup> <i>Iby</i>	Thebes?
Ik	"	"	<i>Pth-ms</i> , s. <sup>1</sup> <i>Wstr</i> <sup>1</sup> y and <i>D{y}dt</i> <sup>1</sup>	"
L 3079	hieratic ms.	"	<i>Dd-hr</i> , s. <sup>1</sup> <i>Ih-ms</i> and <i>Tš-wšgš</i> <sup>8</sup>	Armant?

<sup>6</sup> Front and bottom missing.

<sup>7</sup> So *Ani*, Pl. 19.

<sup>8</sup> Var. *Tš-wšš*. Ranke I 371:7 reads latter as *Tš-kš(t)*, "the Nubian woman."



## NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
Cc	18th dynasty	Cairo (Pap. Boulaq 21)	Mar. <i>Pap.</i> III, Pls. 6-8, 4f., gap, 1-3, 9-11: colored facsimile; <sup>9</sup> Nav.: facsimile, autograph (all based on Mar.)
Cd	same	Cairo	Nav.: facsimile (BD 1 vignette, 68 vignette), autograph
Ce	18th dynasty: Amenhotep III	C 51189	<i>Iouiya</i> : photographs; Budge, <i>Text</i> (1910): type (many spells)
Cf	21st dynasty	Cairo	G. Maspero in "MMAFC" I (1889) 516, 577, 592f., Pl. XXIV: photograph (beginning); <i>Pap. XXI<sup>e</sup> dyn.</i> I (1912): photographs; OI Epigraphic Survey photographs by S. Schott aa 1-19 (details)
Cg	same	"	<i>Pap. XXI<sup>e</sup> dyn.</i> II (1914): photographs
Ch	"	"	Maspero in "MMAFC" I 516, 579, 592f.: mention; <i>Pap. XXI<sup>e</sup> dyn.</i> I: photographs
D 1 C	6th-10th dynasty <sup>10</sup>	C 28117	W.M.F. Petrie, <i>Denderah</i> (1900) Pls. XXXVII-XXXVIIIK: facsimile; Lacau, <i>Sarc.</i> : references
Ea	18th dynasty: 'Amenhotep III'	BM 10477	<i>Hunefer etc.</i> : type (complete), photograph (BD 189:3-27); Budge, <i>Tr.</i> (1909) Pl. V: photograph (BD 136B 1-16), facsimile (some vignettes); BM <i>Cat.</i> : photograph (BD 144 b end- <i>h</i> except end), type (BD 1, 2, 5, 6, 8, 9)
Eb	late 18th-early 19th dynasty	BM 10470	P. le Page Renouf in Society of Biblical Archaeology, <i>Proceedings</i> XI (1889) 26-28 and 1 pl.: special features; <i>Ani</i> : colored facsimile etc.; B. Bruyère in "Fouilles" IV (1927) 35-37: dating
Ec	late 21st dynasty	BM 10554	<i>Greenfield</i> : photographs etc.
Ga	early 20th dynasty	Brussels E 5043	L. Speleers, <i>Le papyrus de Nefer Rempet</i> (1917): photographs; Bruyère in "Fouilles" III (1926) 104: dating
Ia	18th dynasty	Vat. LXIII	Nav.: facsimile (BD 181 end), autograph (variants); Biblioteca Vaticana, <i>Monumenta papyracea Aegyptia</i> (1891) No. LXIII
Ik	19th dynasty	collection of the Marchese Busca (Pap. Busca <sup>11</sup> )	Nav.: facsimile and/or autograph
L 3079	Persian- Ptolemaic	L 3079	E. de Rougé, <i>Rituel funéraire des anciens Égyptiens</i> (1861-76) Pls. V-XX: facsimile (BD 17-130 beginning); Devéria, <i>Cat.</i> III 99: description; P. Guieysse in "Études égyptologiques" VI (1876) 20: facsimile (BD 64 vignette)

<sup>9</sup> Retrograde. Beginning and middle lost; order of parts worked out by this editor.<sup>10</sup> Called 7th dynasty by A. C. Mace and H. E. Winlock, *The Tomb of Senebtisi at Lisht* (New York, 1916) p. 51.<sup>11</sup> Not found by Naville; he used tracing made by Lepsius in Rome.

## NON-OIM DOCUMENTS CITED

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
L 3080	hieratic ms.	papyrus	$\overline{T}^i$ - $Hr$ - $i^i w t . f$ , $w^b n$ 'Imn 'i n $\delta m m t$	
L 3082	same	"	$Hr$ - $z^i . \delta s t$ , s. $T^i$ - $h y$ - $b i^i (t)$	Armant ?
L 3090	"	"	$P(i)$ - $b r r$ $\overline{a d . t w}$ n. f $P(i)$ - $d i$ - 'Imn-m- $\overline{i p t}$ , s. $\overline{T h n t}$	
L 1 Li	outer coffin	wood	$S s n b . n . f$ , $h r y$ - $h b (t)$ $h r y t p$	Lisht
L 2 Li	inner coffin	"	same	"
L 1 NY La	coffin hieroglyphic ms.	papyrus	$\overline{H i y}$ $Q n n^i$ , $\delta w (y) t y$ , s. $T y$ and $T^i$ - $\overline{t w}$	Thebes
Lb	same	"	$R^i$ , $z \delta$ $w d h w$ n $n b$ $t^i w y$ m $\delta m^i w$ $n h w$ , h. $B r y$	Memphis
Lc	"	"	$H r$ -m- $\delta h$ - $b t t$ , $\overline{t}$ - $n t r$ n 'Imn- $R^i$ . . . $h r y$ $z \delta^{v l}$ $h t^{v l}$ - $n t r$ n pr 'Imn . . .	Thebes
Le	"	"	$P^i$ - $q r r$ , $h r y$ $b t n^{v l}$ n $P t h$ , h. 'Iwy	Memphis
Leyden T 16	hieratic ms.	"	$i s t$ - $w r t$ , d. $H n s w$ - $i r$ - $d i$ - $s (y)$	Thebes
M 1 C	inner coffin	wood	$R r w t$ , <sup>12</sup> $z h$ $h^i (t y)$ - $^c$	Meir
M 18 C	coffin end	"	$H n$ $h r y$ - $\overline{i b}$	"
M 23 C	coffin fragments <sup>13</sup>	"		"
M 54 C	coffin lid	"	$\overline{H n m}$ - $h t p$	"
M 2 NY	outer coffin	"	$H p i$ - $n h t y f y$ , $t m y$ - $r^i$ pr and $z \delta$ n $q n b t y$ n w	"
Marseille 39 Merimose B	stela middle coffin	limestone black granite	$M s$ , $t^i$ $b \delta^i$ m st $m^i t$ $M r y$ - $m s$ , $z^i$ (- $n y$ )- $s w (t)$ n $K(i)$ $\delta$ , $t m y$ - $r^i$ $k^i$ n 'Imn, etc.	Thebes
Merimose C	inner coffin	same	same	"

<sup>12</sup> So Ranke; CT manuscript reads name as  $Z^i t$ - $h^i (t y)$ - $^c$ - $r r t$ .<sup>13</sup> Perhaps belonging with M 18 C.

## NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
L 3080	20th dynasty ?	L 3080	Devéria, <i>Cat.</i> III 97: description; Guieysse, <i>op. cit.</i> Pls. I, I bis: facsimile (BD 64)
L 3082	early Ptolemaic	L 3082	E. de Rougé, <i>Rituel funéraire</i> (1861-76) Pls. I-IV: facsimile (BD 1-16); Devéria, <i>Cat.</i> III 19: description; Guieysse, <i>op. cit.</i> : autograph (BD 64 variants and § T)
L 3090	late	L 3090 (Salt 45)	Devéria, <i>Cat.</i> III 65: description
L 1 Li	12th dynasty	abandoned	"MIFAO" VI (1902) 74-77, Pls. XVI-XXV: facsimile; CT ms.
L 2 Li	same	"	"MIFAO" VI 74-77, Pls. XXII-XXVI: facsimile; CT ms.
L 1 NY	MK	MMA 32.1.133	ECT IV
La	18th dynasty	Leyden T 2	Leyden, <i>Descr.</i> pp. 228-32: description; Leyden, <i>Mon.</i> III: colored facsimile; Nav.: facsimile and/or autograph
Lb	early 19th dynasty	Leyden T 5	Leyden, <i>Descr.</i> pp. 238f.: description; Nav.: facsimile and/or autograph
Lc	19th-20th dynasty	Leyden T 6	Leyden, <i>Descr.</i> pp. 239f.: description; Nav.: facsimile and/or autograph
Le	22d dynasty or later <sup>14</sup>	Leyden T 4	Leyden, <i>Descr.</i> pp. 235-38: description; Nav.: facsimile and/or autograph; M. Werbrouck, <i>Les pleureuses dans l'Égypte ancienne</i> (1938) Pl. XXIX: photograph (BD 1 vignette)
Leyden T 16	Ptolemaic	Leyden T 16	Leyden, <i>Descr.</i> pp. 243-47: description; Leyden, <i>Mon.</i> III: colored facsimile; W. Pleyte, <i>Chapitres supplémentaires du Livre des Morts</i> ... (1881): autograph (BD 162-65 variants)
M 1 C	MK	CJ 42949	A. Kamal in <i>ASAE</i> XIV (1914) 61f.: description; OIM photographs 10372:1-33; CT ms.
M 18 C	12th dynasty	C 28075	Lacau, <i>Sarc.</i> : type, references; OIM photograph 10375; CT ms.
M 23 C	same	C 28076	Lacau, <i>Sarc.</i> : references; OI field negatives 1216-21; CT ms.
M 54 C	"	C 28074	Lacau, <i>Sarc.</i> : reference; CT ms.
M 2 NY	MK	MMA 12.183.11 A	Kamal in <i>ASAE</i> XIV 82-86: description; OIM photographs 11737, 11741-53, B 1136-38; CT ms.
Marseille 39	Empire	Marseille 39	G. Maspero in <i>RT</i> XIII (1890) 122f.: type
Merimose B	18th dynasty: Amenhotep III	BM 1001A, Louvre, and stored at Thebes	BM, <i>Hieroglyphic Texts</i> VIII (1939) 19-21, Pls. XVIII-XIX: photographs, type; Varille in <i>ASAE</i> XL (1941) 567-70, Pl. LIX: photograph, type (Louvre fragment); Varille in <i>ASAE</i> XLV (1947) 1-15, Pl. VII: type, facsimile (stored fragment)
Merimose C	same	BM 1001	BM, <i>Hieroglyphic Texts</i> VIII 15-18, Pls. XVI-XVII: photographs, type; Varille in <i>ASAE</i> XLV 1-15, Pls. VIII-XI: photographs, type

<sup>14</sup> So Nav., followed by *Wb.* I 444; but K. Sethe in *ZAS* LVII (1922) 9, followed by Ranke I 120:1, says 19th-20th dynasty.

NON-OIM DOCUMENTS CITED

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
Nakht	statue	limestone	<i>Nḥt, wnwṯ(y) [n 'Imn] zš,</i> br. (h.) <i>T'wy</i>	TT 52
Pa	hieroglyphic ms.	papyrus	unnamed	
Pap. Br	hieratic ms.	"	<i>Mwtj</i>	
Pap. Haselden	same	"	<i>P'-šr'ṯw, s. Št'-ṯr-bṯn(t)</i>	
Pb	hieroglyphic ms.	"	<i>Twrt ḏḏ n. / Njr-wbn.f, s. Mryt</i>	
Pc	same	"	<i>Tnḏḏ, s. 'Itj (m.)</i>	
Pd	"	"	<i>Swty-ms, . . . ḥry zšṽl ḥt-nṯr m</i> <i>'Ipt-šṽl . . . , h. Ḥnw-ṯrṽl</i>	Thebes
Pe	"	"	<i>Nb-ḳd, s. 'Imn-m-ṯpt and</i> <i>'Imn-m-ḥb</i>	Thebes ?
Penehemese	coffin	granite	<i>P'-nhm-ṯst, s. Tṯ(-nt)-Njr-ḥr</i>	Saqqarah
Pg	hieroglyphic ms.	papyrus	<i>P'-sr, zš mšṽl n nb ṯ'wy</i> <i>ṯḏnw n p' mšṽl</i>	
S 14 C	coffin	wood	<i>Ḥnt.n.t (fem.), d. Ḑḏw (m.)</i>	Asyut
Sq 1 Be	inner coffin	"	<i>'Ipt-'nhw</i>	Saqqarah
Sq 10 C	outer coffin	"	<i>'Inp(w)-m-ḥṯi</i>	"
T	hieroglyphic ms.	papyrus	<i>'Iw.f-'nh, s. T(ṯ)-šrt(t)-Mnw</i>	
T 1 Be	outer coffin	wood	<i>Mnṯw-ḥtp, tmj-rṯ pr</i>	Thebes: Dair al-Bahri
T 2 Be	middle coffin	"	same	Thebes: Dair al-Bahri <sup>15</sup>

<sup>15</sup> See P-M I (1927) 196.

# NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
Nakht	18th dynasty: 'Thutmose IV' <sup>1</sup>	lost off Ireland in sinking of the "Arabic" in 1915	"PMMA Tytus Series" I (1917) 38 f., Pl. XXVIII: photograph, facsimile, translation
Pa	18th dynasty	L 3073	Devéria, <i>Cat.</i> III 1: description; Nav.: facsimile and/or autograph
Pap. Br Pap. Haselden	MK Persian- Ptolemaic	Brussels collection of Capt. R. B. Haselden, Pasadena, Calif., in 1935	Capart, "Pap.": photographs photograph in editor's files
Pb	18th dynasty <sup>16</sup>	L 3092	Devéria, <i>Cat.</i> III 93: description; P. Guieysse in "Études égyptologiques" VI (1876) <i>passim</i> and Pl. IV: autograph (BD 64), facsimile (BD 64 vignettes); Nav.: facsimile and/or autograph
Pc	same	L 3074	Devéria, <i>Cat.</i> III 89: description; Nav.: partial facsimile and/or autograph
Pd	19th-20th dynasty	Paris, Bibliothèque nationale	Guieysse in "Études égyptologiques" VI (1876) Pl. IV: facsimile (BD 30B); Guieysse, <i>Le papyrus funéraire de Soutimès</i> ... (1877): facsimile; Nav.: facsimile and/or autograph
Pe	19th dynasty	L 3068 + 3113	<i>Neb-qed</i> : colored facsimile; Devéria, <i>Cat.</i> III 36: description; Nav.: partial facsimile and/or autograph
Penehemese	Ptolemaic	Vienna (Hall I, No. XX)	E. von Bergmann, "Der Sarkophag des Panehem- isia" (1883-84) I 1-40, II 1-20: type, photo- graph, facsimile; W. Wreszinski, <i>Ägyptische Innschriften aus dem K. K. Hofmuseum in Wien</i> (1906) III 2: autograph (including BD 127 beginning and its variant continuation)
Pg	19th dynasty	Paris, collection of M. Geslin	Nav.: facsimile (BD 145), autograph (variants)
S 14 C	12th dynasty	CJ 44981	A. Kamal in <i>ASAE</i> XVI (1916) 110: mention; CT ms.
Sq 1 Be	MK	B 10184	<i>LD</i> II 98 and <i>LD Text</i> I (1897) 149, 148: facsimile, description; CT ms.
Sq 10 C	same	Cairo $\frac{18}{27} \frac{1}{3}$	CT ms.
T	Ptolemaic	Turin	R. Lepsius, <i>Das Totenbuch der Ägypter</i> ... (1842): facsimile
T 1 Be	12th dynasty	B 9	Lepsius, <i>Älteste Texte des Totenbuchs</i> ... (1867): facsimile; Berlin, Staatliche Museen, <i>Grabfunde des Mittleren Reichs</i> I (1896): description; CT ms.
T 2 Be	same	B 10	same

<sup>16</sup> So Nav.; but vignettes especially suggest 19th dynasty to H. Kees, *Göttinger Totenbuchstudien* (Berlin, 1954) p. 5.

NON-OIM DOCUMENTS CITED

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
T 1 C	burial chamber and coffin	limestone	<i>Hr-htp, smsw</i> and <i>'sgdwt(y) l. bit(y) smr wt(y), s. Znt-š</i>	TT 314
T 1 L	outer coffin	wood	<i>'Im'p<sup>1</sup>, 'sgdwt(y) l. bit(y) smr wt(y) rh-n(y)-swt m<sup>1</sup></i>	Thebes
T 4 L	coffin	"	Queen <i>Mnfw-htp</i>	"
TB 2	tomb	limestone	King <i>Hq<sup>1</sup>-m<sup>1</sup>-t-R<sup>1</sup>-stp.n-Imn</i> (Ramses IV)	TB 2
TB 9	"	"	King <i>Nb-m<sup>1</sup>-t-R<sup>1</sup> mr(y)-Imn</i> (Ramses VI)	TB 9
TB 14	"	"	Queen <i>T<sup>1</sup>-wsr(t)</i> , usurped by King Seti II, then by King Setnakht	TB 14
Tm	burial chamber	"	<i>Sn-Mwt, s. R<sup>1</sup>-ms</i> and <i>H<sup>1</sup>-t-n(r(t))</i>	Thebes: Dair al-Bahri
TT 82 <sup>17</sup>	tomb and burial chamber	painted plaster	<i>'Imn-m-h<sup>1</sup>t, s. Dhuty-ms</i> and <i>'In-t.f</i>	TT 82

<sup>17</sup> Naville's Ta.

## NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
T 1 C	11th dynasty	C 28023	G. Maspero in "MMAFC" I (1889) 136-80: type, photographs; Lacau, <i>Sarc.</i> : collation; OIM photographs 57-63 (chamber), 9997; CT ms.
T 1 L	11th dynasty?	BM 6654	BM, <i>Egyptian Texts ... of Amamu</i> (1886): facsimile; BM, <i>A Guide to the First, Second and Third Egyptian Rooms</i> (1924) pp. 39f.: description; BM, <i>A Handbook to the Egyptian Mummies and Coffins</i> (1938) p. 29: description; CT ms.
T 4 L	12th-13th dynasty	BM 10553 <sup>13</sup>	C. W. Goodwin in <i>ZAS</i> IV (1868) 53-56: description; BM, <i>Facsimiles of Egyptian Hieratic Papyri</i> I (1910): facsimile of copy, list of contents; H. E. Winlock in <i>JEA</i> X (1924) 270f.: dating
TB 2	20th dynasty: Ramses IV	<i>in situ</i>	Champ. <i>Notices</i> I (1844) 473-76, 813-21: autograph (especially BD 125 b), description; Naville, <i>La litanie du soleil</i> (1875) pp. 8f. etc., Pls. XXXIV-XLIX: autograph (Litany of the Sun); Nav.: facsimile (BD 127), autograph; E. Lefébure, <i>Les hypogées royales de Thèbes</i> , 3. div. (1889) with 42 plates: facsimile etc.; P-M I (1927): bibliography; OI Epigraphie Survey negatives 8435-39
TB 9	20th dynasty: Ramses VI, usurped from Ramses V	same	<i>LD</i> III 226: facsimile (BD 124-25); Nav.: autograph (BD variants); P-M I: bibliography; A. Piankoff and Ch. Maystre in <i>BIFAO</i> XXXVIII (1939) 65-70, Pls. V-VI: photographs, description (corridor F ceiling); Piankoff, <i>Le Livre du Jour et de la Nuit</i> (1942): type, variants, translation, photographs; Piankoff, <i>Le Livre de Quererts</i> (1946): autograph, plans, variants, translation; Piankoff, <i>La Création du Disque Solaire</i> (1953): autograph, plans, variants, translation
TB 14	19th dynasty: Siptah	"	Champ. <i>Notices</i> I 448-59: autograph etc.; Nav.: facsimile (BD 145); Lefébure, <i>Les hypogées royales de Thèbes</i> , 2. div. (1889) pp. 123-45, Pls. 66-68: description, references, autograph; <sup>14</sup> P-M I: bibliography
Tm	18th dynasty: Hatshepsut	"	H. E. Winlock, <i>Excavations at Deir el Bahri 1911-1931</i> (1942) pp. 137-39, Pls. 60-67: description, photographs; MMA photographs (OIM Nos. 38060-88)
TT 82	18th dynasty: Thutmose III	"	<i>LD</i> III 38: facsimile (including BD 17 beginning); Nav.: autograph (BD variants, after L. Stern); <i>LD Text</i> III (1900) 266-69: description, autograph (bits, especially BD 125 b); "TTS" I (1915): photographs, facsimile; P-M I: bibliography

<sup>13</sup> Copy of texts; original coffin lost.<sup>14</sup> For Funeral Liturgy see Lefébure, *Les hypogées royales de Thèbes*, 2. div., pp. 130-32 and 141-45, also Sch. II 299-306: type.

*NON-OIM DOCUMENTS CITED*

CITED AS	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
Vat. 127a	stela		<i>Pth-ms</i>	
Wahibre pap.	hieratic ms.	papyrus	<i>Wth-tb-R', s. Hr and N(y)-s(y)-Hnsw</i>	Thebes
X 1 Len (ECT IV: H)	coffin	wood	<i>Itw<sup>1</sup>, d. 'Iy</i>	



NON-OIM DOCUMENTS CITED

CITED AS	DATE	PRESENT LOCATION	REFERENCES
Vat. 127a	18th dynasty	Vat. 127a	K. F. Piehl, <i>Inscriptions hiéroglyphiques</i> ... I (1886-88) Pls. XXX-XXXI; autograph; Vat., <i>Il Museo egizio Vaticano descritto ed illustrato</i> ... (1899) pp. 120-22: type
Wahibre pap. Ptolemaic		Paris, Bibliothèque nationale <sup>20</sup>	<i>Descr. de l'Ég., Antiq.</i> II (1812) Pls. 66-71 (in wrong order); facsimile
X 1 Len	12th dynasty	Leningrad, Ermitazh 769	J. Lieblein, <i>Die ägyptischen Denkmäler in St. Petersburg</i> ... (1873) No. 66, Pl. IX 27: facsimile (BD 17 sample); V. S. Golenishchev in <i>ZAS</i> XII (1874) 35f., 83-85: description, type (BD 32, 108); Golenishchev in <i>ZAS</i> XIII (1875) 74: type (BD 17 variant); Leningrad, Ermitazh, <i>Inventaire de la collection égyptienne</i> (by Golenishchev; 1891) pp. 99f.: description; "Urk." V: autograph (BD 17 variants)

<sup>20</sup> Except beginning.

## INTRODUCTION

### THE DOCUMENTS AND THEIR TREATMENT

**H**OPE for life after death is evidenced even in prehistoric times in Upper Egypt, where offerings in kind were left in the tombs. The first written aids for attaining and supporting life in the hereafter were the Pyramid Texts inscribed within royal tombs toward the end of the Old Kingdom. But these were for the divine Pharaoh only. Not until the Middle Kingdom did ordinary mortals receive such help. Then many texts were borrowed, royal implications and all, from the pyramid chambers and mingled with new and more appropriate spells written usually inside the coffins of that feudal age. The Coffin Texts gave way during the Empire to the Book of the Dead. This in its turn borrowed largely from the coffins but also added further to the spells available. We use the term "book" at this stage because the collections of spells were now usually written on rolls of papyrus, that is, in the form of an Egyptian book.

The process of composition continued even after the Empire. But, whereas the choice of spells to be used had previously depended either on individual preference (in rolls made to order) or on what material the undertaker had on hand, a norm of contents and order was finally developed. The spells contained in a typical Ptolemaic papyrus were given consecutive numbers by Richard Lepsius in 1842. Some spells not found in that manuscript have since been numbered by other scholars, but many still remain undesignated.<sup>1</sup> Though no single document contains all the spells assignable to the Book of the Dead, that term conveniently represents the total possible contents as well as the individual combinations that actually occur.

The present volume deals with BD documents in the Oriental Institute Museum at the University of Chicago as of 1950,<sup>2</sup> a total of seventy. Objects represented in whole or in part, all 18th-dynasty or later, include seven papyri, three coffins, a shroud, a statuette, three stelae or similar, and fifty-five ushabtiu.

Of these documents the papyri are the most important. The earliest is a short manuscript (A) of the 21st dynasty. Most extensive are the late papyri R and M. Though R has lost BD 1-15, what survives is worthy of comparison with T, the papyrus on which Lepsius based his numbering. Furthermore, R adds two spells to which the writer has recently given numbers.<sup>3</sup> Papyrus M exemplifies outstandingly the pitfalls which a neat and sober-looking manuscript can hide. It definitely challenges Naville's statement that comparison of Saite-Ptolemaic papyri yields little beyond peculiarities of spelling, even though his own testing of some twenty Turin manuscripts did produce only insignificant variants.<sup>4</sup>

<sup>1</sup> See the editor's "SAOC" No. 27, together with a supplement awaiting publication, for equivalences of numbered Pyr., CT, and BD spells and portions thereof. CT spells have been numbered in various series (cf. *ibid.*, p. 5). The numbers used in this volume are those applied in *ECT*.

<sup>2</sup> Ushabtiu and heart scarabs belonging to OIM finds at Medinet Habu, also heart scarabs and three ushabtiu from the AIC collection, are the only items known to have been omitted. Of the last, AIC 91.49 seems never to have been received by the OIM (though no longer at AIC), AIC 94.320 (OIM 17327) could not be found, and AIC 94.777 (OIM 17350) had been loaned to Wheaton (Ill.) College.

<sup>3</sup> *JNES* XI (1952) 177-86 and Pl. XIX.

<sup>4</sup> Nav. *Einleitung*, p. 9.

## THE EGYPTIAN BOOK OF THE DEAD

The statuette, stelae, and one coffin fragment present sun hymns, some of which had been unnumbered until published by the writer.<sup>5</sup> Fragments of two ushabtiu bear remains of BD 6 substitute 1; the rest well illustrate the wide range of content and order of BD 6 proper.

The documents are listed, with general descriptions, in the following chapter (pp. 8-67). Then come individual details, including notes on the vignettes which nine of them contain. Translations follow, grouped chronologically spell by spell. Complications found, especially in M, have required much interpretation of what actually appears. Would that our scribe had followed the practice claimed by the writer of Ce, the 18th-dynasty BD of Yuya: "Finished from its beginning to its end as found written, having been set down, collated, checked, and corrected sign by sign." But, despite some revision, our scribes were not so careful. The photographic reproductions at the end of this volume show what most of the documents actually offer.

## DIVISION OF SPELLS

Spells may be in fact either more or less comprehensive than the units to which separate numbers were given by Lepsius. Hence logic requires occasional grouping or, more often, subdividing of his units. Moreover, some spells or parts of spells occur in more than one place and therefore bear more than one number. Such spells appear here under the number appropriate to their position in each document concerned, with cross reference to parallels.

The "rubrics" found at beginning and/or end of many spells are to be distinguished from the spells proper. Any section (§ P, preliminaries; § S, spell itself; § T, terminal additions) of a unit or subunit may in turn be made up of one or more than one paragraph. The subunits (essentially independent spells) are here lettered, and the paragraphs are numbered, as needed.<sup>6</sup> Paragraphing may depend on varying order of parts in parallel texts or on occurrence of some part in different context in another spell. It may also be based on changes in person or number, on stopping-points in other documents, or on indications found in an earlier version. Where parallels are lacking, as in many passages of M, division into paragraphs inevitably becomes more subjective.

## PECULIARITIES OF THE DOCUMENTS

The fact that the most extensive documents are late means that many passages give meanings more or less removed from those of earlier days. Such differences are only occasionally mentioned.<sup>7</sup> Again, though R is in general parallel to T, M varies noticeably both in its extensive omissions and in its substitutions.

Long lacunae occur especially in OIM 5739 but also in 6898, 7196, etc. Since their texts all have BD parallels, reconstruction of a sort is of course possible. Documents are regularly credited with whatever texts the space situation suggests were originally present.

Texts occasionally appear in part only. Thus some of our ushabtiu leave BD 6 unfinished because space has run out. OIM 17356 sins the most grievously, for it has to quit right after the initial vocative. Passages may also be omitted by haplography, as in M 16, 60, and 164.<sup>8</sup> In some

<sup>5</sup> *JNES* VIII (1949) 349-55.

<sup>6</sup> See a previous statement in "SAOC" No. 27, pp. 5 f.

<sup>7</sup> The editor's files cover many documents of varying dates. A popular translation of the BD, analyzed as described above and based on what seem to him the most likely original readings, is contemplated. Beyond that, publication of transliteration and translation side by side, with the successive versions in chronological sequence and indication of sources of both accepted readings and variants, would be desirable.

<sup>8</sup> Numbers following a manuscript symbol regularly refer to lines.

## INTRODUCTION

documents, though not in any of those here published, another sort of abbreviation occurs: use of spell beginnings only—inclusion “by reference,” as it were.<sup>9</sup> M comes closest to this with its successive scraps of BD 34, 37, 36, 39, and 38.

Relatively unusual items are M's substitutions, M's terminal additions in BD 50 and 93, BD 56 § S 2 in R, and the sun hymns on OIM 6898.<sup>10</sup>

The spells proper may often be older than the “rubrics” (titles, claims, directions, etc.) that accompany them.<sup>11</sup> At least, the latter are often easier to understand. One reason may well be the difference in degree of corruption due to a shorter period of transmission. Another may be that even in their original state the sanctity of the spells proper was furthered by intentional obscurities.

## PAPYRUS PROBLEMS

Some of the questions to be faced in connection with each BD papyrus are: Was it made to order or for stock? Did text or vignettes take precedence? Did the scribe copy or write from dictation? The fragments of OIM 5750 and 17243 are too small to give answers, but the bit of 17242 happens to show that it was made to order. OIM 18039 (A) and 5739, also copied to order, gave priority to the text; in fact, A has text alone except for an initial scene of worship. OIM 9787 (R), likewise copied to order, had its layout determined by the vignettes, most of which were evidently sketched in before the text was written.

The remaining papyrus, OIM 10486 (M), was taken from stock, with the beneficiary's name filled in after purchase. Its texts and vignettes are mostly well adjusted. Though double rules framing BD 16 cut through the BD 17 vignette that crosses above it, the latter vignette concludes with a vertical panel exactly at the end of its text. Both text and vignette of BD 72 in M 440-49 are broken up by two sets of double rules. BD 45 and 50 texts each run one line beyond the double rule that bounds their vignettes and the text space originally allowed them. BD 99 a text runs so far over the space provided that the end of M 513 and two short lines beyond, 514 f., are written in the bottom margin. The boundaries of some subunits of BD 145 cut through its title line. The same is true of BD 146, though there the parts that interfere have been erased. The text of BD 162 extends beyond the final double rule that was meant to end text as well as vignette. These few maladjustments suggest that the vignettes preceded the texts, at least after BD 17.

Was M copied, like the others, or written from dictation? Numerous misspellings such as *hḡ* for *hḡb* in M 123 (see p. 55) imply miscopying of one sign for another, that is, confusion of written forms. But what about other passages? Though ‘*m* (*hḡ*<sup>pl</sup> *rn.f wnn.f m*) § *n Punt* in M 164 may be merely a case of haplography, its omission of so many significant words may mean instead that the scribe could not keep up with the speaker. M 92 has *m zš*, “in the nest,” where other documents have *m hmw šš* (*<šš* *št*) or similar, “within the night.” In M 179 *t hwp*<sup>pl</sup>, “breath,” replaces *t*<sup>pl</sup>, “lands.” Since in M 352 *rn(.i) m pr.k* is followed by *rn(.i) m nmt.k ds.k*, it is likely that *□* *□*, “thou goest forth,” was miswritten for *□* *□*, “thy house.” M 459 has *□* *□* (conflation with *mī*, “come”) for *imī*, “give.” In M 469 ‘*q*, “enter,” probably stands for ‘*wy*, “become parched,” found in several good manuscripts. A similar change is *□* *□* for *wsr* in *(wsr)kwī*, “I am (powerful),” M 567/68. Again, in M 732 *smn(.i) n.f hḡ(t)*, “(I) establish for him jubilation,” takes the place of *zm(.i) n.f imyw*<sup>pl</sup> *hḡt*<sup>pl</sup> (so R) or similar, “he has joined the (baboons) who are in jubilation.” Such confusions of sound definitely suggest that M was to some extent written from dictation.

<sup>9</sup> See “SAOC” No. 27, p. 5.

<sup>10</sup> Insignificant are R's § T addition of *zp 4* in BD 62 and M's addition of *m šsr m<sup>h</sup> hḡ n zp* in BD 130 a, 137, 140 (in middle of § S 1), and 154. The latter statement occurs with many spells in many documents.

<sup>11</sup> See the writer's “Types of rubrics in the Egyptian Book of the Dead,” *Journal of the American Oriental Society* LVI (1936) 145-54. Some comment on this article is given below in BD 148, note a (p. 256).

# THE EGYPTIAN BOOK OF THE DEAD

## TRANSLITERATION AND TRANSLATION

Since transliteration is often involved, especially in the notes, the editor's principles in that regard are here given. Wherever applicable, they are followed in translation also.

In transliteration italics are used for ordinary text, small capitals for signs written in red. Roman type is used for translations, except that small capitals again represent items written in red. Reduced type is used for glosses and variants.

Proper names of individual deities, persons, and places, also epithets of deities (e.g. *Wr* and *Nb-r-dr*), designations of groups of deities (e.g. *Psdt* and *D<sup>3</sup>dt*, in both of which the plural marks are not transliterated), and terms for such elements of personality as the soul, when determinatives of deity are written, are capitalized. So are all mythological "names." Individual persons named in the spells are represented simply by symbols. A common type of mention is *Wsr* N.† *ms.n* M.†, in which the "N." and "M." stand for titles and epithets (except *Wsr* and †) as well as name of beneficiary and mother respectively.<sup>12</sup> In translation the whole appears merely as "Osiris N."

Emendations take us back not to the earliest version known but to what the editor believes the various scribes themselves might have approved in their day. Such emendations are normally based on parallel passages elsewhere in the same document or on readings of similar documents at the point concerned. Readings as emended are set off by angled brackets < > and are usually explained in notes.<sup>13</sup>

Braces { } inclose superfluous signs, words, or passages, except that superfluous final  $\omega$ ,  $\epsilon$ , and  $\alpha$  are generally disregarded.

Omissions, whether intentional (such as weak letters) or unintentional (by haplography or what not), are supplied within parentheses ( ), as are occasional explanatory additions by the editor.

Restorations, which always take into account the available space if known, are put between brackets [ ]. But insertions are usually made merely for clarity, where only a few signs are missing or where no OIM parallel is available to maintain continuity. Brackets alone simply indicate loss. Signs of which only tiny traces survive are counted as present if parallels make them identifiable.

Uncertain items anywhere may be queried or be set off by half-brackets ' ', which most clearly delimit the extent of the problem. But these are often needless, for the symbols previously explained are themselves evidences of editorial interpretation. Alternatives are, of course, most likely where no parallels could be found,<sup>14</sup> as in the case of M's peculiar substitutions.

Hyphens unite in transliteration the elements of names, also of epithets or other phrases having a joint determinative or showing honorific transposition. Compounds such as  $\overline{\text{f}}\overline{\text{f}}\overline{\text{f}}$ <sup>15</sup> also require a hyphen in transliteration. Within parentheses etc. hyphens are placed before (not after) any noninitial elements concerned.

A dot on the line precedes an inflectional or a pronominal suffix. Since a dot represents in a sense any determinatives present, a line number may either precede or follow it. Otherwise the line number stands before the letter representing the first phonetic element in the line, whether or not it is merely a phonetic complement. To avoid conflict with line numbers, the notes to the translations are lettered.

The number of diacritical marks needed is reduced by use of *z* for  $\text{—}$ , *s* for  $\parallel$ , and *q* for  $\Delta$ .<sup>16</sup>

<sup>12</sup> Titles normally come between *Wsr* and name. When they precede *Wsr*, they too are given.

<sup>13</sup> Notes are regularly omitted when the emendation applies merely to the qualitative ending *tt*. In late documents this commonly appears as  $\text{ⲉ}$  (e.g. in *hrtf*, R xxviii 5, and in *tmntf*, OIM 5739 vi 19) or  $\text{ⲟ}$  (parallel to preceding in OIM 12220 a 5). As early as the 18th dynasty it is written  $\text{—}$  in Ls (e.g. in *mpitf*, BD 15.42 b); in the 21st dynasty  $\text{ⲟ}$ ,  $\text{ⲉ}$ , and omission interchange in Ee (cf. its Pl. LXXXIII i 21-24).

<sup>14</sup> Such statements mean merely that the editor's own search has been fruitless.

<sup>15</sup> See Gard. p. 172 for readings *pr(t)-hrw* etc.

<sup>16</sup> As does Pierre Lacau, who describes his system in S. A. B. Mercer, *The Pyramid Texts* (1952) IV 141, n. 1.



# INTRODUCTION

Etymologically correct spellings are preferred in transliteration, since they make evident some distinctions which would otherwise be obscured and thus help one to find the proper word in the *Wb*. Variants that are more or less standard for a particular document are noted in the account of that document. But apparently intentional changes to a different root with a different idea are not emended. Thus in BD 17 § S 13 R and M *nb.sn Stp* is kept, even though *nb Sp<sup>s</sup>* would be the earlier form of Anubis' epithet.<sup>17</sup>

Since Gardiner's distinction of *i* and *y* has been observed, *wi*, *bity*, *rḥkwi*, *sḏnty/y*, and analogous forms appear. The adjectival ending *y* has been included when written or implied in the Egyptian spelling, except that the genitival adjective forms *ny* etc. are represented by *n*,<sup>18</sup> *nt*, and *nw*. So *imnty* is written for *imnty*, *hry* for *hry*, etc.

A few individual readings should be mentioned:

*ib* and *ib* not distinguished in R. The sign is transliterated as required, e.g. *ib* in *iby*, "leopard," cxxiv 28, and *ib* in *ibty*, "easterners," cxxvi 19.

*ibd* (not *ibd*), "month," e.g. in BD 25 a, with Gard. p. 486, N 11.

*st*, "Isis," but *st*, "seat," "place," "abode," with Gard. p. 500, Q 1.

*i* for prothetic *i*, e.g. in *en*, "open," BD 86 b § S 1 R and OIM 17246.

*irr* regularly for *irr*.

*it*, "father," for any spelling that includes *it*. See B. Grdseloff in *ASAE* XLIII (1943) 311-18.

He calls *it* a "symbolic ideogram." Gard. p. 43, n. 1, and p. 476, I 9, is vaguer.

*wmm* (not *qq*) for writings with *mm* (originally half-loaves, not hillsides), e.g. in R cv 18.

*pr-hrw*, e.g. in BD 126 § S 1 R and M, or *pr(t-r)-hrw* for what might perhaps better be read *pr(t)-hrw* (see Gard. p. 172).

*l* for *l*, e.g. in R ii 21 and lxxii 27.

*m<sup>12</sup>* for *m<sup>12</sup>* and *m<sup>12</sup>* as well as *m<sup>12</sup>* and similar. But the first two spellings may be used for perfect as well as imperfect forms; see M 11 and perhaps 21 (cf. Gard. § 452:1), also R cxxvi 21.

*m<sup>2</sup>* for *m<sup>2</sup>* as adjective, e.g. in R cxv 13 and cxvii 37, and in *sm<sup>2</sup>*, e.g. in R cxxvi 18 and 20.

*n(y)-swt* (rather than *nsw*), "king of Upper Egypt" (cf. Gard. p. 50, n. 1).

*nut* for *nut*, "city."

*Nwnw* for *Nwnw*, e.g. in R lx 19, and similar spellings. Cf. *Wb*. spellings *Nwnw* and *Nwnw*.

Gard. p. 573 suggests, probably rightly, that there may be two readings. For a shorter one cf. the variants *Nwnw*, *Nwnw*, etc. in CT 98 beginning.

*nb* for *nb*; *nub* for *nb*.

*Nnw* for *Nnw*, e.g. in M 91, and similar spellings, e.g. in M 58 and R xxi 8.

*r* for prothetic *r* in *r.tn*, *rhn.k*, etc. (see p. 47).

*r<sup>2</sup>* regularly for *r<sup>2</sup>*.

*zš* (rather than *zn*) when written with a *š*. See e.g. BD 7 OIM 5730 and M; BD 26 b A, OIM 1335, and R. This spelling is especially common in R, where it occurs in at least BD 26 b, 62 a, 68 § S 1, 76 § S (twice), 78 § S 12, 86 b § S 1, 101 § S 2 f., 103, 125 c § S 6 f., 126 § S 1 f., 127 § S 5, and 130 a (twice). M uses it not only in BD 7 but in 101 § S 5 and elsewhere.

*sp<sup>st</sup>* for *sp<sup>st</sup>*, with Gard. p. 488, N 24.

*Gb* (rather than *Gbb*).

*tpy dw.f* (not *tpy dw ft*) as epithet of Anubis, e.g. in R cxxvi 21, with *Wb*. and Gard. § 80.

*Tfnt* or *Tfnt* as written.

*dw<sup>st</sup>* (rather than *d<sup>st</sup>*), "nether world."

*dd* for *dd*, with Gard. § 289:1.

<sup>17</sup> See H. Kees in *ZAS* LVIII (1923) 79-101.

<sup>18</sup> Except in *n(y)-swt* and its compounds and in *n(y)-s(y)* and *n(y)-s(w)* or equivalents.

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When an ideogram is used, does it express all elements of its word, including feminine *t*? Such spellings as  $\text{𓆎} \text{𓆏}$  (M 1083-86) and  $\text{𓆎} \text{𓆏}$  (M 1084) were at first thought of as *i'(t)* and *i'(t)* respectively; but it was finally decided that they were entitled to be given as *i't*.


With the preceding paragraphs as a guide, it would seem that transliterations used herein should be self-consistent. Actually the work of transliteration was spread over many years, and the principles governing it were refined as time passed. Hence, though adjustments have been made, some discrepancies may have survived.

Besides the *Wb.*, Sir Alan Gardiner's *Egyptian Grammar* (2d ed.; London, 1950; a 3d ed. appeared in 1957 after this volume had been sent to press) and *Ancient Egyptian Onomastica* (3 vols.; London, 1947) have contributed to the translations. L. Speleers, *Traduction, index et vocabulaire des Textes des Pyramides* (Bruxelles, 1935), and the word list in W. F. Edgerton and J. A. Wilson, *Historical Records of Ramses III: The texts in Medinet Habu Volumes I and II tr. with explanatory notes* ("SAOC" No. 12 [1936]), are among other works consulted. But translation must involve some venturesomeness at best, for Egyptian writing often leaves the grammar ambiguous and our understanding of many Egyptian words is still general rather than specific. The mysterious "names" by which the dead were to acquire magic power over the deities to whom they belonged offer a further hazard, since the underlying mythology, which should determine our choice of possible meanings, must largely be inferred. The translations provided herewith are, then, to be viewed in the light of such limitations.

## DESCRIPTION OF THE OIM DOCUMENTS

## SUMMARY DATA IN ORDER OF MUSEUM NUMBERS

The dimensions (in cm.) refer to height, width or length, and thickness. In the beneficiary column "s." stands for "son of." References to each document are chronologically arranged. For documents previously at the Art Institute of Chicago and now at the Oriental Institute on indefinite loan or as gifts the Art Institute numbers also are given. These numbers are indexed, and the objects are described and in part illustrated, in the Art Institute's *Handbook of the Egyptian Collection* (1923) prepared by the writer.

OIM NO.	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
1335	2 coffin fragments	cartonnage	<sup>2</sup> <i>Iry</i> (Ranke I 41:8) <i>mn.f</i> <i>n/r Hr(-m).<sup>3</sup>h-bit, (t)t-ntr</i> <i>mr(y-ntr) qbh</i>	Thebes: Ramesseum
1338	coffin fragment	"	<i>N(y)-s(y)-t<sup>3</sup>-ir(t)-R<sup>c</sup>, nb(t)</i> <i>pr sps(t)</i>	same
1365	altar fragments <sup>1</sup>	sandstone	<i>R<sup>c</sup>,<sup>2</sup> [hm-ntr] tpy n Mn-hpr-R<sup>c</sup></i>	Thebes
5657	ushabti	ebony	<i>King 't-hpr<sup>pl</sup>.R<sup>c</sup></i> (Amenhotep II)	Abydos
5739	hieratic ms. fragments	papyrus	<i>'nh-p(t).j-hry, s. T<sup>3</sup>.m<sup>c</sup>b<sup>3</sup>.nht</i> and <i>T<sup>3</sup>.h[<sup>3</sup>]r(w)(t)</i>	Abydos D 15 A-B
5750	hieroglyphic ms. fragments	"	name lost	Abydos D 23
6332-33 and 6335-37	ushabtiu	light blue fayence	<i>H<sup>3</sup>.w<sup>pl</sup>.n-B<sup>3</sup>st(yt)</i>	Abydos
6395	ushabti foot	limestone	<i>Mnw-ms, s. Hr</i>	Abydos G 100
6397	same	baked clay	name lost (probably same)	same?
6398 A <sup>3</sup>	ushabti, lower half	same	<i>Mnw-ms</i>	Abydos G 100
6449	ushabti middle	"	same	same
6898	stela	limestone	<i>Rerw,<sup>4</sup> s. 'Iw.f.I<sup>c</sup>1 and</i> 	Abydos D 11

<sup>1</sup> So Petrie. Or stela?

<sup>2</sup> Owner of TT 72, where he is called son of <sup>2</sup>*Ih-ms*.

<sup>3</sup> Fragment B is upper half of a different ushabti.

<sup>4</sup> Or read *Rwtj* or *Nbwj*?



## DESCRIPTION OF THE OIM DOCUMENTS

OIM NO.	AIC NO.	DATE	DIMENSIONS	REFERENCES OR SOURCE
1335		22d dynasty	A: $66 \times 30$ (inscription on interior $50 \times 21$ ); B: $27.5 \times 18.5$	J. E. Quibell, <i>The Ramesseum</i> (1898) Pl. XXV 19-22, pp. 12, 19: general description, facsimile [exterior details, some not in Chicago]
1338		same	$66 \times 28$	<i>ibid.</i> p. 12: general description
1365		18th dynasty: Amenhotep II	$32.5 \times 43$ as assembled	W. M. F. Petrie, <i>Six Temples at Thebes</i> (1897) Pl. I 4: facsimile
5657		18th dynasty	26	EEF excavations of 1900/1901
5739		Saite-Persian	ca. 26.5	A. C. Mace in "MEES" XXIII (1902) 80 f., 87, 96, 98: description of tomb
5750		19th-20th dynasty	largest frag. ca. $21 \times 13$	EEF excavations of 1899-1901
6332-33 and 6335-37		21st-25th dynasty	11.5-11.8	same
6395		19th dynasty: Ramses II	15	J. Garstang, <i>El Arâbah</i> (1901) p. 11, Pl. XV: facsimile
6397		same?	6.5	
6398 A		19th dynasty: Ramses II	12	Garstang, <i>El Arâbah</i> , p. 11: mention of tomb
6449		same	8	same
6898		Saite-Persian	$47.5 \times 41$	A. C. Mace in "MEES" XXIII (1902) 85, 98, Pl. XXXV 4: facsimile (omits scenes at top); T. G. Allen in <i>JNES</i> VIII (1949) 349-55, Pl. XXV; photograph (complete), transliteration, translation

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OIM NO.	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
7142	ushabti	blue-green fayence	<i>P<sup>(i)</sup>-dt-Wsr</i> , s. . . .	Abydos
7196	coffin	wood	<i>Ms, zš n Dhwtj</i>	Abydos G
	fragment			
8101	ushabti	limestone	<i>Mk-irt.j</i>	Abydos
9380	statuette	"	<i>'Imn-nb, zš wdhw<sup>pl</sup> n nb t'wy</i>	Thebes?
9426	ushabti	dull blue fayence	<i>Hwt-t'wy, dw<sup>pl</sup>-ntr</i>	TT 320?
9434	"	green fayence	<i>W<sup>sh</sup>-tb-R'-irr-nfr<sup>pl</sup></i>	
9787 (R)	hieratic ms.	papyrus	<i>N(y)-s(w)-Šw-Tfnwt</i> , s. <i>'Zp<sup>pl</sup>-n-Hr<sup>s</sup></i> and <i>'st-ršt(t)</i>	
9801	ushabti	limestone	<i>Rm</i> (Ranke I 222:9)	
9858	"	fayence, now light brownish-green	<i>Psmk</i> , s. <i>'Imn-ir-dt-s(y)</i>	Saqqarah
10486 (M)	hieroglyphic ms.	papyrus	<i>'Irtj.w<sup>pl</sup>-r.w<sup>pl</sup></i> , s. <i>'r-Pth-h<sup>c</sup></i> and <i>Dy-št</i>	
10580	ushabti	white fayence, red face and hands	<i>'W(t)d(t)l-rapt</i>	
10659	ushabti (foot lost)	pale green (now brownish-green) stone-ware with dull surface	<i>N(y)-s(w)-Hr, (t)r(y)-p<sup>c</sup>(t)</i> <i>h<sup>š</sup>(ty)-'</i>	
10660	ushabti	dark blue fayence	<i>Pl-ndm, hm-ntr tpy n 'Imn</i>	TT 320
10717	"	blue fayence	<i>Hwt-t'wy, dw<sup>pl</sup>-ntr</i>	same?
10719	"	pale bluish-green fayence	<i>Hr-wd<sup>š</sup></i> , s. <i>Šdt</i>	Hawwarah
10755	"	alabaster	King <i>Wsr-m<sup>š</sup>(t-R<sup>c</sup>)-mr(y)-'Imn</i> (Ramses III)	TB
10757	"	originally pale blue-green fayence, now yellowed	<i>'Imn-m-nw-nb, try-š</i>	Thebes?
11749	"	limestone	<i>T'y, hm-ntr tpy n Wsr</i>	Sidmant al-Gabal 201
11750	ushabti (top lost)	"	same	same
11751	ushabti foot	"	<i>Bt<sup>š</sup>, nbt pr</i>	"

<sup>8</sup> Named in BD 191; first element is written with jackal E 17 (cf. MK feminine name *Zp-n-Mwt* [Ranke I 296:4]). Or perhaps read *'It<m>-Hr* (cf. Empire masculine name *'It-m(-ny)-sw(t)-bit(y)* [Ranke I 414:12]) or possibly even *'It-n(.t)-Hr* (cf. OK and MK masculine names *ibid.* p. 10). For use of falcon with flagellum (G 8) as *Hr* see also name *Hr-m-hb* on Harmhab's Ptolemaic stone coffin in Cairo in Piehl, *Inscriptions hiéroglyphiques III* (1895-1903) Pls. II-LXI and LXIV-LXIX.

## DESCRIPTION OF THE OIM DOCUMENTS

OIM NO.	AIC NO.	DATE	DIMENSIONS	REFERENCES OR SOURCE
7142		Saite-Persian	12.3	EEF excavations of 1901/2
7196		19th-20th dynasty	$8 \times 92 \times 1.3$	"MEES" XXII (1902) 35, 48, Pl. LXXI: facsimile
8101		18th-19th dynasty	25	EEF excavations of 1902/3
9380		18th dynasty	stela $29.5 \times 19$	G. Daressy in <i>RT</i> XVII (1895) 114: type; G. C. Pier in <i>AJSL</i> XXII (1906) 44: photograph; presented by AIC in 1917
9426	not found	21st dynasty	16.5	
9434	94.306	late Saite	11.6	
9787 (R)		Persian- Ptolemaic	$38.39 \times 924$	bought in Paris in 1919; present- ed by Martin A. Ryerson
9801		18th-19th dynasty	25	bought in Paris in 1919
9858		Saite	18	same
10486 (M)		Ptolemaic	$30.30.6 \times 1029$	bought in Cairo in 1919; present- ed by Mrs. Elizabeth Milbank Anderson; J. H. Breasted in <i>AJSL</i> XXXVIII (1922) 281, Fig. 47 (= "OIC" No. 1 [1922] p. 49 etc.): photograph (BD 1- 8); T. G. Allen in <i>AJSL</i> XLIX (1933) 141-49: photograph, translation (BD 23-26)
10580		late 18th dynasty	18.9	bought in Cairo in 1920
10659		Ptolemaic	9.5	same
10660		21st dynasty	17	"
10717		same	16	bought in Cairo in 1919
10719		late 26th dynasty	25	same
10755		20th dynasty	29	bought in Luxor in 1920
10757		18th dynasty?	18.7	same
11749		19th dynasty: Ramses II	27	<i>Sedment</i> II (1924) 28-31: de- scription of tomb and contents by Petrie, mentioning benefici- ary
11750		same	17.5	same
11751		"	7.5	same except beneficiary unmen- tioned

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OIM NO.	TYPE	MATERIAL	BENEFICIARY	PROVENIENCE
11753	ushabti	light blue fayence, mostly discolored and dark	<i>Pi-R' htp, imy-r' nwt t't(y)</i>	Sidmant al-Gabal 201
11774	ushabti foot	cream-colored fayence	<i>[R' htp, imy-r' nwt t't(y)]</i>	same
11775-76	ushabtiu (tops lost)	same	<i>R' htp, imy-r' nwt t't(y)</i>	"
12189	ushabti	wood	<i>i n p l y, s d m n t' st &lt;pr&gt;-'i</i> [and <i>hr(y) hb(t)</i> ]	
12220	stela	"	<i>hr-2' i st, s. 'nh.f(.n)-Hnsw</i> <i>wr and Mwt-htp(t)</i>	Thebes?
17065	ushabti (foot lost)	limestone	<i>Wn-nhw, s d m 's m st m' t</i>	Thebes: Dair al-Madinah?
17242	hieroglyphic ms. fragment	papyrus	<i>P(t)-dt.Mh(y)t</i>	
17243	hieratic ms. fragments	"	unnamed	
17246	shroud fragment	fine linen	name lost, [28]	
17278	ushabti	light blue fayence	<i>W' h-ib-R'-m-lhl, s. Zdy</i> (Ranke I 298:20)	
17279	"	dark blue fayence	<i>Pi-ndm, hm-ntr tpy n 'Imn</i>	TT 320
17286	ushabti foot	serpentine	King [ <i>Nb-m' t-R'</i> ] (Amenhotep III)	TB 22
17290	ushabti	pale green fayence	<i>Psm'tk, s. 'Imn-tr-di-s(y)</i>	Saqqarah
17297-98	ushabtiu	same	same	"
17304	ushabti	dark blue fayence	<i>hr, hm-ntr n 'Imn</i>	a 21st-dynasty cache near TT 319
17318	ushabti	pale green fayence	illegible	
17323	"	green fayence	<i>W' h-ib-R'-trr-n[rp]</i>	
17335-36	ushabtiu	baked clay	<i>'Mss, w' b n 'In-hry(t)</i>	
17354	ushabti foot	serpentine	King <i>Nb-m' t-R'</i> (Amenhotep III)	TB 22
17356-57	ushabtiu	dark blue fayence	<i>i st-m-lh-bit, hry(t) wrt hnt</i> <i>tpy t' l (nt) 'Imn</i>	TT 320
17980	ushabti	pale bluish-green fayence	<i>hr-wd', s. Sdk</i>	Hawwarah
17981	"	dull, very pale green fayence	<i>W' h-ib-R'-mr(y)-Plh, s. . . .</i>	
18001	"	wood	<i>Nb.sny, 28 pr-hd n hnt-ntr</i>	
18002	"	limestone	<i>W' hm-w'd, s. Z and Nfrt</i>	
18022	"	wood	<i>'Imn-htp, imy-r' qdpl n 'Imn</i>	Thebes
18039 (A)	hieratic ms.	papyrus	<i>T' yw' l-hnct-Mwt, hbst of</i> <i>N(y).s(w).p' hr-n-h't</i>	TT 320?
18052	ushabti	dark blue fayence	<i>Pi-ndm, hm-ntr tpy n 'Imn</i>	TT 320
18056	"	pale green fayence	illegible	
18188	"	wood	<i>M'ti, sm' yt n(t) 'Imn</i>	
18189	"	"	<i>Pi-Infr l'auw, swety</i>	

DESCRIPTION OF THE OIM DOCUMENTS

OIM NO.	AIC NO.	DATE	DIMENSIONS	REFERENCES OR SOURCE
11753		19th dynasty: Ramses II	26.5	<i>Sedment</i> II 28-31; description of tomb and contents
11774		same	8	same
11775-76		"	8.5 and 5.5 respectively (on same scale but differently broken)	"
12189		18th dynasty	21.5	presented by Alfred C., E. P., and Guy F. Maynard of Winnetka, Ill., in 1925
12220		Saite-Persian	43 × 34.5	same
17065		19th-20th dynasty <sup>a</sup>	16.5	presented by estate of James H. Breasted
17242		Ptolemaic-Roman	15.8 × 7.1	presented by Mrs. Charles Rubens of Highland Park, Ill., in 1937
17243		Persian-Ptolemaic	text fragment 6.3 × 9.9	same
17246		same	21.5 × 17.5	"
17278	91.47	26th dynasty	17.5	Piot collection 476
17279	92.30	21st dynasty	17	
17286	92.73	18th dynasty: Amenhotep III	3.8	bought in Luxor
17290	93.30	Saite	19.5	
17297-98	94.229-30	"	each 18.5	
17304	94.277	21st dynasty	12.2	
17318	94.299	late Saite	18	
17323	94.305	same	12.1	
17335-36	94.374-75	19th dynasty	20 and 19.7 respectively	
17354	94.979	18th dynasty: Amenhotep III	4.7	
17356-57	94.1940-41	21st dynasty	14.5 and 14 respectively	
17980	90.30	late 26th dynasty	21.5	W. M. F. Petrie, <i>Kahun, Gurob, and Hawara</i> (1890) p. 18: description
17981	91.48	26th dynasty	17.7	Piot collection 472
18001	92.28	18th dynasty	27.5	bought in Luxor
18002	92.29	same	24.8	
18022	92.234	"	14.5	
18039 (A)	94.180	21st dynasty	24.5 × 101	
18052	94.268	same	17	
18056	94.300	late Saite	18	
18188	94.1149	19th dynasty	22.6	
18189	94.1939	same	23	

<sup>a</sup> Dated by stela and other fragments found near TT 290. See B. Bruyère in "Fouilles" I I (1924) pp. 29 f. for the objects mentioning a *Wn-nkht*. In P.M I (1927) they are wrongly assigned to "Wen-Nakht."

# THE EGYPTIAN BOOK OF THE DEAD

## FURTHER DETAILS ON INDIVIDUAL DOCUMENTS\*

### OTHER THAN USHABTIU

#### OIM 1335 (Pl. XCVIII)

Many mummiform coffin fragments such as these two were found by Quibell in the Ramesseum storerooms in 1895/96. Exterior decoration, showing various deities, is as usual in red and green on a white background. The originally clear varnish coat has now turned brownish yellow. The hieroglyphic texts on the interior are inscribed in now discolored blue on white. They include BD 26 on *A* and bits of an unidentified spell on *B*, both written retrograde.

#### OIM 1338 (Pl. XCLX)

Nut, the winged sky-goddess, squats below the broad ornamental collar. The four sons of Horus (two lost) stood two at each side. Below the crossbands the deceased lady appears before Anubis, only whose staff and the beginning of whose name survive. BD 18 §§ P-S 1 was written in hieroglyphic on the two gray areas preserved and the corresponding two now lost. The interior, painted white, was left uninscribed.

#### OIM 1365 (Pl. CII A)

Made for a "high [priest] of Thutmose III." The hieroglyphic text is BD 15A3 *a*.

#### OIM 5739 (Pls. V-XII)

Mace dates the tomb source to the 25th–30th dynasty. Forms of signs in the papyrus suggest the end rather than the beginning of that period. In column x 4, for example, *ink* and *hpr* are of 30th-dynasty types; and the *tr* sign of *p(w) tr* in x 2 and 4 might belong around 320 or even the 2d century B.C. On the other hand, *mdw* in x 1 could be of the 22d dynasty; and the *š* signs in x 2 could date from the 22d dynasty down to 320 B.C. The abbreviated form of man with hand at mouth regularly has at the top a dot not shown in G. Möller, *Hieratische Paläographie* III (1912) No. 35 *B*.

"MEES" XXIII, Plates XXVII, XXX, and XLII, gives plan and views of the tomb and facsimiles of cartonnage fragments mentioning the deceased and his family. Some of the fragments came to Chicago and are now numbered OIM 5747-49. Papyrus and cartonnage together identify the owner as a "priest of Amon" (e.g. in col. x+ii) and more fully as "Osiris the priest of Montu the lord of Thebes, *imy-iz* and *hsk*-priest, 'seeker of the sound eye,' temple scribe of the estate of Amon, 'one who may enter the King's presence'." <sup>1</sup> *nh-p(i).f-hry*'s father, *T<sup>i</sup>-m<sup>b</sup>-nh*, though called "similarly titled," is elsewhere described not as "temple scribe" but as "scribe of the divine offering(s)" of the estate of Amon. He seems to have been "[son of] the similarly titled *Hr[-z<sup>i</sup>]-st*†, son of the similarly titled *T<sup>i</sup>-m<sup>b</sup>-nh*†, son of [the priest of A]mon-Re the king of the gods, high priest of Onuris, 'high priest of Shu [and Tefnut]', second priest of Osiris the lord of 'Abydos', [...†, son of the ... of Shu and Tefnut dwelling in Karnak, 'work'-overseer of the divine offerings of Upper and Lower Egypt, in charge of the temple scribes of the estate of Amon, [...†]." The preserved end of BD 1 title names as an ancestor "the similarly titled *Rurw*," who may belong in one of the gaps above.

The papyrus fragments, now mounted in four frames, include parts of BD 1, 3-9, 15-17, 148-51, and 161. The text is in hieratic through BD 149. Since from there on only hieroglyphic forms

\* Still in order of OIM numbers except that ushabtiu, all bearing BD 6 or a substitute, are grouped at end.

<sup>1</sup> Written *hr(y-ny)-swt*.

# DESCRIPTION OF THE OIM DOCUMENTS

appear, the rest was originally numbered OIM 5740; but one scrap seems to connect the two groups. Both black and red ink are used in the writing. The vignettes that occur are those of BD 1, 16, 17, and 150. They are outlined in black and colored red, white, and pink. An interesting spelling is *krh* for *grh*, "night," column  $x+i$   $x+4$ .

## OIM 5750

Dating is suggested by style. For man wearing fillet compare, for example, *Ani*, Pl. 19, and BD 1 Ag vignette in Nav. The colors red, white, yellow, and blue used in the vignettes are still clear; BD 81 and perhaps 125 and 149 are represented. The few legible scraps of text are mostly valueless: "... priest ...", "who is called" or "he said," and "[Amon]-Re the king of the god[s]." But two adjoining columns reading "[O trouble]maker ([*sd*] *hrw*) who came forth from ..." and "[O ...] who came forth from ..." may, if correctly restored, belong to BD 125 b § S 26 f.

## OIM 6898 (Pl. CII B)

The incomplete scenes, not illustrated here, showed *Rurw* praying to the sun as Re or Re-Harakhte at our left and as Atum at our right. Beneath were written in hieroglyphic the hymns BD 15A5 and 15B4 respectively. This broken stela, found in a reused 18th-dynasty tomb, was dated by Mace to the 25th-30th dynasty. *Rurw* was "priest of Amon in Karnak, *imy-iz* and *hzk*-priest, priest of Osiris of *N-r.f*, priest of Amon sharp of horns, priest of Khonsu dwelling in his Karnak temple (*bnnt*), priest of Amon tall of plumes, scribe of the divine offering(s) of the estate of Amon." Sign E 23 *sa* has the late value *nb*, "lord," in b 7, and T 28 *za* is used for W12 *za* in *gr[h]*, "night," in b 7/8.

## OIM 7196 (Pl. XCVII)

This is one of many fragments intrusive "in the chamber of a later tomb" from a coffin whose owner Petrie calls a "scribe, Tahutmes" (*zš Dhwti-ms*). The name might be read thus in line 3 of our text; but in line 6 and frequently on other fragments, among them OIM 7197 and 7199, we find rather *Wsir zš n Dhwti Ms*, "Osiris the scribe of Thoth, *Ms*," and OIM 7197 once gives simply *Wsir Ms*.<sup>10</sup>

Sun hymns BD 15 a-b adjoin a painting of the sun's bark bearing the enthroned sun-god with attendant deities. At each end of the scene squats a Nile-god. The painting is well done, as is the writing. The hieroglyphs are black, with columns separated by double red lines. Some of the signs still show earlier outlining in red.

A date later than the 18th dynasty is indicated by the writing of *Wsir* with ideogram alone in line 3, of *pr* with emerging viper in lines 4 and 12, and of determinative of deity as squatting god preceded by *ntr* sign twice in line 7.

## OIM 9380 (Pl. CI)

The kneeling figure is to be thought of as uttering the sun hymn BD 15A3 *a* incised in hieroglyphic on the stela held before it.<sup>11</sup> Daressy may have copied the inscription in Luxor while the statuette was still owned by the Rev. Chauncey Murch. The Murch collection was purchased for AIC in 1894. Pier's 1905/6 photograph shows a head later removed at OIM, where it was decided that the head came from a different object.

<sup>10</sup> Scribes may be of a temple but also of a god according to *Wb*. III 481. Thoth himself is often called a scribe. He is, in fact, the secretary of the sun-god (see P. Boylan, *Thoth the Hermes of Egypt* [London etc., 1922] pp. 58-61 and 149 f.).

<sup>11</sup> In "SAOC" No. 27 the editor wrongly cited this coffin as "Thutmosee."

<sup>12</sup> H. E. Winlock in *JEA* VI (1920) 1-3 explains such a "stela" as merely a device to provide space for the words to be uttered.



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OIM 9787 (R; Pls. XIII-L)

## PRESERVATION

The manuscript now starts a little after the beginning of vignette BD 16. Aside from the initial loss, other damage is slight. A pointed object had been thrust into the papyrus while it was rolled. Some seventy holes near the lower edge, gradually decreasing in size toward the end until they cease in BD 148 *b*, probably represent two thrusts at opposite sides of the roll. If only one thrust were involved, the roll as we have it would have been just over 3 cm. in diameter; but its 924-cm. length could scarcely have been rolled into such small compass. At least OIM 10486 (M), only 1/9 again as long, formed a roll about 6.4 cm. in diameter when purchased. But R could not be checked directly, for it was already mounted in ten frames. At both beginning and end it had also been broken across in four places each, and there are minor breaks elsewhere.

## BENEFICIARY

The names of the deceased and his mother occur in spell after spell, but his father is mentioned in column clviii only. There and also in lxxxi, cxl, and clvi 3 the name of the deceased is written in hieroglyphic with a squatting baboon<sup>12</sup> and two recumbent lions. As to titles, the deceased is described in clvii 16-19 as "Osiris the priest of Khonsu the great god, the Edfuan,<sup>13</sup> priest of the falcons that live on his (sacred) tree, priest (of) the great foundation, 4th priest (of) Osiris, N.†, born of M.†" In ii 1 and again in the heading over columns cxxvii-cxxxi the deceased is "the 4th priest (of) Osiris, N.†, born of M.†" Omission of *n* before *Wsir* would suggest in the latter cases that a title "4th priest" had been placed abnormally before instead of after the epithet "Osiris" regularly used with the beneficiary's name. But omission of *n* before both *Wsir* and *znty* (for *ent*) in clvii, as well as the presence there of an *Wsir* placed normally before all the titles, supports the translations given.

The place of the deceased's activities is perhaps mentioned in cix 40-42, where it is stated that BD 142 is "to be said by Osiris N.†, born of M.†, of the house of Atum the lord of Heliopolis." But the preposition *n* may merely represent *m*, "in," and define the place where the spell is to be recited. The phrase does not appear in T.

## DATING

The hieratic signs, when checked against G. Möller, *Hieratische Paläographie* III (1912), show forms varying from the 20th dynasty to about A.D. 60. Cf. the following:

Gard. No.	Sign	Value	Column and line of R	Möller No.	Form dated to
I 6		<i>γ</i>	xxxvi 35	620	Ramses IV
V 11		<i>km</i>	iv 31; iv 31	392	22d dynasty
M 1		determinative <i>dn</i>	lxxiii 18	584	same
U 23		determinative <i>bq</i>	xxii 11	266	Persian period
U 36		<i>qʿ</i>	lxxii 12	301	same
V 6		<i>hm</i>	xiv 34	483	"
		determinative <i>qrs</i>	iii 7	520	"

<sup>12</sup> This figure often represents *Dhwtj*, "Thoth" (see S. Sauneron and J. Yoyotte in *Revue d'égyptologie* VII [1950] 9-13 [cited as v. 9 in *AEE* No. 1518]). Same figure, but holding sacred eye, is used for *n(y)-s(wt)*, "king," at Edfu according to H. W. Fairman in *BIFAO* XLIII (1945) 122. On use of baboon alone for *ns* etc., as here, see H. de Meulensere in *BIFAO* LIV (1954) 73-82 (cited in *AEE* No. 3458).

<sup>13</sup> On this assimilation see Boylan, *op. cit.* p. 207.



DESCRIPTION OF THE OIM DOCUMENTS

Gard. No.	Sign	Value	Column and line of R	Möller No.	Form dated to
G 23		<i>rhyt</i>	lxxxviii 29	201	30th dynasty
M 1		determinative <i>isd</i> and <i>rd</i> respectively	iii 13; lix 9	206	same
R 7		<i>sntr</i>	x 42	550	"
V 11		determinative <i>dnt</i>	lxxiii 17	584	"
D 34		' <i>k</i> '	xviii 7	113	about 320 B.C.
G 38		determinative <i>htm</i>	x 41	217-18	same
L 2		<i>bit</i>	cvi 42	260	"
M 20		<i>sm</i> (for <i>sm</i> )	cxxv 26	285	"
N 2		<i>grh</i>	iii 9	301	"
W 11		<i>nst</i>	xxviii 33	396	"
S 23		<i>dmd</i>	xiii 23	421	"
V 12		determinative <i>wp(t)-r</i> <sup>1</sup>	xx 24	522	"
Z 1					
F 10		determinative <i>sbh</i>	lxxii 17	150	2d century B.C.
V 29		<i>wih</i>	lviii 21	398	same
A 24		determinative <i>s'd</i>	cli 22	15	about 20 B.C.
V 36		determinative <i>hnty</i>	lv 33	590	about A.D. 60

In view of the pre-Ptolemaic as well as Ptolemaic and later forms, it seems advisable to call R Persian-Ptolemaic.

CONTENTS

In selection and arrangement of its spells R is most similar to L 3079. Both close with unusual additions. They share strange writings and even errors, e.g. in BD 64 (cf. especially its § S 12 f. and 15). Hence they probably go back to a common ancestral manuscript. Similarities with T also are numerous.

R's BD spells occur in the following order:

Column	Vignette	Text	Column	Vignette	Text
i	16		xxiv	33	33-34
ii-iv	17 <sup>14</sup>	17	xxv	35	35
v-ix		18	xxvi	36	36-37
x		19	xxvii	37	38
xi		20	xxviii	38+39 beginning	39 <sup>16</sup>
xii	21	21-22	xxix	39 end	40
xiii	23	23	xxx	40	41
xiv	24	24	xxxi	41+43+45	42 <sup>17</sup>
xv	25	25	xxxii	47+46 over 44	43-44
xvi	26	26	xxxiii	48 over 48	45-46
xvii	27	27	xxxiv	48 over 48	47-48
xviii	28	28	xxxv	53 over 50	49-50 <sup>18</sup>
xix		29	xxxvi	54-55 over 52	51-52
xx	30	30+30B <sup>15</sup>	xxxvii	57	53
xxi	64	64	xxxviii	59	54
xxii	31	31	xxxix	56	56
xxiii	32	32	xl	63	57

<sup>14</sup> Vignette extends to middle of top of v.

<sup>15</sup> End extends under xix.

<sup>16</sup> End extends under xxvii.

<sup>17</sup> End extends under xxix f.

<sup>18</sup> End extends under xxxiv.

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Column	Vignette	Text	Column	Vignette	Text
xli	65 over 60	59-60	lxxxii	112 beginning	111
xlvi	66	61-62	lxxxiii	112 end	112
xlvi	68	63	lxxxiv	113	113
xlvi	71		lxxxv	114	114
xlvi		65	lxxxvi	115 over 119 beginning	115
xlvi		67 over 60	lxxxvii	116 over 117 end	116-17
xlvi		68 <sup>19</sup>	lxxxviii	117 beginning	118-20 <sup>20</sup>
xlvi		69-70 <sup>20</sup>	lxxxix	119 end	122
xlvi	72	71	xc		121 over 123
xlvi	73-74	72	xc	124	124
l	75	73	xcii-		125 a-c and § T <sup>29</sup>
li	76	74	xciv		
lii	77	75	xcv	125 d	
liii	78	76	xcvi	126	126
liv	79	77	xcvii	127	127
lv	80 beginning + end	78 <sup>21</sup>	xcviii	128	128
lvi	80 except end + 81	79 <sup>22</sup>	xcix	129	129
lvii	82-83	80-81 <sup>23</sup>	c	130	130 <sup>20</sup>
lviii	84	82	ci	131	131
lix	85	83	cii	132	132
lx	86	84	ciii	133	133
lxi	87+89	85	civ	134	134
lxii	90 beginning	86	cv	135	135
lxiii	90 end over 88	87-88	cvi	136	136 <sup>31</sup>
lxiv	91	89	cvii	138 over 137	138 over 137 <sup>32</sup>
lxv	92	90	cviii	140	140
lxvi	93	91	cix		141-42 beginning
lxvii	94	92	cx-cxi		rest of 142
lxviii	98	93	cxii	143	
lxix	99 over 95	94-95	cxiii-	144	144
lxx		96-97	cxv		
lxxi	100	98	cxvi-	145	145
lxxii	101	99	cxvii	146	146
lxxiii	102	100	cxviii-	147	147
lxxiv	103	101	cxix		
lxxv	104	102-4 <sup>24</sup>	cxix	148	148 a
lxxva <sup>25</sup>	105		cxli	149	149
lxxvi	106 beginning + 107 beginning	105	cxlii	150	
lxxvii	rest of 107	106-7 <sup>26</sup>	cxliii	151	151
lxxviii	109 beginning	108 <sup>27</sup>	cl	152	152
lxxix	rest of 109	109			
lxxx	110 c				
lxxxi	110 b				

<sup>19</sup> End extends under xlii f.

<sup>20</sup> End extends under xlii-xlii.

<sup>21</sup> End extends under lii-liv.

<sup>22</sup> End extends under end of lv.

<sup>23</sup> End extends under lvi.

<sup>24</sup> End extends under lxxiii f.

<sup>25</sup> Column without text.

<sup>26</sup> End extends under lxxvi.

<sup>27</sup> End extends under lxxvii.

<sup>28</sup> End extends under lxxxvi f.

<sup>29</sup> End of xciv extends under xcii f.

<sup>30</sup> End extends under xcix.

<sup>31</sup> End extends under cv.

<sup>32</sup> End extends under cvi and cviii.

# DESCRIPTION OF THE OIM DOCUMENTS

Column	Vignette	Text	Column	Vignette	Text
cli	153	153	clvi	161	161
clii	154	154	clvii	162	162
cliii	155 over 156	155-56 <sup>33</sup>	clviii	191	191
cliv	157 over 158	157-58	clix		192
clv	159 over 160	159-60	clx		4 offering formulas

Spells represented, then, are BD 16-30, 30B, 31-57, 59-138, 140-62, and 191-92. Most at least of the vignettes were evidently sketched in ahead of the text, and the latter did not always fit as the artist had planned. Between BD 37 and 107 the discrepancies in co-ordination are disturbingly numerous. When two or even more spells were written in a single column, the scribe might leave spaces for the appropriate vignettes. But, since the artist had already provided these elsewhere, the correct spaces remain unfilled in the case of vignettes 37, 81, 103-4, and 107.

R's vignettes are in general similar to those of T. The most strikingly different is vignette 152, which in T emphasizes provision of water to deceased. In R, however, deceased stands with dignity, holding his staff, having (as § S 2 says) "come today new among you (gods)." R also includes some vignettes that T lacks, namely 99, 131, 135, and 153. Vignette 99 is like 98. Vignette 131 is like 102 except that an altar has been added. Vignette 135 shows the moon-god in his bark, which is being poled by deceased. Vignette 153 illustrates the instructions given in § T 1; deceased stands in a bark between two smaller barks, evidently the night bark and the day bark respectively.

Vignette 147 shows, as in T, presentation of round cakes and flowers on an offering-stand at each of the seven gates of the house of Osiris. The flowers in such scenes of offerings in tombs etc. are normally blue lotus. Here, however, while the fifth and sixth presentations are of blue lotus, the first and probably the others are of papyrus.

## STYLE

The text is hieratic. Hieroglyphic occurs only in BD 110 b, 125 d, 148 b, 161 § S, 191-92, and the final offering formulas. A note in demotic is added below BD 140.

All of the writing is in black. The vignettes on the other hand are colored. Red, light and dark blue, green, yellow, brown, and white are used. R differs, then, from Ptolemaic copies of BD. The latter, as Daressy has mentioned,<sup>34</sup> are generally written in crowded hieratic, with vignettes merely sketched in black, sometimes set off by a little red.

The scribe wrote with a steady, consistent hand. He evidently checked his work, for the corrections too (see pp. 29-31) are largely his. But another, more angular hand has interlined name etc. of deceased here and there (see especially col. c) and made occasional other additions (e.g. in col. cxlviii).

The artist who did the vignettes was presumably a different person. His work shows a good feeling for form, yet sometimes there is squattiness of figure (cf. the overlapping scepter-bearers in col. liv) or unevenness of line (cf. kilt of deceased in cols. xxxix and xli).

## SPELLINGS

R well illustrates the increasing equation or confusion of similar sounds and the silence of such letters as *t* and *ʃ* in some positions. In its writing many classical spellings undergo omissions, additions, transpositions, and interchanges. References here given are few in proportion to both words involved and their occurrences.

<sup>33</sup> End extends under end of clii.

<sup>34</sup> Académie des inscriptions et belles-lettres, *Paris*, Commission de la Fondation Pict, *Monuments et mémoires* XXV (1921-22) 94.

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Omissions of *i*, *i* or *y*, *‘*, *w*, *m*, *n*, *r*, *t*, *t*, *d*, and plural marks, also single for double letters, were noted. Examples are:

- i*: *wf* for *wf*i**, "lung," exv 39; *p.k* for *p*i*y.k*, "thy," xcii 7; *p*z** for *p*i*s*, "water-bowl," lxix 11; *mfkt* for *mfkt*i**, "turquoise," lvii 23; *kriwt* for *krr*, "shrine," xxi 14; *t*š** for *t*i*š*, "boundary," lxxix 33
- i*: *i*t** for *i*t*i*, "backbone," xxxi a 23; *i*t** for *i*t*y*, "injury," lxxxiii 11; *pw* for *ipw*, "those," lxx 17; *n* for *in*, "by," lxxxviii 7, xciii 50; *h*t*p*i** for *h*t*p*i**, "things," xxxi 26 and regularly; for omission of 1st person singular suffix *i* see p. 27
- y*: *ns* for *ny-sy*, "she belongs to," cxxix 4; *nt* for *nty*, "which," "who," lxxviii 4 (singular), lv 32 (plural)
- ‘*: *‘I*h*w* for *‘I*h**, "Moon," xci 34
- w*: *i* for *i*w**, auxiliary verb, cxxxi 36; *im* for *imw*, "ship," lxxi 32; *g*i** for *‘wg*, "become parched," xliii title, 8, and 20; *p* for *pw* in *w*s* pw*, "it was a scepter," xciv 24; *ns* for *ny-sw*, "he belongs to," lxxxix 34, cxliv 6; *ks* for *ksw*, "obedience," lxiii 31
- m*: *nd*t*y* for *m*nd*t*, "day bark," xci 14/15; *skty* for *msktyt*, "night bark," xci 14
- n*: *pr*s**, lxxii 36, and *pr*i*s*, lxxxix 25, for *pzn*, "loaf"; *p*š** for *p*š*n*, "split," xciv 2; *m*d** for *m*nd*t*, "day bark," c 4 and 42; *h*h** for *n*h*h*, "endless recurrence," lxxii 28; *sis* for *nsi*s*i*, "flame," lxxi 26; *gg*i** for *ngg*, "honk," xxxviii 8
- r*: *int* for *inr*, "stone," cxxix 7/8; *i*d*t* for *idrt*, "punishment," xciv 7; *h*nt** for *h*nt**, "stronghold," xci 4; *h*t** for *h*ry*.t*, "where thou art," cxvi 28; *š*w** for *z*w**, "drink," lvi 37
- t*: *tw* for *tut*, "come," xciv 14, cxlvii 24; *srud* for *srud*tw**, "shall be preserved," lxxiv 31; *s* for *st*, "them(selves)," lxxii 10; and the long-silent feminine final *t* in word after word: *n*w** for *n*ut**, "of," cxvi title; *nb* for *n*bt**, "lady," lxxii 12; *nty* for *ntyt*, "that which," lxii 18; *h*t** for *h*t*yt*, "bow rope," lxxii 13; etc.
- t*: *int* for *intt*, "bond," lxxviii 42; *irt* for *irtt*, "milk," xcii 26 (similarly already in Pyr. 27 d W!); *is* for *is*t**, "lo," "while," lxiv 27, lxx 39; *hr* for *hr*t**, "upon thee," lxxi 7; *m*h*n*w** for *m*h*n*w*.t*, "within thee," cxxi 7/8 etc. (but *m*h*n*w*.t* in cxxi 21/22 etc.); *zn*i** for *zn*tw*i*, "the rebellious," c 24
- d*: *ms*t** for *ms*d*t*, "thigh," xciv 19
- plural marks: *im(w)*, "ships," lxxi 32; *n*r**, "goodly," lxxii 28; *š*h*p*, "who gladden," xcvi 7/8
- single for double: *i(n) nb*, "by the lord," xciv 11; *in (n).s*, "bring to it," cl 16; *wp* for *wpp*i**, "who judge," xcvi 6; *wn(n)y*i**, "beings," lxxix 26; *p*š** for *p*š*š*, "divide," xlii 21; (*m*) *m*nt**, "of a swallow," lxii title; (*m*) *m*š*h*w** (originally *m*z*h*), "of a crocodile," lxiii 15; (*m*, pronounced *n*) *n*r* p*w*y*, "as that god," lvi 42; (*n*) *n*r**, "of the god," cli 32; *h*w** for *h*w*i*, "putrid effluent," lxix 16

Additions of *i*, *i* (including prothetic) or *y*, *‘*, *w*, *r*, *t*, *d*, and plural marks, also double letters for single, appear. Examples are:

- i*: *i*w*s* for *i*w*sw*, "balance," xciv 4; *ih*‘b** for *ih*b**, "dance," xi 17; *g*i** for *‘wg*, "become parched," xliii title, 8, and 20; *h*i*y* for *h*y**, "joy," ciii 17; *k*i*tw* for *ktwt*, "kettle," iii 24; *th*i** for *th*, "transgress," lxxix 33
- i* or *y*: *i*h*w* for *i*h**, "blessed one," xci 42 f.; *binr* for *bnr*, "sweet," cvi 19; *m*h*i*yt** for *m*h*.i* (or is *||* for *||*?), "balance," lxxvi 24, xciii 29/30; *h*i*y* for *h*i**, "O," lxxxii 25; *ih*t*y* for *htyt*, "throat," cx 61; *sn*i** for *sn*, "brother," x 32; *gr*s** for *q*r*s*, "burial," xc 24; *kk*w*y* for *kk*w**, "darkness," lv 4
- prothetic *i*: *||* (see NG § 255) *h*‘**, "rejoices," ciii 16; *||* *h(w)y.i*, "I smite," xcvi 20; *||gr*, "the silent one," cliii 15; *||* *h*‘*tn* (for *h*‘*tn*), "circles," cxv 11
- ‘*: *‘r*t** for *‘rt*, "cobra," "uraeus," xci 19
- w*: *nty tw.f im* for *nty.f im*, "where it may be," lxiv 6 and 8; *h*n*w* for imperative *hn*, "hasten," lxix 9; *tw*h*m*i** for *ih*m*i*, "who cannot," xxxii 23; *sw*t*i* for *st*, "them," civ 16; *dw*‘*wt* for *dw*t**, "nether world," xxi 17 f.

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- r*: *prs*, lxxii 36, and *pris*, lxxxix 25, for *pzn*, "loaf"; *msqr* for *msq*, "shield", xxviii 33; *q'r* for *q'*, "vomit," cxxvi 30
- t*: *tw'y* for *w'y*, "dispose of," cxlii 41; *ntt* for *nt*, "of," lxxviii 6; *nbt* for *nb*, "lord," lxxii 5 f.;  $\text{ⲟ}$  as a compound determinative with  $\beta$  for adjective *m'*, "true," xciv 57, and with *Ht-hr*, "Hathor," lxxv 26 and 31;  $\text{ⲟ}$  similarly with *b(w)*, "place," lxxii 12 (rarely just *bw*, cxvi 28), *zhm* for *hm*, "sanctuary," cxv 26 (same plus  $\text{ⲟ}$  for *Hm*, "Letopolis," xi 9), *m hmw*, "within," cxxi 7/8, 21/22, etc., *sb'*, "gate," cxli 32 (but  $\text{ⲟ}$  of same writing in xxi 25 has been erased), *sbt'y* {*ty*}, "wall," cxxvii 3, *k(i)r(iw)*, "shrine," xxi 14;  $\text{ⲟ}$  similarly in *Nhn*, "Hieraconpolis," lxxxiv 30;  $\text{ⲟ}$  similarly in *int*, "valley," cxxxiv 21, *R'st'*, "Rosetau," cxxxii 15 and 17, *T' dser*, "the Sacred Land," cxxvi 29/30; *tw* repeating *t*, *d*, or *q* to indicate retention of the sound in *irt.f*, "his eye," c 16, *irt.f*, "what he was doing," iii 6, *(i)ht<sup>pl</sup>.f*, "his possessions," lv 14, *hr ntyt.i*, "because I," iii 24 (cf. Gard. § 223), *h'ty*, "cloudiness," cv 4 and 8, *st<sup>du</sup>.f* {*pl*}, "the twin seats," clv 7, *qd.j*, "tell it," clvii 9, *wq*, "command," "allot," xcvi 34/35; *ty* used similarly in *sbt'y*, "wall," cxxvii 3, and *z'-t'*, "son of earth (snake)," lxiii title, 6, and 8/9; *ty* without reason in *wdb<sup>pl</sup>.sn*, "their reversionary offerings," cli 8/9, and *mk{ty<sup>pl</sup>} sw*, "who protected himself," xxxii 27/28; *ty* even written for silent final *t* in *mk<sup>pl</sup>*, "protection," clvii 27, *hryt<sup>pl</sup>*, "possessions," cxli 25, and *sht{pl}*, "field," cxli 25
- d*: *Hnty-hdty* for *Hnty-hty*, "Khentekhtai," cxi 14; *sdg'* for *sg'wt*, "amazement," lxxviii 18; *qdstf* for *qsf*, "net," cii 7
- plural marks with *'wy*, "double doors," c 4; *nht*, "sycamore," cl 39 and 41; *hw<sup>pl</sup>.f*, "he decays," elii 16; *z't'* for *z'tw*, "ground," lxxii 26; *t'wy*, "the Two Lands," lxxii 12
- double for single: *iw't* for *iw't*, "inheritance," lviii 36; *m'm* for *m*, "swallow," iii 31, lxxv 28;  $\text{ⲟ}$  for *n*, "to," xciv 46 and 51; *nty* for *nty*, "who," cxx 35; *m rwt'y* for *m rwt'y*, "from outside," clvi 10; *rm* for *rm*, "weep," lxxi 12; *R'hwy<sup>pl</sup>* for *R'hwy*, "the Two Comrades," xc 32; *sw* for *sw*, "time," cxxxi 28
- Transpositions of *'* are the most frequent: *wg'* for *w'g*, a feast, xcvi 40; *bg'* for *b'gy*, "be remiss," "be weary," ii 30; *pg'* for *p'g*, "thin cake," cxliii 33; *zm'm* (read *z'm*) for *zm'*, "join," "unite," xxi 19; *qm'm* (read *q'm*) for *qm'*, "create," iv 32. Other sorts include *bt* for *t'b*, "unite," xliii 10; *pg's* for *psg*, "spit," ii 31; *q'w* for *fq'*, "give gifts to," cxxix 9; *fng'* for *fgn*, "excrete," xxxiv 27; *hb'* for *h'b*, "play (chess)," ii title; *hnkst* for *hnzkt*, "tress," lxxii 13/14; *hzb* for *hsbd*, "lapis lazuli," xxi 40; *hrs* for *h'sr*, "put an end to," xc 35; *snb* for *zbn*, "slip," "stumble," xxviii 2; *tnk* for *tkn*, "come near," lxxiii 23.
- Interchanges are of many kinds:
- i* and *i* or *y*: *ish* for *izh*, "reap," lxxix 38; *ht* for *iht*, "the Heavenly Cow," clvii 9, 13, etc.; *Bibi* for *B'ib'* or *B'by*, a god, lxxviii 7/8; *ng'* for *ngi* (but Empire *n'g*), "smash," xxi 15; *hfy* for *hf'w*, "snake," lxxviii 10 and 14
- i* and *w*: *ih'* for *hw*, "suffering," c 16 f.; *pw'y* for *p'*, "fly," cxlvi 15; *z't'* {*pl*} for *z'tw*, "ground," lxxii 25
- i* and *t*: *ht'* probably for *ht*, "rejoicing," cxxx 11
- i* and *'*: *miwh* for *m'wh*, "paddle," xliii 5
- i* or *y* and *w*: *Hpw* for *Hpy*, "Hapi," lxxxiii 41; *sw* for *sy*, "her," "it," ii 30, lxxii 23; in singular qualitative verb forms: 2d masculine, *w'stw b'tw spdtw* for *w'sti b'ti spdti*, "esteemed, become a soul, prepared," cvi 22; 2d feminine, *hrtw* for *hrti*, "keep away," xxiv 30/31; 3d feminine, *grtw* for *grti*, "silent," xxi 33
- i* and *t*: *st'w* for *st*, "nose," cxxviii 2
- i* and *t*: *sbiw* for *zbt*, "laugh," xxi 7
- w* and *t*: *m'hw* for *m'ht*, "ferry," lxxi title, and *m'hty*, "ferryman," lxxxix 15; *mt'w* for *mt'it*, "spear," lxiv 24; *mdw<sup>pl</sup>* for infinitive *mdt*, "speak," lxxxvi 14; *nt* for *nw*, "of," lxxix 34; *sw* for *st*, "them," lxxv 15



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- j* and *w*: *q'wuty* for *gij*, "monkey," cvi 12
- m* and *n*: *m* for *n*, "to," lxxiii 23, and *n.t*, "to or for me," lv 2, lxxvii 18, cxlv 36; *m* for *n*, "of," xx 25, and *nt*, "of," lxxiv 9; *m* for *n* in *pr.m Psdt*, "the Ennead came forth," xxviii 38, and *qm.t m iri nb w*, "which the eye of the sole lord created," lv 13; *n* for preposition *m*, especially in *n wbm*, "again," c 47 (but with *m* in 44) and eli 38, but also before *Wd.t* in ii 29, *b.t.f* (written *z.t.f*) in lv 14 (cf. *m b.t.f* in 24 and 31), *bik* in lv 1, *b(w)* in xx 31, *pt* in iii 5, *mr* in lxxi 27, *hrw* in xlvii 30, *hl* in lxxviii 31,<sup>35</sup> cf. *m.n<sup>pl</sup>* (Coptic *MMON*) for *n<sup>pl</sup>*, "us," xciv 41; *in* probably for *m* before *idhw<sup>pl</sup>*, cxlvii 12; *n m* for *m*, lxxxiii 25, lxxxvi 22; *n imy* for *imy*, lxix 10, and *n imyw<sup>pl</sup>* for *imy<sup>pl</sup>*, lxxii 27
- r* and *i*: *iw* for preposition *r*, c 44; *r* for auxiliary verb *iw*, lxxv 16; (*n*)*sis(i)* for *nsrsr*, "flame," lxxi 26; *hni* for *hnr*, "confine," "impound," lxxvii 21, 34, and 39
- r* and *n*: *mhn* for *mhr*, "milk jug," lxxxix 23
- h* and *s*: *sp* < *szp*, "take," for *hp*, "go on," xcvi 39; *hpnt* for *spnt*, "jug," cxv 40
- h* and *h*: *hm<sup>pl</sup>* for *hm<sup>pl</sup>*, "divine images," cxl
- h* and *h*: *hm<sup>pl</sup>*, xci 27, and *hmm<sup>pl</sup>*, xxxv 37, for *hm<sup>pl</sup>*, "divine images"; *hny* for *hn*, "close (eyes)," lxxxii 19; *hp* for *hp*, "navel cord," xxiii 22; *hnt*, "paddling," with *h* as a phonetic complement, lxxxi; *hnn<sup>pl</sup>* for *hnn<sup>pl</sup>*, "trouble," xxix 30; *shpw* for *shp*, "gulp down," lxxviii 19
- h* and *s*: *wms* for *hms*, "ear (of grain)," lxxix 15 and 17
- s* and *z*: *s* for *z*, "man," xxxi 39, cviii 34; *siw* for *zur*, "drink," xliii title; *zm<sup>pl</sup> sm<sup>pl</sup>* for *sm<sup>pl</sup>*, "pate," lxxi 13; *zn* for *sn*, "smell," "breathe," xxxix title and 14 f.; *dz* for *ds*, "knife," lxix 31
- s* and *s*: *s's* for *s's*, "pass," xciv 34
- q* and *k*: *k.t*, "bull," for *q.t*, "exalted," lxi 32
- q* and *g*: *Pg<sup>pl</sup>* for *Pqr*, a district, cx 29; *qm<sup>pl</sup>* for *gm*, "find," "attain," "accomplish," xxi 40, xxxi 30; *Igrw<sup>pl</sup>* for *Igrw<sup>pl</sup>*, "the Silent Ones," xciv 5; *dg<sup>pl</sup>* for *dqw*, "powder," lxxiii 21; *dg<sup>pl</sup>* for *dqr*, "incense," cviii 40 b, but "fruit" in cviii 43
- t* and *t*: *it<sup>pl</sup>* for *it<sup>pl</sup>*, "place of execution," iv 14; *m wstnw* for *m wstn*, "freely," lxxix 40; *st<sup>pl</sup>yt* for *st<sup>pl</sup>yt*, "tomb," xxi 5/6; *imy.tut* for *imy.t*, "that is in thee," xli 6 (cf. *st<sup>pl</sup>yt*, "mayest thou give," xli 5, where woman's figure alone represents suffix); *T<sup>pl</sup>w-wr* for *T<sup>pl</sup>w-r*, "Abydos nome," xcviii 5 and 8; *tut* for *tut*, "thou," "thine," lxxxvii 30
- t* and *d*: *itb* for *itb*, "shore," li 20; *hrsd* for *hrst*, "carnelian," lxxviii 10; *dw<sup>pl</sup>*, "praise," for *tw<sup>pl</sup>*, "entreat," clv 19 and 25; *dm<sup>pl</sup>m* for *tm<sup>pl</sup>*, "mat," xci 39 f.; *tp* for *dpt*, "ship," lxxii 22; *tny* for *dnt*, "keep away," lxxiii 17 (written *dnt* in 18)
- t* and *d*: *jntyy* for *ndy*, "nosy," xcii 41
- t* and *d*: *d<sup>pl</sup>m* for *t<sup>pl</sup>mt*, "pity," xciv 8 (though *d<sup>pl</sup>* looks more like Q1, *st*, latter is impossible here)
- d* and *d*: *ibd* for *ibdw*, "Abydos," cxxvi 23; *wdf<sup>pl</sup>w* for *wdf*, "be slow," lxiv 7 and 16; *sd* for *sd*, "smash," xciv 29
- plural marks and *t*: *i'bt<sup>pl</sup>yt* (for *i'bt<sup>pl</sup>yt*) *nt pt*, "the east of the sky," cxli 33/34; *mht<sup>pl</sup>*, "northern," *imnt<sup>pl</sup>*, "western," *i'bt<sup>pl</sup>*, "eastern," and *rsy<sup>pl</sup>*, "southern," for *mht<sup>pl</sup>yt* etc. modifying *pt*, "sky," cxxxix 32-35; similarly (in order *rsy<sup>pl</sup>*, *mht<sup>pl</sup>*, ...) modifying *w<sup>pl</sup>ty*, "ways," cix 29/30 (but like last properly with *nt<sup>pl</sup>*, "gods," cix 25/26; cf. also *gs i'bt<sup>pl</sup>*, "east side," cxvi 15/16)

Since final *t* is, as seen above (pp. 20 and 21), omitted or added without compunction, a few very common verbs have become fixed in spellings which regularly do duty without differentiation for forms originally distinguished. Such are *iri*, "do," "make," *mr<sup>pl</sup>*, "love," "desire," and *rdi*, "give," "cause."

*rdi* is written for the perfect active *sdm.f* form *ir* in lxvi 10 and xcii 13, 18, and 20 (but parallels 1st person *rdi* twice in 14; cf. *rdi* in cxxxii 15 parallel to *rdi* in lxxxviii 24); for its

<sup>35</sup> On *n* for *m* cf. H. W. Fairman in *BIFAO* XLIII (1945) 92.

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passive *tr.tw* in lxi 13 and xci 18 (but with *tw* added in lxxiv 24 and cli 37); for the infinitive in lvii-lxiii titles; for the imperative singular in lxvi 13 and xciv 55, plural in lxii 30; for the negatival complement in lxxvi 27 and cxxxix 46; for participles: perfect active masculine singular in lv 9, lxxii 20, and cliii 34, plural in lxi 19; perfect passive masculine singular in xc 23; imperfect active masculine singular in lxi 14 (parallel to *dd* of earlier documents) and probably feminine singular in cxxx 11; imperfect passive feminine singular in cxxx 9, plural (with plural marks added) in lxxxiv 29. The same writing plus *n* is used for *sdm.n.f* forms in lxix 30 and cxlv 15 (but cf. *sdm* in cxlv 11, a writing also used for masculine relative form in clii 7 f.).

*sdm* occurs in the perfect active *sdm.f* form, cxlvi 40, clii 9; in the qualitative 1st singular (with *kw* added), xcvi 39; in participles: perfect (or imperfect?) active feminine singular, cxxiv 26 and 28; perfect passive (or relative form?) masculine singular, cviii 18; in relative forms: perfect masculine singular, lxxii 38, and feminine singular, cviii 34; *sdmw.n.f* masculine singular (with *n* added), xcix 30.

*sdm* is used for the perfect active *sdm.f* form, cxlii 39, cl 8, clv 19; qualitative 3d masculine singular, cxv 37, cli 34, and feminine, lxxix 44, cliv 19 (but cf. *sdm* alone, cliv title and 24, feminine and masculine respectively); participle perfect active masculine singular, cxv 6; and negatival complement (or infinitive?) after *tm*, cxlv 13 and clii title, and after *im.k*, clvii 37. With *tw* added in lxxxiii 8 it represents *rdi.tw*, for which earlier parallels have participle perfect passive feminine singular *rdyt*. With *n* added it represents the *sdm.n.f* form, xciv 39, cxlv 40, clv 25. *sdm* is used for the perfect active *sdm.f* form, e.g. in *di(.i)*, cxxvi 11 (but cf. *sdm*, cxxxi 11), *di(.t)*, cxxvi 31, *di.tn*, cxxxix 26, and *di.sn*, cxxxi 12; for the passive *sdm.f* form, cxv 13, cxxxviii 23; for the participle imperfect active masculine singular, civ 5, and feminine singular, cxlvii 30 and 32.

Other spellings that deserve mention are

*q* for *q*, "O," cxlii 10

*irt Hr*, "eye of Horus," lxiv 17

*lwnw*, "Heliopolis," li 25, lxxv 17, lxxxvi 32. This spelling was noted by C. W. Goodwin already in *ZAS* XI (1873) 105. It is discussed by H. W. Fairman in *BIFAO* XLIII (1945) 109; cf. S. Sauneron in *Revue d'égyptologie* VIII (1951) 191-94, cited in *AEB* as No. 2017. This spelling occurs in OIM 17243 also (parallel to normal spelling in R lviii 22).

*ih* for *ih* in *ih(.i)y*, "rejoicing," xciv 20

*bik* for *btw*, "offerings," cxvii 8 (but *btw* in 9/10)

*bt'k-Hr* regularly for *bik*, "falcon," iii 21 and 27, xc 7, ci 23, etc.

*psf*, lxxxiii 6, and *pfys*, lxxii 29 and lxxxiii 24, for *ps*, "cook," "bake"

*mninw* regularly for *mn*, "moor," "die," iii 26, ix b 19/20, etc. (but *mny*, xxi 30)

*ms*, "troops," clvii 28

*nb*, "lord," ii 30 and lv 30 (certain), lv 42, c 31, and cxxix 30 (according to parallels); genitive *n + nb*, iii 3

*rn.f*, "his name," lxxviii 15

for preposition *hr* before suffix, lxxxvii 7, xc 24, xci 7; for *hry*, "he who is on," cxliv 19; possibly for *Hr*, "Horus," cxxxiii 26

for preposition *hr* before suffix, iv 1, lv 18, lxxxvi 9, xci 11, xcvi 14, etc. (but "face" in cxxxi 36)

*hr*, "faces," lxxxix 13/14

for *hr-n-hr*, "misfortune," xcvi 19

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$\text{Hr}'\text{-h}'$  for  $\text{Hr}\text{-h}'$ , "Kheraha," xxxi a 19 and 22 (but spelled normally in a 28; see also Fairman *op. cit.* p. 122)

$\text{Zhm}$  for  $\text{Hm}$ , "Letopolis," vi a 11, vii a 7-11, etc. (see below under O 34)

$\text{zš}$  regularly for  $\text{zn}$ , "open," c 3 f. etc. (but cf.  $\text{zn}$ , "open," xciv 38;  $\text{zn}$ , "pass," xxv 13 and xciv 39)

$\text{𓂏} \text{𓂐}$  probably for  $\text{sp}(r)l(i)$ , "having arrived," cxliv 17/18

$\text{𓂏} \text{𓂐} \text{𓂑} \text{𓂒}$  as name of a gate, cxxxi 27, (similarly T; but  $\text{qmdyt}$  𓂑, "lamentation," in Ec)

$\text{𓂏} \text{𓂐}$  (with stroke after  $k^2$ ),  $k^2$ , "bull," lxi 32 (for  $q^2$ , "exalted"), cix 17, clv 10, etc.

$\text{𓂏} \text{𓂐} \text{𓂑}$  regularly for  $\text{D}'d't$ , "Council," cvii 6 etc.

$\text{𓂏} \text{𓂐} \text{𓂑} \text{𓂒}$  (parallel to T) for  $\text{dnhwy}(\text{.i})$ , "<my> wings," cxxxi 6

Honorific transpositions (see Gard. § 57) occur in

$\text{bit } h'$  for  $h'\text{-bityt}$ , "she of Khemmis," cxxix 29 (in normal order in cix 15 and cxl)

$\text{Wsr } ity$  for  $ity\text{-Wsr}$ , "the twin abodes of Osiris," lxxxviii 14

$\text{Tfmut } mw$  probably for  $mw\text{-Tfmut}$ , "the water of Tefnut," cl 38

$\text{h}d'(t) z'w$  for  $z'w\text{-h}d't$ , "whom the white crown protects," liii 12/13

$\text{ntr } z'hw$  for  $z'hw\text{-ntr}$  and  $z'ht\text{-ntr}$ , "the mummy of the god," lxxxviii 33, and "who wrapped the god," cxxix 30 (in normal order in cix 15) respectively

$\text{Hr } sh'y$  for  $sh't\text{-Hr}$ , "she who cares for Horus," cxi 13 and 18

Late, unusual, or abnormal sign usages include

A 26  $\text{𓂏}$  ideogram  $i$ , "O," clv 4

D 19  $\text{𓂏}$  for Aa 32, archaic bow, in  $zty$ , "Nubian pigment," cxv 34

D 57  $\text{𓂏}$  determinative of  $mn$ , "abide," lv 8

E 1  $\text{𓂏}$  determinative of  $imy\text{-wr}(t)$ , "the west," cxvi 32

E 23  $\text{𓂏}$   $nb$ , "lord," clvii 1

F 13  $\text{𓂏}$   $ip$  with both phonetic complements written in  $Ipwt^{\text{pl}}$ , "Messengers," xciv 7

F 51  $\text{𓂏}$   $.f$ , "his," lxi 42, xciv 9, civ 5, and possibly xxi 18 and xlviii 19

G 5  $\text{𓂏}$  ideogram  $nb$  in  $nb sh't^{\text{pl}}$ , "lord of the fields," lxxxi; ideogram  $ntr$  in  $wpt ntr^{\text{pl}}$ , "judgment (-place) of the gods," cxlviii 2

G 7  $\text{𓂏}$   $i$  in  $hn'i$ , "with me," lxxxiv 32, and  $It.i$ , "my Father," cxxxi 18 (but normal A 1  $\text{𓂏}$  four times in same line); determinative of  $rn$ , "name," when that of a deity is concerned, clvii 9 etc.

H 6  $\beta$  alone regularly for  $m^t$  in  $m^t hrw$ , "deceased," after names.  $\beta \text{𓂏}$  is common for  $m^t$  in  $ššr m^t$ , "a truly excellent spell," civ 44, cliii 26, etc.

I 5  $\text{𓂏}$  for I 4 or 5\*, "Sobk," lxxviii 8, lxxxii 6, lxxxiv 6, etc.; but same usage occurs already in CT 158 B 4 L

I 14  $\text{𓂏}$  determinative of  $hryw^{\text{pl}}\text{-nwt}$ , "(ye) who are over the city," cxxxi 34

M 2  $\text{𓂏}$  ideogram  $sm$ , "vegetables," xciv 55

M 29  $\text{𓂏}$  phonetic determinative of  $k\text{sm}$  or  $sm$  in  $K\text{sm}^{\text{pl}}$ , "Defiers," lv 35

N 16  $\text{𓂏}$  phonetic  $t$  in  $št(w)$ , "turtle," lix 9, for  $t$  in  $št$ , "deck," "adorn," lix 9, and for  $d$  in  $šd$ , a tree, iii 13 and 15, xciv 2

N 35 etc.  $\text{𓂏} \text{𓂐}$  phonetic  $l$  regularly in  $l^{\text{pl}}$ , "rushes," lxii 36, cxvi title, etc.





O 34  $\text{𓂏}$  for R 22 in  $hm$ , "sanctuary," c 6, cxv 26, and  $Hm$ , "Letopolis," xxi 38, lxii 19, etc. But O 34 is placed regularly no longer in middle but at beginning, and late pronunciation actually began with sibilant (see Gard. p. 496).

Q 7  $\text{𓂏}$  phonetic  $n\text{sr}$  for  $n\text{sr}$  in  $pr\text{-n\text{sr}}$ , "the Lower Egyptian shrine," cix 27; ideogram  $tk^2$ , "flame," cxlix d 2

T 30  $\text{𓂏}$  phonetic  $ds$  for  $ds$  omitted by haplography in  $hsq(ds)(f)w$ , "behead the catch," xliii 22/23




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- U 2 etc.  for infinitive *m<sup>i</sup>*, "see," cxxxix 9, cxliv 3; for *m<sup>s</sup>* after *rdi*, lxiv 16/17, cxv 43, clvii 37, and in *sdm.n.f* form, c 33, cvii 8
- U 33  phonetic *t* in *sn(y)t*, "storm cloud," cxl; phonetic *t* for *t* in *tms*, "evil," xciv 7, *tnnt*, a sanctuary, cix 48, *tnn(t)*, "fayence," xciv 21 and 27, cxxxi 22
- V 2  phonetic in *'s*, "flow," xcii 29
- X 1 etc.  phonetic *t* for *t* in *tnnt*, a sanctuary, cx 38, cxxxi 23

Unusual forms of signs occur occasionally. Such are:

- H 5, wing, xlv 24
- I 6, *km*, lxxix 31
- N 41, *hm*, similar to O 4 (*h*), lv 15
- O 8, *ht-t*, lvi 42 and possibly lxxxviii 12
- O 22, booth, xxvii 6
- O 36, wall, cxvi 8
- P 4, *wh<sup>t</sup>*, similar to N 28 (*h<sup>t</sup>*), xlv 9, xlviii 9, 13, 17, etc. (but normal in xlviii 4)
- P 10, steering oar, similar to A 33 (paddling), cxxxix 32
- R 2, table of offerings, cxli 18
- S 10, fillet, lxx 36
- S 33, sandal, xxxvi 10 etc.
- V 20 thrice, 30, lxxxii 11 and probably lxxxviii 11
- Z 2, plural marks, like N 35 (*n*) with *'rut*, "gates," cvi 31, and *hm-sk*, "imperishable," cxlvi 37


Missshapen signs in cxx 22 (cf. line 44) are presumably to be read *nn rh imy<sup>p</sup>.f*, "none knowing them that are in him." In *m hryt hrw*, "daily," cxv 18, the writing of *hrw* is obscure. So are the determinative of (*n*)*p(t)w<sup>p</sup>*, "intestines," cli 22, the last two signs ( ?) of *whm<sup>t</sup>.i<sup>t</sup>*, "that I may repeat," lxvii 25/26, and the name of the Heliopolitan nome (so Aa) in xciii 15.

Other questionable signs are probably F 47, intestine, in *phr*, "cercle," lxxxviii 27 (but written in usual *r* form in 29/30); possibly O 28, column, in *twen<sup>y</sup>.p<sup>t</sup>*, "pillar-folk," xlv 29; probably T 21, harpoon, in *w<sup>t</sup>*, "sole one," lxxxviii 29; probably Z 2, plural marks, with *rhyt*, "common folk," lxxxviii 29.

The scribe himself evidently had trouble with some of the signs in his source, for he left blank spaces for *nh<sup>t</sup>.k*, "thy wish," in lv 40 and for the text preceding a variant in xcii 49.

Some signs are mere dots. A single dot often stands for Y 1, papyrus roll, e.g. as determinative with *'*, "great," ii 4; *nh*, "live," cxxxv 16 f.; *hpr*, "become," ii 4; *h<sup>t</sup>*, "begin," ii 2. Two dots, one above the other, represent the same sign as determinative with *wd<sup>t</sup>*, "sound," iii 26; *pw<sup>y</sup>*, "this," "that," ii 11, cxxxii 18; *mn*, "abide," ii 8; *mtr*, "testify," cxxxv 13; etc. After *pw<sup>y</sup>* in ii 7 and 27 and cxxxi 15, 15/16, and 37, however, a single dot is used. The mark below it in such cases is *n*, "of." The two dots of Y 1 run together into a sort of figure "2" as determinative of *'wt-ib<sup>p</sup>*, "gladness of heart," iv 4; *irw<sup>p</sup>*, "form," iii 18; (*t*)*ht<sup>p</sup>*, "things," iii 22; *pw<sup>y</sup>*, "it means," ii 23; etc.

A rarer full form of Y 1, like that of hieratic *r* pierced by a short stroke from above, is used as ideogram for *md<sup>t</sup>*, "roll," ciii title, and as determinative with *nty(t)<sup>p</sup>*, "that which," ii 11 f. This form is the same as that of X 4, the long loaf, in *tp<sup>t</sup>*, "bread," xciv 55, c 43, etc.; but cf. the "2" form for X 4 in *tp<sup>t</sup>*, cxiv 6, and in that same group used phonetically in *tnnt*, cx 38, cxxxi 23. The full form even stands for *r* in *ir.k*, "thou" (emphatic), iii 3; *irw* of *k<sup>t</sup> irw*, "their bull," cxxxix 24; and *r.i*, "against me," cli 14.

A single dot below the *t* of *m<sup>t</sup>.t*, "truth," evidently stands regularly for H 8 , since in cxxxiii 16/17 the full form of Y 1 follows it.

A dot above N 5, sun disk, is merely a filler in such cases as lxxvi 18 and ciii title, where *n*, "of," precedes the group, and c 33. *sq<sup>t</sup>.f R<sup>t</sup>*, "he exalts Re." On the other hand, in ii 10, iii 12, etc.,

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where *n*, "of," is needed, the mark is usually a fairly well written N 35, *n*. But it is only a faint tick in ciii 6, where parallels call for *n*, "for."

A double dot preceding *ihm*<sup>pl</sup>, "the ignorant," xci 10, seems to represent negative *n* or *nn*, if we emend to read with parallels *n* or *nn hmy*, "no harm (shall come)."

The abbreviation  $\frac{\text{𓆎}}{\text{𓆏}}$ , *nh* (*w*)*d*<sup>i</sup> *s*(*nb*), occurs in ii 30 as "life, soundness, and health," in cx 43 as "alive, sound, and healthy." The expression *ky dd*, "variant," is written in full in ii 12 and 14 f. but abbreviated to  $\frac{\text{𓆎}}{\text{𓆏}}$  in ii 19, 21, 23, 30, 33, etc.

Signs not in G. Möller, *Hieratische Paläographie* III (1912) are V 39, tie, xcix 30 (though an earlier example is given *ibid.* v. II after Möller's No. 542), and a unique head similar to that of C 7 and, like it, ideographic for "Seth," lxxxiii 19.

## PUNCTUATION

The adverb *im*, "there," followed by a dot, ends many phrases or clauses. Among them are *m wnn.i im*, "while I am there," lxxxiv 26; *tw hrytp.i im*, "my portion is there," xci 32; *Wsr m b(w) nb mr K.f im*, "Osiris in every place where his Spirit may desire to be," cxi 40. The dot suggests an attempt at punctuation. But its effect would have to be even weaker than that of a comma within such a passage as *b(w) sqd(dw) R' im m t'w<sup>pl</sup> hnu(w)<sup>pl</sup>*, "the place whence Re sails with the stormwind," lxxix 6. Moreover, the dot is written several times with *ky* as well as *im* in ... *rn n ky im*, "... is the name of another thereof," cxxvi 8 f. In cxvii 9 the dot is more elaborate, suggesting the "2" style of Y 1. It seems likely, then, that all the occurrences involve, in fact, a papyrus-roll determinative rather than a punctuation mark.

## GRAMMAR

Late or unusual usages appear occasionally. Plurals of nouns or adjectives may be written when singular or dual is called for, and singular may be written when dual or plural is needed. Since presence or absence of plural marks may be a purely graphic matter, examples of such complications have been given above under "Spellings" (see pp. 20, 21). Interchange of singular and dual occurs in xciv 43-45, where *rd* is written for *rdwy*, "feet," then *rdwy.i i'by* for "my left foot." Some plural or collective nouns are spelled with  $\frac{\text{𓆎}}{\text{𓆏}}$  (see *NG* § 147): *tkbwy<sup>pl</sup>* for *i'kb<sup>pl</sup>*, "laments," xc 35; *rq<sup>pl</sup>* for *rq<sup>pl</sup>*, "adversaries," cxx 46/47; *sry<sup>pl</sup>*, "princes," cxxxi 29. In *izty<sup>pl</sup>*, "crew," lxxiii 15 etc., and *snuty<sup>pl</sup>*, "courtiers," xciv 56 and c title, the *y* is even written after the feminine *t*. In compounds the plural marks sometimes come at end rather than elsewhere, e.g. in *hm-sk<sup>pl</sup>*, "imperishable," cxlvi 36/37 and 37, for older *ihm<sup>pl</sup>-sk*.

A plural demonstrative adjective modifies a masculine noun resumed by a singular pronoun in *mw ipw w'b ... im.f*, "these waters wherewith ... purifies himself," cxvi 14/15 and 30/31, cxvii 14/15 and 34-36, etc. The same masculine singular suffix pronoun *.f* resumes a feminine dual noun in *rdi n.i R' irty.i i'by[w] n.i im.f*, "Re gives me my eyes, that I may benefit by them," cxlii 39, an older version of which is cited in Gard. § 511: 1a. Similar usage occurs with feminine plural *i'ht<sup>pl</sup>*, "fields," lxxviii 17-19, also *zš<nt><sup>pl</sup>* (cf. CT parallels), "rigging lofts," and *whrw<sup>pl</sup>*, "ship-yards," cvi 8/9. The demonstrative adjective which became the definite article is used with vocative (see *NG* § 177) in *p' Nb phty*, "the Lord of might," clvii 1.

Direct and indirect genitives sometimes alternate in parallel phrases, e.g. *tp d' d' (n) innityt*, "on top of the head of the west," xxi 5 without *n*, xxi 12 with *n*. After *nn*, "these," genitive *n* is regularly omitted: *nn ntr<sup>pl</sup>*, "these gods," cxv 37, cxxxix 43; *nn t'w<sup>pl</sup>*, "these winds," clvi 8/9.

An adjective may be joined to its noun by genitive *n* (see *NG* § 225 and G. Steindorff, *Koptische Grammatik* [2d ed.; 1904] § 171), e.g. in *mht n m'w*, "a new bowl," ciii 34, civ 37/38; *hbs n m'w*, "new raiment," xciv 55; *sb<sup>i</sup> n q<sup>i</sup>*, "the high gate," cxxxi 20; *d' {i} m' n m'w*, "a new sheet of papy-

# DESCRIPTION OF THE OIM DOCUMENTS

rus," clvii 25 (but cf. *šw n m šw w'b*, "a new, clean, unused sheet of papyrus," xcix 19/20, where *n* was later canceled). This *n* may be represented by *m* in *w'w' m n'r(t)w'*, "the goodly ways," xcvi 28. Relative adjectives are often shortened in the writing: *tp-'* and *Tp-'*, "progenitors," xci 29 f.; *N'r pwy šps m swht.j*, "thou august God in his egg," cxlv 17/18; *D'd't tp nwy*, "the Council that is over the waters," cxlvii 36/37.

Masculine rather than feminine adjectival forms serve for neuter (see Gard. § 511:4): *hpr*, "what has befallen," cxxxix 13; *dd.f hpr.f*, "what he says comes to pass," lxxxviii 34; *dd.n.t*, "what I have said," cxxxii 23; *dd.n n'r*, "what the god has said," lxix 17: *dd.t <hpr> m t dd.f* (so already in CT parallels), "what I say <is come to pass> like what he says," cxxxviii 17. But feminine occurs in *<hrr(t)> n'r w' hrr.s*, "what the gods <are pleased> with," xciii 44.

A noun that would normally be direct object is preceded by *m* in *qd.n Wsir N. m nwt N'r*, "Osiris N. has built the God's city," lxxix 22-24, also in *šd Wsir m w't im.f*, "Osiris takes therefrom the bark," cvi 9/10, and *hmyw' m ht šdt*, "who quench fire and flame," cix 35/36, and by *n <m* (cf. Steindorff, *Koptische Grammatik* [2d ed.] §§ 359 and 379) in *sq' Hr n It.f Wsir*, "Horus exalts his Father Osiris," xcvi 10/11.

The dependent pronoun 2d person masculine singular takes the form *twk* (see NG § 83) in *šh.f twk*, "he appoints thee," and *nh[?].f twk*, "he protects thee," both in clx 4. On forms or omission of suffix pronouns see discussion of verbs below; on uses of 3d person masculine singular see above.

The preposition *hn'* is followed by a *sdm.n.f* form (usage not found in Gard. § 171:4) in *hn' šp.n.tw.f n z'.f Hr*, "and he was intrusted to his son Horus," ii 7.

Negative  $\overline{\text{nn}}$  is common for  $\text{---}$ : *nn irrt(.t)* for *n ir.t*, "I have not done," *nn d'ir.t* for *n d'ir.t*, "I have not oppressed," etc., xcii 12 ff.; *nn* (for *n*) *ts dd.n.k rn.t*, "unless thou tellest my name," xciv 31 ff.

Negative  $\overline{\text{nn}}$  is used with the *sdm.k'f* form without change of latter to *sdm.f* (cf. Gard. § 434): *nn hpr.k' r.f bnnw'*, "then pellets shall not develop," lxxviii 20/21 and 35/36.

The normally enclitic particle *hm* (Gard. § 253) once begins a sentence: *hm ššm.tw.t*, "verily I shall be led," cxxxi 35. But T has *hm* instead, possibly meaning "(though I be) an ignorant one, . . ." Both T and R seem to use a papyrus roll as determinative (a mere dot in R).

A nonverbal sentence, *sqdt pn m w'š n R'*, "(it is) <a means of> sailing in the bark of Re," cvi 37/38, has *pn* for *pw*, as do T and Cg also.

Verbs may omit the 1st person singular suffix (see NG §§ 62-64): *w'b*, "I wash away," cxxxii 13; *šhp.n*, "I have brought along," cxxxii 26. Use of secondary suffix *.t* for 1st person singular (cf. NG §§ 63 f.) may occur in *tw.t* (regularly *tw.t*), "I am," cxlix d 3; cf.  $\overline{\text{nn}}$ , "that I may give," cxxvi 11, which, however, should probably be read simply *dt(.t)*. The last writing is used for 2d person feminine singular *dt.t* also, cxxvi 31; see too *tw(.t) <hr> ššt'w'*, "(thou) <possessest> the secrets," cxxvi 4. Same omission is seen occasionally with nouns: *znf'w'(.t) n.t 'st hkw'w'w'(.t) n.t 'st* (similarly T), "thou hast (thy) blood, Isis; thou hast (thy) magic, Isis," cliii 31/32 (cf. CeandEa). The 3d person plural suffix is usually *.sn*. But *.w* also occurs, written as  $\overline{\text{nn}}$  in *It.w*, "their Father," ii 26; *n(n) ph.w sw*, "they have not attacked him," c 39; *m'w*, "when they see," cihi 18; *dd.w*, "they give," cihi 19. It is abbreviated to  $\overline{\text{nn}}$  in *sd'd'w*, "they tremble," cliv 16, and to  $\overline{\text{nn}}$  in *ity.w*, "they have been taken," cliv 14.

The form  $\overline{\text{nn}}$  seems used for perfect *sdm.f*, "may ye give," cxxxix 25 (but  $\overline{\text{nn}}$  in 26), 27/28, and 35 (see NG § 281). Yet imperfect occurs after *rdt* in *rdt wnn.f nh*, "keeping him alive," cxxxix 20 (see Gard. § 442:1).

Prothetic *i* is found in perfect and imperfect *sdm.f* forms and in a participle (see p. 20).

A compound verb, *sm'-hrw.f*, "he vindicates," ix b 15, replaces earlier *sm'f hrw*.

After negative verbs  $\overline{\text{nn}}$  may be either a properly spelled infinitive or a stereotyped form used as negatival complement (see p. 23 and cf. Gard. § 344).

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Endings of qualitative verb forms<sup>35a</sup> are often dropped or modified:

- 1st person singular: *di.k iw.i nh.k*, "let me come aged," lxxxviii 41; *iw.i rh.k*, "I know," xcii 6, xciii 33, cxvi 8, etc. (but *iw.i rh.kwt*, lxxii 30, lxxvii 30/31, etc.); *m.k wi rh.k*, "behold, I know," xcii 10/11
- 2d person masculine singular: *iw.k rh.k*, "thou knowest," xciv 41 (but usually of the type *iw.k w'btw <w'bt*, "thou art pure," cxvi 20 etc.)
- 3d person masculine singular: *thty* for *thw*, "shod," xciv 55
- 3d person feminine singular: *D'q't dmd*, "the whole Council," cvii 6
- 1st person plural: *iw.n mn*, "we abide," ii 8
- 2d person plural: *in iw.tn rh.tn*, "do ye know?," lxxxiii 7

A geminating qualitative form (see Gard. § 310) occurs in *iw.i wankwi*, "I continue to exist," clii 33.

Imperative may be introduced by *is(t)*: *is(t) ir(rt) n.k*, "Lo, copy for thyself," xciv 55.

The participle  $\text{𓂏𓂏𓂏𓂏𓂏}$  in lxiv 12 seems to be imperfect (cf. Gard. § 357); read *n dmi im.f*, "for one who cleaves to him." A participle in the normal construction *iw.i rh.kwi irrt hn(zk)t n f(y) hr.s*, "I know why a tress is made for a male," lxxxvi 12/13, gives way to a *sdm.tw.f* form in *in iw.tn rh.tn rdh.tw P n Hr hr.s*, "know ye why Pe was given to Horus?," lxxxiii 7/8. Participles as adjectival predicates (see Gard. § 374) may occur in *s(gn)n y<sup>pl</sup> (gs)<sup>pl</sup>* (written *spry<sup>pl</sup>* plus *Psdt* miswritten for *ntr<sup>pl</sup>* miswritten for *gs<sup>pl</sup>*) *ir(rt)w<sup>pl</sup> iw<sup>pl</sup> tm (m) dw*, "<softened are the bones>; the flesh all becomes evil," clii 15.

Relative forms are replaced by *nty* plus *sdm.f* and *sdm.n.f* forms in *w'd . . . nty rdi Dhwtj*, "the papyrus-amulet . . . which Thoth gives," civ 18/19, and similarly with *rdi.n*, "has given," clv 23-25.

For older *m.k wi* and *nn wi* there appear forms which suggest the Coptic 1st present type of sentence (cf. *NG* §§ 465-68): *m.k tw.i*, "here I am," xciv 48; *nn tw.i mm.sn*, "I am not in on them," xciv 50.

An actual verb *in*, "say," rather than an extension of *i* (Gard. §§ 427 end and 436 f.) seems to be used in *p(w) tr q̄ n.sn*, "What, pray, didst thou say to them?," xciv 19/20.

## VOCABULARY

Some words used or intended by both R and T are not found in *Wb*. They include:

- $\text{𓂏𓂏𓂏𓂏𓂏}$ , a deity descended from 'kr-snakes, cli 29 (cf. 'I'hbyt below)
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps for 'I'hyt (or corruption of 'I'hbyt below?), part of name of 17th portal of Field of Rushes, cxix 11/12
- $\text{𓂏𓂏𓂏𓂏𓂏}$ , part of name of 15th portal of same, cxiii 9/10
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps "cattails," material of 'ms-club, cxx 18/19
- $\text{𓂏𓂏𓂏𓂏𓂏}$  (T omits  $\text{𓂏}$ ), a liquid used for anointing, cxvii 39 (cf. *nnyw*, *Wb*. II 276)
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps "Soulful One," in name of fifteenth portal of house of Osiris in Field of Rushes, cxxx 14
- $\text{𓂏𓂏𓂏𓂏𓂏}$  in phrase "his *n'k* wherewith <the intestines> of Horus were cut," cli 22
- $\text{𓂏𓂏𓂏𓂏𓂏}$ , material of 'ms-club, cxx 18 (cf. *nn*, "rush," *Wb*. II 274)
- $\text{𓂏𓂏𓂏𓂏𓂏}$  in *smh.i hr net.i*, "I occupy my throne," cxxvi 28
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps for *q'hyt*, cxxi 23/24, cxxix 28/29 (cf. *qh*, "bright," "light," *Wb*. V 66)
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps "moist," of a storm cloud, cxxviii 18/19 (cf. *g'y*, "moisten," *Wb*. V 150)
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$ , "itt-wood," cxvii 42; cf. Ec's  $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$   $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$ , possibly late spelling of plant name *ttw* (*Wb*. V 242)
- $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$ , perhaps "crosspieces," to be used by fisher and fowler, cli 14/15

<sup>35a</sup> Erman's "Pseudoparticip," Gardiner's "old perfective," Albright's "stative."

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An item omitted by T and represented by entirely different words in Ea and Eb is  $\circ \text{e} \square$ , *irw*, perhaps "material," ciii 32 (cf. *irt*, "make"). A god *hm*, mentioned by R only, xci 22, is elsewhere *I<sup>h</sup>hw*, "the Sunshine," or sometimes *I<sup>h</sup>hw*, "the Twilight."

BD 162 uses in its magic some group-written foreign words or phrases. All of these except *mhd* occur as early as the 21st dynasty in B pap. 3031. Since *Wb.* omits them, they are listed here.<sup>33</sup> These words, discussed in the notes to BD 162, are:

*iri-igrs*, clvii 10/11

*brkt-tw*, clvii 21/22


*mhd* with fire determinative, clvii 28/29

*rbt*, clvii 11

*hrst*, clvii 12

## ALTERATIONS























The scribe evidently checked his work. Some corrections besides his own were made by a second hand, whose work is distinguished whenever possible in the following list:

- ii 4  *p* of *pr* written over an unidentified sign  
5  of demonstrative *nn* written over erasure  
iii 11  *l'wy* added above line by second hand  
13  added above line by second hand  
26 , suffix of following *im*, added above line  
28 *n* of *Hr pw n šnyt* written over erasure  
iv 17 *nty* erased after *wsht* <sup>3</sup>*t*  
18  of *imy(t) tnt* added above line  
viii b 5  of *N-(i)r.f* added above line  
xi 25  of *imy(t) pt* added above line  
xii 17 , belonging with *m* at end of line, not with first *m*, added above line  
xiii 8  added above line  
xvi 18  wrongly added in right margin  
xviii 15  of *dbb.i* added above line  
xx 18 *nty* at end, 'duplication' of *nty* at beginning of 19, erased  
xxi 20  of *imi* added above line;   erased after *iri*  
21  added above line by second hand  
23 *t* of *stw* added above line  
25 *t* above determinative of *sb<sup>pl</sup>* erased  
26 *s* after *nty im* erased  
29 *s* of *q* at end added above line  
xxii 16 , determinative of *šms(w)*, added above line  
xxiii 22 negative *nn* added above line  
36 , 2d determinative of *tpyt*, added above line  
xxvi 19  of *wp.n.i* added above line  
xxix 22 , phonetic determinative of *tms<sup>pl</sup>*, added above line  
xxxii title *tw* of *š'd.tw* at end of top line (cf. line 7) written over erasure which wore a small hole in the papyrus  
xl 12  added above line  
xli title  originally written as a second line, then erased there and added at end of first line

<sup>28</sup> Some foreign and hybrid "names" are discussed by F. Lexa, *La magie dans l'Égypte antique* . . . (Paris, 1925) I 116-19. Free translations of a few BD spells, but with mere transliteration, not interpretation, of the strange terms in BD 182, appear *ibid.* v. II 16-26.



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- 9     <sup>2</sup> of *gg'* added above line
- xliv 21     *w* changed to *m* in *im.f*
- xlvi 9     *n* and *m* written one over the other for *n* before *Sw*
- xlvi 30      at end erased, repeated at beginning of 31
- xlvi 9      changed to 
- 16      of *rh'yt<sup>p1</sup>* added above line
- 47      at end erased, written more exactly at beginning of 48
- xlvi 19      at end erased
- lx 14/15     , determinative of *zp*, added above line
- 34     *s* of *shb* added above line
- lxii 17     *m* before *inty*, crowded in after omission, stands higher than normal
- lxv title     *n* before *z* added above line
- lxviii 17      before plural marks of *ht<sup>p1</sup>* probably erased
- lxxi 17     , determinative of *m'ql*, added above line
- 25     second *m* of *mm<sup>p1</sup>* crowded in, overlapping flame determinative
- lxxii 4     *w* crowded in before *h'h*, "hasten," to suggest reading *wh<sup>2</sup>*, "seek," instead, though original is preferable
- 22      changed to  in first *rn.i*
- lxxiii 20     , determinative of *shm* changed to 
- lxxiv 18     *k* after *ib* changed to *n*
- lxxix 14     *m* crowded in before *mh 7* by second hand
- 17      changed to  in *in*
- 32     *b* of *h<sup>2</sup>-b(<sup>2</sup>).sp<sup>1</sup>* added above line
- lxxxiii 25     *m* crowded in before *irt Hfr*
- lxxxiv 25      at least of *wmn.i* at beginning (cf. 26) erased; no sign of expected *qbh*
- xcii 46      of *(t)ht<sup>p1</sup>-ntr* added above line
- 48     , determinative and plural marks of *wmm(t)<sup>p1</sup>*, added at end above line
- xciii 15     whole line crowded in between original lines by second hand
- 39      of *imy* added above line
- xciv 10     illegible signs erased, replaced by *m izft*
- 18     *t* of *sw<sup>2</sup> ir.k* (properly *sw<sup>2</sup>.n.k*) added above line
- 45      for negative *nn* added above line
- 51     determinative of *h'y<sup>p1</sup>* erased
- 55     *k* after *shm* erased
- xcvii 6      of *h'sr* changed to 
- 29     plural marks after *grty* changed to dual
- xcviii 27     one square after *ih* erased
- xcix 20     *n* before *m'w* canceled by two vertical strokes
- c 7      after papyrus roll of *'bt* changed to 
- 9     plural marks of *h<sup>2</sup>-b(<sup>2</sup>).s* added above line
- 21     *m* before *rn n R'* added above line
- 24     N. *ms.n M.* after *Wsr* added above line by second hand
- 30     a title plus N. *ms.n M.* after *Wsr* added above line by second hand
- 33     *s* preceding *h'sr.n.f* (for *h'sr.n.f*) erased
- 34 f.     same as 30
- 39     negative *nn* erased before *h'.f*
- 40     same as 24
- ci 20     same as preceding but omits end
- cii 5      wrongly added at end

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- 6  $\square \wedge$  wrongly added at beginning by second hand;  $\square \wedge$  changed to  $\square \wedge$  (— added above, '—' canceled below) 'by second hand'
- ciii 10 *k* after *sšm* erased
- 30 same as c 24 but omits end
- cvi 4 *m* at end erased
- 10  $\text{𓆎}$ , determinative of *h*<sup>1</sup>, added above line; *d* (for *t*) added above line to make *tpw*<sup>pl</sup>.*f*
- cix 18  $\text{𓆎}$  before *n* *pt* added above line
- 35 *m* before *ht* at end added above line
- cxv 6 same as ciii 30
- 8 *m* before *sšm.sn* added above line
- cxviii 37 *t* of *t(y)* added above line
- cxix 7 two *n*'s made into one in *m.t*
- cxix 6  $\text{𓆎}$  at end erased, repeated at beginning of 7
- 15 one *n* crowded in before *trt*, another before *msgr*
- cxlvi 33 — of *r*<sup>pl</sup> added above line
- cxlviii 2 all three legends added by second hand
- cxlix c 1 — before *m* *t*<sup>pl</sup> erased
- cli 20 's' of *im*.*s* written over an unidentified sign
- ciii 20 *r* probably changed to *n* in *in* at end (*in* in Empire documents, *ir* in T and Pap. Haselden)
- 22 — of *n*<sup>pl</sup> erased

VARIANTS

R's version seems unique in several passages. Examples of these are:

- BD 39 § S 4 beginning: *iw R' rwi*, "Re is gone," for normal *i rwi*. "O withdrawer"
- BD 39 § S 8: *b' Stš*, "soul of Seth," for *Stš* or *Suty* alone or for *z' Stš*, "son of Seth"; *ir ib.f*, "one whose heart is sad," for *nbd ib.f*, "one whose heart is vile"
- BD 41 § S: *sb*<sup>pl</sup> *g*<sup>pl</sup>...<sup>pl</sup>, "the gates of ...", for *sb*<sup>pl</sup> *Gb*, "the gates of Geb"
- BD 42 § S 1: *ink Wsir*, "I am Osiris," for first occurrence of *ink R'*, "I am Re"; *nfr.i m Nwnw Wsir*, "my well-being is (that of) the Deep and Osiris," is added at end
- BD 43 a § S: *ink R' nb ntr*<sup>pl</sup>, "I an Re, lord of the gods," is added at beginning
- BD 44 a § S: *iw h(ty).i m R'*, "my heart is (that of) Re," for *iw wrst.i* ..., "my neck ..."
- BD 44 b § S: *iw h(ty).i hr hn.f*, "my heart is in its cavity," for *iw h'ty.i hr st.f*, "my heart is in its place"; *ink 'It z' Nut*, "I am the Father, (O) son of Nut," for *'nh tr.k 'It.i z' Nut*, "live thou, my Father, son of Nut"
- BD 49 b: *'h'.n.i m Hr hms.n.i m Pt*, "I have stood as Horus, I have sat as the Sky," for ... *m Pt*, "... as Ptah"; *nh.t.i m ntr wrt.i m Nfr-tm*, "my strength is (that of) a god; my power is (that of) Nefertem," for *nh.t.n.i m Dhwty wrt.n.i m ('I)tm*, "I have become strong as Thoth; I have become powerful as Atum"
- BD 52 b § S 2: *rdi.n.i zp*<sup>pl</sup> *im n hnd w't*<sup>pl</sup>, "I have given the leavings thereof to the wayfarer," for *rdi.n.i zp*<sup>pl</sup> *im n hny*<sup>pl</sup>.*s*, "I have given my leavings thereof to her (Hathor's) dancers"
- BD 64 § S 1 end: *pr h'yt*, "house of the sky," for *pr mnt*<sup>pl</sup>, "house of moorings (i.e., of death)"
- BD 64 § S 12: *hr pr(t) 'ndw*, "at the ascent of the sunshine," for *tp 'ndw*, "on the sunshine"
- BD 64 § T 3: *in.n.f sw m 'byt*, "he brought it as a desideratum", for ... *m bi*<sup>pl</sup>, "... as a marvel"
- BD 70 § S 2: *hf'.n.i imnty*<sup>pl</sup> *hr msq.f*, "I have grasped the west wind by its (hide)," for *hf'.i ndr.i imnty hr ssk*<sup>pl</sup>.*f*, "I grasp, I seize the west wind by its hair"
- BD 71 § S 4: *nb(t) n(t) i't imn(t)*<sup>pl</sup>, "the reeds of the hidden abode," for *nbbh n* ..., "the *nbbh*-plant of ..."



THE EGYPTIAN BOOK OF THE DEAD

- BD 78 § S 6: *r mdw* [p<sup>1</sup>].*k r.k r drw*<sup>p1</sup> *nw Pt*, "to (enable) thee to speak indeed to the limits of the Sky," for *in mdw.k r.k* . . . , "Wouldst thou indeed speak . . . ?"
- BD 78 § S 9: *sh̄m.i m s̄sd* [ ]<sup>1</sup>.*i sh̄m.i m s̄sp* [ ]<sup>1</sup>.*i*, "I control my window, I control my receiving," for similar but with determinatives [ ] and [ ] or [ ] or [ ], "I control my bandage, I control my light"
- BD 78 § S 12: *sd.n wi*, "have rescued me," for *sd n.i*, "recite (spells) for me"; *wsr* 'Itm, "Atum's symbol of power," for *sh̄m*<sup>p1</sup> ('I)tm, "images of Atum"; *zš nf(r)*, "pass, (goodly one)" (written as *zš.n.f*, "he has passed"), for *sw' nfr*, "pass, goodly one"
- BD 78 § S 16: *hq<sup>2</sup>.f Ddw*, "he rules Busiris," for *hq<sup>2</sup>.f Kmt*, "he rules Egypt"
- BD 79 § S 4: *siw.i irp*, "I drink wine," for *zwr.i st'* and similar, "I drink beer"
- BD 82 c: *wnh̄.n.i h̄bs*<sup>p1</sup>, "I have put on garments," for *wnh̄.i d<sup>2</sup>iw*, "I put on a d<sup>2</sup>iw-garment"
- BD 84 § S I end: *ink m<sup>2</sup>i dšr*, "I am the red lion," for *ink m<sup>2</sup>s dšr* and similar, "I am the red [deer]"
- BD 84 § S 2: *iw nhpw*<sup>p1</sup> *n.f h̄mt.tn*, "it has griefs which ye know not," for *iw nhp m h̄mt.tn*, "the dawn (comes) without your knowing (it)"
- BD 95: *wn m z'w Wrr(t)* [ ]<sup>1</sup>, "who was guardian of the Coil (of the northern crown)," for *z<sup>2</sup> wrt* [ ]<sup>1</sup>, "who guards the royal uraeus"
- BD 98 § S 1: [r]rm.*i m b̄ik pwy*, "I weep as that falcon," for *itt̄.i* . . . , "I hover . . ."
- BD 99 b § S (R lxxii 20): *Hq<sup>2</sup>*, "Ruler," for *H<sup>2</sup>qw*, "Plunderer"
- BD 99 c § S 2 (parallel to BD 72): *Rkm m.f*, "His name is Rkm," for *Tkm* . . .
- BD 100 § T 1: *rdi m* (for *n*) *h̄ pm hr rdwy.f*, "placed at the feet of this blessed one," for *rdi n* . . . *hr šnbt.f*, "placed on the breast of . . ."
- BD 101 § S 4: *ir wn.k s̄st'*, "if thou openest the mystery," for *ir wn.tw n.k* . . . , "if there is opened to thee . . ."
- BD 102 b near end: *[iw] (w)h<sup>2</sup> dyl*<sup>p1</sup> *m̄i it*<sup>p1</sup>, "[Gifts] have been (pro)vided like barley," for *wh<sup>2</sup> dyl*<sup>p1</sup> *dm̄iw*<sup>p1</sup>, "The [gifts] of the villages have been provided"
- BD 150, first legend: *i't h̄b h̄'y*<sup>p1</sup>, "Abode (called) The Measurers Are Festive"
- Among cases in which R's idea differs from the original but does have company are:
- BD 138: *ink* . . . *n̄b Km*, "I am . . . lord of Athribis," with T, where Empire documents have *n̄b Kmt*, "lord of Egypt"
- BD 149 h 2: *w'rt n(t) gr.s*, "the district of She Keeps Silence," similar to *w'rt gr.s* in Ea and T but contrasting with Ce's *w'rt* [ ] *gr.s*, "the district (called) She Has Not Kept Silence," and especially with the regular CT wording *w'rt nn d̄r.s*, "the district (called) Limitless"
- Some at least of the foregoing variants are intentional; others should perhaps have been included among the corrupt passages discussed below.

CORRUPTIONS

The predecessors of our scribe were in part responsible for errors in his copy. Among these are confusions of sign order, of sign forms, of determinatives, of sounds, of persons, and of grammatical relationships, together with various omissions and additions.














Confusions of sign order include such a shift as that of negative *na* found before *wsr* in cxxxviii 16, whereas it belongs before *hsj* in 17. Usually, however, the misplacement is a simple transposition of one or two of the signs. Examples are:

- ts* for *st* in *stp.tw.f*, "may he be esteemed," xxxi b 16
- nz* for *zn* in *m<sup>2</sup>.sn*, "when they see," lv 11, and *hn<sup>2</sup>.sn*, "with them," xoviii 37
- fn* for *nf* in *tuty wdb n.f*, "who changes not," lv 41
- zn* for *nz* in *m<sup>2</sup>(m).n.s*, "it has swallowed," lxxv 28
- dwt.tw.i*, "I am praised," for *dwt.i tw*, "that I may praise thee," lxxxviii 21/22; similar errors in xoviii 23 and 26

### DESCRIPTION OF THE OIM DOCUMENTS

→ for ~~→~~ in *In-5f*, "Carrier-off of His Portion," xciii 32  
 → for ~~→~~ in *Rn.sn*, "their Name," cxi 52  
 14 = 0 for 14<sup>wt</sup>, "14th," cxxii 24; similarly 8 = 0, cxxviii 23  
*k(y) dd h<sup>r</sup> r h<sup>r</sup> n* probably for *h<sup>r</sup> r k(y) dd h<sup>r</sup> n*, "that leads down toward—variant: that leads  
 down to," cxxxi 7  
*rn n k(y) dd* (parallel to T) *w<sup>r</sup>t* for *k(y) dd rn n w<sup>r</sup>t*, "variant: the name of the leg," cli 24

**Confusions of sign forms**, some of which are indeed closely similar in the hieratic writing, appear in such cases as:

A 1  for A 2  as determinative of *rn* (miswritten *hn*), "name," iv 35  
D 46  in *rdwy.i*, "my feet," cxlvi 12  
A 47  in *z'w* (parallel to T) for A 48  in *try<sup>pl</sup>*, "attendants of," lxvii 27 and 35  
D 1  for M 17  in *ik(t)-t<sup>pl</sup>*, "Clawer of Bread," cxxxvii 2  
D 2  for D 1  in *tp* ' *shdy<sup>pl</sup>*, "before them that walk head downward," xxi 28  
D 4  for D 46  in *d(i).f sw*, "he puts himself," cl 29  
D 12  for X 1  in *(h)m'tt*, "<'salt region'>," lv 35  
D 21  for D 4  in *ir wi'*, "that the bark make," cxv 30  
I 9  in *hsq (ds)fw*, "behead the catch," xliii 22/23  
N 35  "to," xlvii 32 and 49, and in *ms.n*, "has followed," xcix 7/8; for   
in *s(g)nyy<sup>pl</sup>*, "softened," clii 15  
X 1  in *tkm*, "approach," lv 3/4, and *it*, "father," lxx 20  
D 36  for I 9  in *nt' Wnh*, "who banished the Swathed One," xxi 36  
D 37  for N 35  in *kt(y) md't nt siqr 'h*, "another roll for initiating the blessed one,"  
cix 38  
D 40  for D 45  in *bhd dsr*, "the holy throne," lxxxi  
D 46  for D 21  in *'ry(t)*, "beam I," xciv 33  
D 54  for D 21  in  *as*, "go forth," for  *as*, "are pleased," xciii 44  
F 10  for M 13  in *'l*  "his neck," for *w'd*  "fresh (food)," cxlv 28  
F 21  for D 54  in *sqm.k tm*, "thou hearest there," for *ik tm*, "thou comest thither,"  
ciiii 13  
F 25  for T 34  in    for *snm(h).i*, "I tampered," xcii 25  
F 29  for O 34 etc.  in   for *snkt*  "darkness," cxxviii 8  
F 38  for Y 1  in *'* of *Ntr* *'*, "great God," xev 30/31  
F 51  } for G 17  in *tp m*, "toward," lxxxix 11  
I 9  }  
G 7  for S 29  in *is*, "verily," xxxiv 29  
Z 1  in *hrw* (written *R'*) *pn*, "today," xxxi 28  
Z 2 on end  in  *as*, "god," for  *as*, "fingers," cli 16  
G 17  for S 29  in *swsh nm'tt.f*, "widen his step(s)," cxxxix 7  
X 1 etc.  in *it.sn*, "their father(s)," cl 7  
Z 7  in *iw*, "is" etc., xxviii 41, xxii 32, xxxv 31 and 38, xcix 22, etc.,  
and in *h'rw<sup>pl</sup>*, "*h'rw*-geese," lxxvii 33, similarly cxli 34  
G 28  for G 20  in *nm(.tn)*, "among (you)" (cf. Lc and T), cxxxvi 20  
G 29  for G 39  in *B'<sup>pl</sup>.k*, "thy Souls," for *z'.k*, "thy son," cxlvii 26  
G 37  for G 36  in *Wr*, "the Great One," cli 19  
G 39  for G 29  in *B'*, "Soul," xxi 32, lv 14 (cf. lv 24 and 31)  
I 9  for F 51  as determinative of *wpt*, "pate," xlv 25  
N 35  in *z'w n pd.f*, "the length of his backbone," cxliv 7  
See also under F 51, N 35, and X 1

THE EGYPTIAN BOOK OF THE DEAD

M 17	for	D 1	in <i>tpy</i> , "pristine," xxxv 34
		D 2	in <i>hr m hr</i> , "face to face," xxi 33
		D 58	in <i>bg<sup>i</sup></i> , "weariness," lv 37
		M 6	in <i>(i)n m tr</i> , "Who, pray?," xxi 27
		M 26	in <i>tz imy sm<sup>i</sup></i> , "the commander who is in Upper Egypt," cli 18/19
		N 29	in <i>lst<sup>pl</sup></i> for <i>q(1)s<sup>pl</sup></i> , "bonds," xlvii 9
		S 29	in <i>st<sup>i</sup></i> for T's <i>st<sup>i</sup></i> in <i>st<sup>i</sup> n sb<sup>i</sup> pn</i> , "the 'channel' of this gate," xciv 37/38
		T 14	in <i>qm<sup>i</sup> f</i> for <i>gm<sup>i</sup> f</i> , "he finds," xxviii 39
		T 34	in <i>lw.s</i> for <i>nms</i> , "turban," lv 16
M 18	for	A 48	in <i>ir ii r</i> , "as for him who comes to," for <i>iry<sup>pl</sup></i> , "who are attached to," with confusion of sound also (see p. 36), lv 19
N 5	for	Aa 1	in <i>bnk sf pn</i> , "I am this yesterday," for <i>bnk sf<sup>h</sup>nw</i> , "I am the seventh," lix 13
N 26	for	D 21	in <i>Rrk</i> , a snake, cxliv 6 and 9 (both parallel to T)
N 35	for	A 1	in <i>—</i> , "against you," for <i>rm<sup>pl</sup></i> , "men," lxxxvi 18
		D 21	preposition. xviii 27, lxx 46, lxxviii 43, cxliii 25 (parallel to T; but cf. Empire documents and cxlvi 8)
		D 36	in <i>na (m).k</i> , "shall swallow," lxxviii 14
		D 46	in <i>Tp-dhn-n.f-dw</i> , "Head to Whom the Mountain Makes Obeisance," lxxxii 8/9
		O 29	in <i>—</i> , "to her," for <i>—</i> , "great," xl 11
		O 34	in <i>(i)knt</i> (T: <i>iknt</i> ) probably for Empire <i>ikzt</i> and similar, cxlv 3
		V 31	in <i>mskw<sup>i</sup></i> , "I was born," xlv 20, <i>sq<sup>i</sup>k(w)i</i> , "exalted," lvi 42, <i>m.k</i> , "behold," cv 10, <i>Kh(b)-hrw</i> , "Violent of Voice," cxxxvii 2/3, <i>rs tp.k</i> , "Thou art vigilant," cxlix 6 2
		Y 1	in <i>ip</i> , "is assigned," lviii 35
		Z 2	in <i>stp<sup>pl</sup></i> , "examiners," xxxi b 14, and <i>iwtyp<sup>pl</sup> rh sn</i> , "which . . . know not," lvi 26
		Z 4	in <i>—</i> , "King of Upper Egypt," for <i>Swt<sup>y</sup></i> , "Seth," lxxv 24
			See also under X 1
N 35	for	V 30	in <i>ntr nb</i> , "every god," xliii 10
I 9			
O 1	for	O 4	in <i>—</i> , "go forth," for <i>—</i> , "are pleased," xciii 44
		S 29	in <i>h(w).s</i> , "her time," cxxv 11
O 34	for	D 21	in <i>Imzrc<sup>pl</sup></i> for <i>Isrw</i> , "Ishru," xxx 16
		Y 1	in <i>—</i> , "to her," for <i>—</i> , "great," xl 11
O 40	for	S 25	in <i>—</i> , probably for <i>—</i> , "interpreter of his speech," lxx 43
P 6	for	S 42	in <i>—</i> as determinative of <i>b<sup>i</sup></i> , "clever," lv 41
Q 1	for	D 58	in <i>hnbw-t<sup>pl</sup></i> , "bread rations," xciii 6, and <i>(K)hb-hrw</i> , "Violent of Voice," cxxxvii 2/3
		O 6	in <i>ht</i> , "house," lxxxix 13
R 3	for	W 11	in <i>sg(un)y<sup>pl</sup></i> , "softened," clii 15
Q 8	for	D 50	in <i>—</i> , "god," for <i>—</i> , "fingers," cli 16
		T 19	in <i>—</i> , "Ennead," miswritten for <i>—</i> (so Ea), "gods," miswritten for <i>—</i> (so Cb), "bones," clii 15
S 29	for	G 17	preposition, in <i>mt.n m h<sup>i</sup>(wt)</i> , "come rejoicing," cvii 7/8
		M 17	in <i>igryt</i> , "the blameless one," cxxxi 33
T 28	for	W 11	in <i>gr</i> , "is silent," xxxi b 22






# DESCRIPTION OF THE OIM DOCUMENTS

U 35	𐎠	for	P 9	𐎠	“says,” lv 19
V 4	𐎠	for	W 11	𐎠	in <i>²gb</i> , “flood,” xxi 12
V 28	𐎠	for	M 40	𐎠	in <i>ihyp¹.f</i> for <i>ist.f</i> , “his crew,” c 37
			Z 7	𐎠	in <i>wbdt sbi¹</i> , “she who burns transgressors,” cxxi 8/9
V 30	𐎠	for	D 21	𐎠	in <i>rn.f</i> , “his name,” xcv 3
V 31	𐎠	for	D 54	𐎠	in <i>r nmtt.i</i> , “in attendance on me,” xxi 35
			N 35	—	in <i>nh.n wī</i> , “have sheltered me,” xxi 32, <i>tn.n. {w}i</i> , “I conquered,” lvii 14, and <i>k¹ k¹.k</i> , “thou shalt say,” for <i>n ik(r)</i> , “of the Earth-God,” lxx 12
V 32	𐎠	for	N 37	—	in <i>g{²}š</i> , “reedy stream,” xxi 30
W 11	𐎠	for	T 28	𐎠	in <i>n(t) hr(w)</i> , “lower,” lxxii 16
			Y 5	𐎠	in <i>mn Gb</i> , “Geb remains,” lxxii 11
W 19	𐎠	for	F 35	𐎠	in <i>mityt</i> , “the like,” for <i>nrt</i> , “beautiful,” cxliii 12
W 24	𐎠	for	D 2	𐎠	in <i>sntr¹ hr sdt</i> , “burnt incense,” cxlv 36
W 24	𐎠	for	G 17	𐎠	in <i>pr(t.f) m idhw¹</i> , “(his) going forth from the swamps,” cliv 6/7
Z 1	𐎠	for	L 1	𐎠	in <i>hpr</i> , “is come to pass,” cxxxviii 17
W 25	𐎠	for	A 1	𐎠	in <i>ip n.i</i> , “is assigned to me,” lviii 35
X 1	𐎠	for	I 9	𐎠	in <i>im.f iw</i> , “may he not come,” lv 9
			V 1	𐎠	in <i>ist¹</i> for <i>q{²}st¹</i> , “bonds,” xlvii 9
X 1	𐎠	for	G 17	𐎠	in <i>𐎠 𐎠 𐎠</i> , “my Father, who,” for <i>𐎠 𐎠 𐎠</i> in <i>tnk pw w¹ tm.sn</i> , “I am one of them,” lxxiii 11
I 9	𐎠	for	A 1	𐎠	in <i>rmnw 𐎠</i> , “your shoulders,” for <i>rmnw 𐎠</i> , “bearers,” cl 16/17
X 1	𐎠	for	D 54	𐎠	in <i>ppy 𐎠</i> , “who enter,” xcvi 18/19
N 35	𐎠	for	N 35	—	in <i>𐎠</i> for <i>n.i</i> , “to me,” xxi 25
Y 1	𐎠	for	A 2	𐎠	as determinative of <i>rn</i> , “name,” xxii 5
Z 1	𐎠	for	G 7	𐎠	in <i>n 𐎠 pn</i> , “on this day,” for <i>n 𐎠</i> , “for Re” (found in T and earlier), lxxxii 24
Z 4	𐎠	for	I 9	𐎠	in <i>ntf</i> , “he” (so Aa), cxlvii 15 (parallel to T)
Z 7	𐎠	for	G 17	𐎠	preposition, lxx 13, and in <i>tm</i> plus suffix, xxviii 38 and cli 8, <i>m Pt mhty(t)</i> , “in the northern Sky,” xlviii 11, <i>iws</i> for <i>nms</i> , “turban,” lv 16, and <i>ksmyw¹</i> , “defiant ones,” lv 35
			N 35	—	in <i>in wg{²y}¹</i> , “say the planks,” lxxii 19, and <i>dt. tn n.i</i> , “give ye to me,” cxlv 42
Z 11	𐎠	for	M 24	𐎠	in <i>imyw¹</i> probably for <i>ryy¹</i> (cf. cix 29 etc.) in <i>šdyt twy ryy(t)</i> , “that southern site,” xciv 11
Aa 1	𐎠	for	N 5	𐎠	in <i>sfb 𐎠</i> , “(garments) laid aside,” for <i>sf 𐎠</i> in <i>mtmw sf</i> , “the path of yesterday,” xxxi 28
Aa 13	𐎠	for	N 37	𐎠	in <i>Imzrw¹</i> for <i>Ikru</i> , “Ishru,” xxx 16



















A few more extensive shifts of sign forms are perhaps to be seen in:

𐎠	𐎠	for	𐎠	𐎠	“seen by,” xxi 3
𐎠	𐎠	for	𐎠	𐎠	“she bore (him),” xlvii 22
𐎠	𐎠	for	𐎠	𐎠	in <i>wn.sn n.i</i> , “they open for me,” lv 29
𐎠	𐎠	for	𐎠	𐎠	“among men,” lvi 28
𐎠	𐎠	for	𐎠	𐎠	in <i>Htp</i> , perhaps a city, lxxxi







THE EGYPTIAN BOOK OF THE DEAD

*Psdt*  *st.f* for *Psdt.f h' st.f*, "his Ennead around his seat," c 16  
*ibh*<sup>pl</sup>, "teeth," for *idb*<sup>pl</sup>, "meadows," cxlvi 18 (cf. 22)  
 probably for  <sup>pl</sup>, "I (have) passed," cxlvi 23  
 for  <sup>pl</sup>, "(I) come," cxlix c 1

Wrong determinatives have been used in at least the following cases:

 *gsti*, "palette," for  *Imset*, lxxii 17  
*sd*<sup>pl</sup> *tp*<sup>pl</sup>, "halyard-bags," written as "rescuers of the members," with  <sup>pl</sup> for  <sup>pl</sup> and  for  <sup>pl</sup>, lxxii 18  
*wd.n.k*, "what thou didst command," written as "... send forth," with  for  <sup>pl</sup>, xc 39  
*skm*, "text," written as "(divine) image," with  for  <sup>pl</sup>, xciv 55  
*r nw.f*, "in his (good) time," written as "until he returns," with  for  <sup>pl</sup>, c 13  
*psd* <sup>pl</sup>, "light," for *psd* <sup>pl</sup>, "backbone" (so T), cxxxvi 15  
*htm.k*, "mayest thou provide," written as "... destroy," with  for  <sup>pl</sup>, cxlvii 40  
*dw*, "troubled," written as "mountain," with  for  <sup>pl</sup>, cliv 9



Confusion of sounds is evident in other passages:

*hr*  <sup>pl</sup>  (parallel to L 3145), "at seeing thy voice," for *hr m't.k*, "over thy truth," xxi 8  
*m.f*, "his name," for *ir.n.f* in *ir.n.f shnw*, "he has alighted," xxi 30  
*m'w.k*, "mayest thou (re)new," for *m'.k*, "mayest thou see," lv 2; cf. *ir ii r*, "as for him who comes to," for *iry*<sup>pl</sup>, "who are attached to," with confusion of signs also (see M 18; p. 34), lv 19  
*m'w*  (parallel to Pap. Haselden), "new," probably for *m'* in *m'w* *m hr.f*, "lookout," cli 2  
*m hnn*<sup>pl</sup> *pt* (similarly T), "in the turmoil of the sky," for *m hnt(y) pt*, "ferryman of the sky," lxxv 18  
*shbd.t*, "I caused to blame," for *hb.t*, "I diminished," xcii 21; cf. *hbt*<sup>pl</sup>  <sup>pl</sup>, "blame," for *hbt*<sup>pl</sup>, "guilt," xciii 42  
*dskrt*  for *tkw*  <sup>pl</sup>, "cut to pieces," cxxvi 20  
*hmhm*, "roar," for *hmm*, "speak ill of," cxlv 28

Confusion of persons occurs in such cases as:

*Wsr*, "Osiris," for *tnk*, "I," xlvii 29  
*m'w.k sw sq'.k sw*, "mayest thou (see (cf. CT)) him, mayest thou exalt him," with each *sw* for *wt*, "me," lv 2  
*hr.t*, "in my (for 'thy') behalf," lv 18  
*s'h.n tw Hr m B'.f*, "Horus has presented thee (for 'me') with his Soul," lv 31  
*rdwy.k*, "thy (for 'my') feet," lxxiv 14  
*nst.t*, "my (for 'his') throne," lxxxvii 27  
*nty z<sup>pl</sup> m ht.f*, "in whose train they (for 'ye') are," xciii 34  
*smi tw*, "announce thyself (for 'me')," xciv 51  
*tw sty.n.t*, "I have (for 'he has') shot," cli 6/7  
*tmypw<sup>pl</sup> ht.tn*, "those in your (for 'his') train," cxlv 11  
*di.t*, "may I (for 'mayest thou') let," cxlvi 9  
*nn shm tm.k* (parallel to T), "none shall prevail over thee (for 'me')," clii 30  
*nn sk.t*, "I (for 'it') shall not pass away," clii 39  
*tp.t*, "my head," for *tp n R'*, "the head of Re," clvii 14  
 Cf. also *B'.t*, "my Soul," for *B'<sup>pl</sup>*, "Souls," lxiv 22, and *'h<sup>pl</sup>*, "blessed ones," for *'h.t*, "my blessed one," lxxvii 23/24.

Grammatical relationships are confused in:

 <sup>pl</sup>, auxiliary verb, for  <sup>pl</sup>, "O," xlviii 19  
*smn.n wt ib.t*, "my heart has firmly fixed me," for *smn.n.t ib.t*, "I have firmly fixed my heart," lv 20/21



# DESCRIPTION OF THE OIM DOCUMENTS

*sw<sup>b</sup> wi*, "purify me," for *sw<sup>b</sup> i tw*, "that I may purify thee," lxxvi 9/10  
*dd.tn*, "say ye," for *dd.tw*, "is said," xciii 49  
*sw<sup>i</sup> ir.k*, "pass thou," for *sw<sup>i</sup>.n.k*, "thou didst pass," xciv 18  
*m<sup>i</sup>[i]t.n.k*, "what thou sawest," for *m<sup>i</sup>.n.i*, "I have seen," xciv 20  
*wnty<sup>pl</sup>*, conflation of *wnn<sup>pl</sup>* and *nty<sup>pl</sup>*, each meaning "those who were," cxlv 15  
*m 'b sw* (parallel to T) for *m 'b.s*, "from its horn," cli 9/10

Omissions may involve one sign, a few, or many signs. Cases of only one sign or two signs overlooked are:

*m<sup>i</sup>(<sup>i</sup>) hrw*, "triumphant," xxi 17  
*wh<sup>i</sup> (w)i*, "deliver me," xxi 35; *sqb (w)i Ob*, "Geb cools me," lviii 37/38  
*sd tp (hr) r<sup>i</sup>.i*, "smashed is a head at my dictum," lviii 32/33  
*wn(Δ)*, "hasten," lxx 42  
*q<sup>i</sup> n it(.s)*, "the height of its barley," lxxix 14; *H<sup>i</sup>-b(i.s)<sup>pl</sup>*, "Starry Host," c 9 and 36  
*r dd ib(.k)*, "as many as thou desirest," lxxix 35; *k<sup>i</sup> nhm(.k) wi*, "so thou shalt rescue me," xcii 38  
*W<sup>i</sup>(h)*, "the Verdant" (an islet), lxxxii  
*(n)dhw*, "consumes," lxxxv 5  
*r (s<sup>i</sup>) pr(t)*, "after going out," lxxxix title  
*ir(.n).i*, "I have done," xc 38  
*(s)rm.i*, "I caused to weep," xcii 19; *(s)n<sup>a</sup>*, "soothe," xciv 13; *(s)hd.tn*, "ye illumine," xcvi 6  
*t(nw)t*, "4th," and *8(nw)t*, "8th," xciv 13  
*(n) is dd.n.k rn.i*, "unless thou tellest my name," xciv 45  
*w<sup>i</sup>(.f)*, "his bark," c 18; *sdm.k n(.f)*, "mayest thou hearken to him," c 26  
*sdm.f (n.f)*, "he hearkens to him," c 18/19  
*dd.f n.f (sw)*, "he tells it to him," c 22  
*hrp(w n).f Pt*, "for whom the Sky brings," c 23  
*g<sup>i</sup> for (p)<sup>i</sup>q(t)*, "skull," cli 35  
*nn <dr> sw tp.i (r) nhbt.i*, "my head shall not <leave> my neck," clii 36/37  
*(mi) imyw<sup>pl</sup>-ht Wsir*, "like those who are in the train of Osiris," cliii 17  
*Wsir Wnn(-nfr)*, "Osiris Unnofer," cliii 24

Slightly more is missing in:

*ink 'q ip (pr) tnw*, "I am one who goes in counted and comes out numbered," lxii 23/24  
 $\frac{\text{—}}{\text{—}} \frac{\text{—}}{\text{—}}$  for  $\frac{\text{—}}{\text{—}} \frac{\text{—}}{\text{—}}$ , "the lower halyard," lxii 16  
*sd(.tn)*, "your sword(s)," xciii 33  
*nn s'r(.tn bin).i*, "ye shall not report my wickedness," xciii 34  
*R<sup>i</sup> (i) sm(tp<sup>pl</sup> n)fr(t<sup>pl</sup>)*, "Re, great of beautiful goings," c 15/16  
*iw ndr.f (zš<sup>pl</sup>)*, "he seizes the writings," c 28  
*r W<sup>i</sup>(.k hr) w'rt twy wrt*, "against thy Bark in this great district," c 40  
*(n snd) n ih<sup>pl</sup>.s* (for *ih.s*; both variants parallel to T), "for fear of her pain," cxix 33/34  
*st<sup>i</sup>t (dl.s) 'wy.s*, "the necropolis extends her arms," cxl over deceased  
*ih<sup>i</sup> (n mh) 7 m 'w.f*, "a blessed one 7 cubits tall," cxli 30

Omissions of several words together also occur. Among such are the following passages:

*dd n.i rn.i*, "Tell me my name," lxii 19  
*sdkw<sup>i</sup> m tsn*, "clothed in a tsn-garment," cxviii 39  
*m<sup>i</sup> iht<sup>pl</sup> nbt dut* (cf. Empire documents), "from everything evil," cxxxix 40  
*n 'iw n snd n wbi ntyt im.s* (present but corrupt in T), "so great is the fear of revealing what is in her," cxlvi 5  
*wnn.i hn'.tn n dt* (omitted with T, but cf. Empire documents), "I shall be with you forever," cxlvi 41

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Other omissions, varying in length, come about by haplography:

- $\overline{h}sq \supset \circ \circ \overline{h}j$  for  $\overline{h}sq (\overline{d}s) \langle j \rangle w$ , "behead the catch," with  $\supset$  as determinative of  $\overline{h}sq$  but needed again as phonetic  $\overline{d}s$  for  $\overline{d}s$  of following word, xlili 22/23  
 $ntj \text{ } \overline{h}r (zn.n \text{ } \overline{h}r) \text{ } \overline{h}r pn$ , "he is the eye of Horus. (The eye of Horus has come through) this period," cii 8/9  
 (' $q.k \text{ } \overline{h}zt \langle i \rangle$  Wsir N.  $mrwt.k \text{ } \overline{h}r \text{ } \overline{h}w.k \text{ } \overline{h}r.f \text{ } \overline{d}zp.sn \text{ } \{w \text{ } n \text{ } \overline{h}w \text{ } zp \text{ } 2 \text{ } w' \text{ } \overline{h}m.k \text{ } m \text{ } \overline{h}nm \text{ } \overline{h}m.f \text{ } \overline{d}d.sn \text{ } r.k \text{ } Wsir \text{ } N. \text{ } \overline{h}r \text{ } \overline{h}r^{1,sn} \text{ } \overline{h}tp \text{ } \overline{h}r.k \text{ } \overline{h}r.k \text{ } \overline{h}rt \langle i \rangle$ '), "(Thou enterest favored, Osiris N.; love of thee is with him unto whom thou comest.) They receive thee with praise, with praise, and one, even thyself, becomes associated with him. They say to thee, Osiris N., 'while they circle' the offering table before thee:) 'Thou enterest favored, thou goest forth loved,'" cliv 3

Unwarranted additions are often of suffixes:

- $sn\overline{d} \langle .k \rangle n.i \text{ } \overline{h}m\overline{y}w^{p1} Dw'i$ , "may they who are in the Nether World be afraid of me," lv 7/8 (cf. 10)  
 $n \langle n \rangle sk.n \text{ } r\overline{h} \langle .f \rangle sw$ , "one who knows it does not perish," lxi title  
 $wnn.i \text{ } \overline{h}m \langle .i \rangle$ , "I exist there," lxii 36/37;  $z\overline{d}.i \text{ } \overline{h}m \langle .i \rangle$ , "that I may write therewith," lxix 16  
 $\overline{h}m \langle .i \rangle$ , "fire," lxxi 28  
 $\overline{h}nd \text{ } \overline{h}r \langle .k \rangle .i$ , "hail to thee," lxxi 4  
 $p(w) \text{ } tr \text{ } \overline{h}r.f \text{ } \overline{h}r.n.k \text{ } r \langle .f \rangle p' bs (n) \text{ } s\overline{d}t$ , "What, pray, didst thou do with the firebrand?," xciv 26















Additions of other types appear in:

- $\overline{h} \supset$  inserted in ' $\overline{h}^{p1}$ , xxi 21 (see BD 64 note u)  
 $\overline{h} \supset$  inserted in  $m'wt$ , "rays," xxi 24  
 $ntj$ , "he," for  $n.f$ , "to him" (= "he has"), xl 22  
 $\overline{h}rwy^{p1} nms$ , a corrupt conflation of preceding  $\overline{h}d \text{ } n.f \text{ } nms$ , "take him a turban," and following  $\langle \overline{h}rw.fy \rangle$  (miswritten as  $\overline{h} \supset \overline{h}j$ ,  $\overline{h}sf \rangle \overline{h}rwy^{p1} r.i$ , "<says> Ruty concerning me," lv 19/20  
 $P'wtwyw(r)^{p1}$ , "the Primeval Ones," lix 6  
 $m \text{ } Rn.i \text{ } \{n\} pw$ , "is my Name," lxi 34/35  
 $m \text{ } \{m\} b(w) nb$ , "from any place," lxiv 7/8, with dittography at beginning of new line; cf.  $ink \text{ } \{ink\} R' puy$ , "I am that Re," cvii 11/12, and  $n \text{ } Wsir \text{ } \{n \text{ } Wsir\} N.$ , "to Osiris N.," cxxxix 25, each with dittography within same line  
 $nn \text{ } \overline{h}tm.f$  at end of lxiv 32 written too soon; in line 33 scribe began again with the more normal fuller statement  $nn \text{ } sk.f \text{ } nn \text{ } \overline{h}tm.f$ , "It shall not perish, it shall not pass away"  
 $\{i\}mm$ , "among," lxvii 16, c 11  
 $\overline{h}ry \langle n \rangle t^{p1}$ , "writing case," lxix 12  
 $m'hw$  (parallel to T) for  $m'$ , "st rn," lxxiv 4 and 6  
 $\{h\}ry(t)^{p1}$ , "ink," lxxiv 22  
 $mr^{p1} \text{ } \overline{h}p \langle t \rangle n$ , "these sicknesses," lxxv 22  
 $m \text{ } \overline{h}r \langle t \rangle^{p1}$ , "(consists) of meals," for  $m \text{ } \overline{h}$ , "and," lxxvii 11/12  
 $wnn \langle n \rangle m \text{ } \overline{h}tp$ , "Existing as Hotep," lxxxix;  $wnn \langle n \rangle .i$ , "I am," cxlv 19  
 $ntk \text{ } z \langle b \rangle y$ , "Who art thou?," lxxxix 5/6;  $z \langle b \rangle y pw$ , "Who is he?," xciv 52; cf.  $\overline{h} \supset \overline{h}j \overline{h}j \overline{h}j$ , probably for  $smt$ , "is proclaimed," cliv 9 (but T has  $\overline{h} \supset \overline{h}j \overline{h}j$ , probably for  $s\overline{d}mi$ , "is joined")  
 $su' \langle .n \rangle .k \text{ } \overline{h}r \text{ } \{m\} m$ , "What <didst> thou pass by?," xciv 18  
 $m' \langle \overline{h} \rangle .n.k$ , "didst thou see," xciv 19  
 $\overline{h}i \text{ } s\overline{d}t \text{ } \overline{h}r \text{ } \overline{h}^{p1}$ , "who put flame on the braziers," left uncanceled but followed by the more normal  $rk\overline{h}w \text{ } \overline{h}i \text{ } s\overline{d}t \text{ } m \text{ } \overline{h}$ , "the blazing one(s) who put flame in the brazier," cix 34/35  
 $\overline{h}ms \langle .n \rangle .i \text{ } m' \text{ } i \text{ } m \text{ } \overline{h}ty$ , "my club in my hand is of  $\overline{h}ty$ -wood," cxvi 18/19  
 $\overline{h}w' \text{ } y \times \overline{h}j$ , where insertion of  $\times$  makes an impossible  $\overline{h}dt \text{ } w' \text{ } y$  out of  $r \text{ } w' \text{ } y$ , "to dispose of," cxlii 41  
 $nn \text{ } ndriw \text{ } \overline{h}j$ , "without grasping," for  $nn \text{ } drw \text{ } \overline{h}j$ , "without end," clvii 3







# DESCRIPTION OF THE OIM DOCUMENTS

Other corruptions, less easily explicable, are:

-  for *r* 12, "1/12," xxi 16  
 for , "bonds were put," xlvii 8/9  
*wt-ib*<sup>pl</sup>, "gladness," for *wt t*, "bounty of the earth," lviii 27  
, "O," for *nt*, "of," after *wpt twy*, "that trial," lix 20  
 for  in *hr.tn*, "for<sup>1</sup> you," lx 27  
 for , "your," for , "great one," lxvii 10  
 for  in *nn hnt.tn B't*, "ye shall not confine my Soul," lxvii 10  
 for  in *2nw n st*, "companion of Isis," lxxiii 11  
*qm' r' m w't* for *qm' n mr*, "throw into the lake," xciv 29  
*n rdt* for *ntf*, "he," ciii 19  
*btk*<sup>pl</sup> for *bt*<sup>pl</sup>, "offerings," cxvii 8  
*dbhw*<sup>pl</sup> *dd.tw n.z* (similarly T) probably for *dbht.tw n.s* (so Ea), "she to whom prayer is made," cxviii 9/10  
*imy*<sup>pl.t</sup> (similarly T etc.), "them that are in thee," for *imnt*<sup>pl.f</sup>, "his secrets" (so Ea), cxxii 13/14  
*bik*  *r.i rn.t*, "Falcon '... against me' is my name," cli 14  
*mk*<sup>pl</sup> for *kr*<sup>pl</sup>, "Earth-Gods," cli 28/29

## UNCERTAIN transliterations

Of geographic names in BD 125,   in xciii 13 proves to be a variant writing of *H'sw*, "the Xoite nome" (see *AEO* II 181\*-86\*); and  in xciii 15, *Hq'-d* if transcribed correctly (cf. Aa etc.), means "the Heliopolitan nome" near Cairo.

The royal name  in c 45 may be read *H'sty* or possibly *Znty* (see Gard. p. 541).










OIM 10486 (M; Pls. LII-XCVI)<sup>27</sup>

## PRESERVATION

This manuscript is almost perfect. When acquired, it had never been completely unrolled. The papyrus was then still quite flexible and light-colored. Upon being unrolled for mounting, some of the "Hyleaf" that preceded the writing crumbled. That end was then trimmed. The top and bottom edges are slightly frayed. A few minor breaks occur, most noticeably in lines 707 f., 1004 and 1006, 1023, and 1085 f.; but even there the signs are damaged rather than completely lost.

## BENEFICIARY

The deceased *'Irty.w-r.w*, his mother *Dy-st*, and his father *'r-Pth-h'* are named together in line 883 only. Names of deceased and his mother together occur twenty-three times, and name of deceased alone occurs twenty-one times. In the majority of M's spells the beneficiary is not mentioned. Variant spellings of name of deceased are:

-  in lines 1, 203, 266, 276, 293, 350, 489, 517-23, 735  
  (for ) in 257  
 in 339  
 in 2, 31, 35, 83, 93, 181, 193, 200, 207, 214, 221, 228, 235, 242, 248, 250, 254, 259, 261, 500, 516, 717; same but with *r.w* omitted in 251  
 in 1094  
 in 255, 724  
 in 716, 883

<sup>27</sup> Cf. the editor's preliminary remarks in *AJSL* XLIX (1933) 141-48.

# THE EGYPTIAN BOOK OF THE DEAD

The mother's name is variously written as:

- 𓄏𓄏𓄏𓄏 in 93, 883, 1094
- 𓄏𓄏𓄏𓄏 in 31, 83, 200, 350, 500
- 𓄏𓄏𓄏𓄏 in 724
- 𓄏𓄏𓄏𓄏 in 716
- 𓄏𓄏𓄏𓄏 in 181
- 𓄏𓄏𓄏𓄏 in 207, 214
- 𓄏𓄏𓄏𓄏 in 2, 221, 228
- 𓄏𓄏𓄏𓄏 in 35, 235, 242
- 𓄏𓄏𓄏𓄏 in 735
- 𓄏𓄏𓄏𓄏 in 266, 276
- 𓄏𓄏𓄏𓄏 in 263
- 𓄏𓄏𓄏𓄏 in 339

## DATING

That M is Ptolemaic was first noted by Spiegelberg in a letter dated 27 June 1922 to James H. Breasted, the founder and first director of the Oriental Institute. Spiegelberg's dating was based on M's resemblance to T, the Turin BD published by Lepsius in 1842. On Plate LX of the latter is a demotic marginal note, clearly Ptolemaic (see Spiegelberg in *ZAS* LVIII [1923] 152 f.). Georg Möller, cited by Spiegelberg, would date T more exactly to the 2d-1st century B.C. Naville too, at least as early as 1904, had believed T to be "of the Ptolemaic epoch" (see his introduction to P. le Page Renouf, *The Book of the Dead: Translation and Commentary* [Paris and Leipzig, 1907] p. clii). The name of M's beneficiary is not a certain clue, for it is of a type that begins by the 26th dynasty. The fine lines of the writing, however, are more definite (see p. 45 below).

## CONTENTS

M's BD spells occur in the following order:

Lines	Vignette	Text	Lines	Vignette	Text
1-91	1		253-55		19
1-27		1	255-64		18 variant
28 f.		2	265-69	21	21 variant
29-33		3	270-75	23-24 variants	
33 f.		4	270-73		23 variant
34		5	273-75		24
34-37		6	276-78	25	25 variant
37-39		7	279-83	26-27	26 variant
39-41		8	284-88	28	28 variant
41-93		15	289-92	30B	30B
92-190 +	17		293-302		64 variant
after 190			293-95	64	
after 133	16		303-8	31	31 variant
(except top			309-25	32	32
band)			326-29	33	
93-190		17	326-28		33
191-252	18	18	328 f.		34 title
253-57	cf. 24		329		37

<sup>28</sup> Corrupted from O 40 𓄏.

DESCRIPTION OF THE OIM DOCUMENTS

Lines	Vignette	Text	Lines	Vignette	Text
330-33	36		549-53	104	104 variant
330		36 title	554-58	68	68
331-33		39 variant	559-64	71	71
334-37	38		565-70	105	105 variant
334 f.		38	571-76	105	105 2d variant
335-37		56	577-82	106	106 variant
338-42	39	39	583-91	108	108 variant
343-48	40	40 variant	592-96		109 variant
349-54	40	42 beginning, variant	after 596	110 c	
		42 variant	597-603	110 b	
355-83			604-8	113 ?	111 variant
355-59	41		609-13	113 ?	112 variant
384-87	74	74	614-18	111 or 112 ?	113 variant
388-91	75	75 variant	619-23	114	114 variant
392-95	77	77 variant	624-28	115	115 variant
396-99	78	78 variant	629-33	111 or 112 ?	115 2d variant
400-403	79	79	634-38	111 or 112 ?	116 variant
404-7	80	80	639-43	124	124 variant
408-11	81	81	644-47	119	117 variant
412-15	82	82	648-51	119	119 variant
416-19	83	83 variant	652-54		125 a variant
420-23	84	84 variant	654-59		72
424-27	85	85 variant	660-701	125 b	125 b
428-31	86	86 variant	702-14		125 c variant
432-35	87	87	714 f.		125 § T variant
436-39	88	88	after 715	112-13	
440-49	72	72 beginning	716-23	125 d	
450-53	54	54	724-27	126	
454-57	56		724-26		126
454-56		56 beginning	726 f.		127 variant
456 f.		384	728-34	129	129 variant
458-61	59	59 variant	735-72		140
462-65	59	59 variant	735-38	140	
		abbreviated	773-75		127 2d variant
466-80	52 ?	63 a	776-79	63a	137 variant
470-73	44 Bek.		780-82	138	138 variant
470		52 title	783-86	139	139 variant
471-73		51	787-92		128 variant
474-77	63 a	44 variant	793-881		142
478-82	45	45 variant	882-86	133	133 variant
483-87	50 + 47	50 variant	887-92	134	
488-91	93	93 variant	887 f.		134
492-94	43	43 variant	889-92		133 2d variant
495-98	89	89 variant	893-98	102	
499-502	91	91 variant	893-95		102 2d variant
503-7	92	92 variant	895-98		101 2d variant
508-28		99 variant	899-902		130 variant
508-13	98		after 902	143	
529-33	100	100	903-9	144	144
534-38	101	102 variant	910-73	145	145
539-43	102	101 variant	974-89	146	146 variant
544-48	94	94	990-1011	147	147

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Lines	Vignette	Text	Lines	Vignette	Text
1012-24	148	148 variant	1093-98	154	154 variant
1025-82	149	149 variant	after 1098	151-52 and 155-60	
1083-86	150		1099-1104	181	
1087-89	92	152 variant	1105-15	162	162
1090-92		153 variant			

Spells represented, then, are BD 1-8, 15-19, 21, 23-28, 30*B*, 31-34, 36-45 including 38*A*, 47, 50-52, 54, 56, 59, 63-64, 68, 71-72, 74-75, 77-89, 91-94, 98-102, 104-6, 108-17, 119, 124-30, 133-34, 137-40, and 142-62. But, as will be seen from the translation, bits from other spells have been worked into some confused passages that take the place of more normal wordings.

M's vignettes are similar in general to those of T, but some peculiarities appear. The vignettes in order of occurrence are as follows:

- BD 1 Funeral procession and service at the tomb.
- 17 A series of scenes of prayer and magic intended to aid attainment of food, safety, sunshine, bodily wholeness, association with Osiris, and especially complete freedom of activity and of form in the god's domain.
- 16 Top scene: Starry sky with winged scarab over shining sun whose red rays are flanked by Isis and Nephthys. Second scene: The Deceased lifts sun disk (but it appears on his head; his hands are far from it); he is flanked by bird-souls and praying baboons. Bottom scene: A priest offers incense, libation, and food on table to deceased and 'son'. The two recipients here are dressed alike; but T has man and woman instead.
- 18 Deities (figures only) named in text, except Re added with first occurrence of § S 6 and space for § S 10 left blank.
- 18 Deceased stands, staff in hand, as seen in T's 24.
- variant
- 21 A priest stands ready to perform the ceremony of "opening the mouth."
- 23 Deceased faces four instruments for "opening the mouth." T, less appropriately, shows presentation of a jar to deceased.
- 24 Behind deceased of preceding vignette stands a falcon-headed figure which may possibly be a substitute for the sun-god Khepri mentioned in text of 24.
- 25 Deceased invokes a figure in human form who carries a knife.
- 26 Deceased prays to bird-soul. In T, more exact, he holds his heart to his breast while praying.
- 27 M omits text, but a three-headed figure behind the soul evidently represents the four sons of Horus pictured in T.
- 28 A 'rope' on divine standard (form of whole suggests "life" sign) and a god squatting on a shrine. Figure of deceased praying before them, found in T and R, is omitted.
- 30*B* Deceased prays to two scarabs.
- 64 Deceased invokes the shining sun.
- 31 Deceased spears a crocodile's tail. The beast has turned its head to look at him and has opened its jaws.
- 32 Four crocodiles, one with each paragraph of 32 *b*.
- 33 Deceased spears a coiled snake.
- 36 Deceased spears a beetle.
- 38 Deceased holds symbol of breath. The sail, as often in M, here looks more like a lotus leaf on stalk.
- 39 Deceased spears a snake.
- 40 Deceased spears a snake looped on the back of an ass.
- 40 Duplication with text of 42 beginning variant, where T has no vignette.
- 41 Deceased spears what looks like a tall basket but seems meant for a snake crawling over vertebrate; cf. 41 in T, also 42 in Empire documents ('vertebrae' in Pd, snake in Aq and Pp).

# DESCRIPTION OF THE OIM DOCUMENTS

- 74 Deceased stands behind a snake with human legs.
- 75 Deceased stands before column symbolizing Heliopolis.
- 77 A falcon with flagellum on back perches on a shrine.
- 78 A falcon on shrine.
- 79 Two deities in human form (overlapped) holding scepter stand before an offering-table. In T there are three separate deities.
- 80 A god squats before an offering-table. T has instead deceased facing Osiris, while the sun shines between them.
- 81 A god's head rises out of a blue lotus blossom.
- 82 Ptah stands enshrined before an offering-table.
- 83 A phoenix.
- 84 A heron.
- 85 A bird-soul.
- 86 A swallow.
- 87 A cobra with head of a god.
- 88 A human mummy with head of a crocodile.
- 72 Deceased kneels in prayer before squatting Osiris and another god (*Tkm*; M omits that part of text).<sup>39</sup>
- 54 Deceased holds symbol of breath.
- 56 Duplication of 54.
- 59 A tree (the sycamore of Nut according to text) pours water into hand of deceased and offers incense to him.
- 59 Duplication.
- 52 ? Deceased seated (cf. deceased at table in 52 and 53 T, but also in 63 *b Ae*). Vignette over adjoining text of 44 belongs here with text of 63 *a* (cf. *Pc*, T, etc.).
- 44 Deceased seated, staff in hand, as in *Bek*. (cf. also 50 *Ae*).
- 63 *a* Deceased pours water from a jar into a bowl; behind him rises a flame depicted like water. This vignette is misplaced with 44 text (see 63 *a* text adjoining). A similar vignette appears with 137 text.
- 45 Anubis, facing mummy, holds it upright by the shoulder.
- 50 Place of slaughter.
- 47 Two bird-souls perched outside a shrine. M omits text.
- 93 A bark with symbol of east at prow bears a squatting god with head turned backward (the ferryman of the dead).
- 43 A deity in human form stands holding a scepter. In T deceased prays to three such deities overlapped.
- 89 Bird-soul hovers over mummy lying on bier.
- 91 Deceased, holding staff, watches bird-soul flying away.
- 92 Deceased stands before a shrine (seen from side). Same vignette is used with 152 text.
- 98 A god (the ferryman) squats in a bark. This vignette is here used with 99 text.
- 100 Deceased as phoenix occupies (the sun-god's) bark. Behind the latter stand Osiris and his pillar, which here may represent his city Busiris (miswritten as Mendes in text of both M and R). But legend with Ce's vignette speaks of "erecting the pillar," and bark should be headed toward rather than away from the city. Cf. 129 vignette.
- 101 A falcon-headed god squats in bark.
- 102 Like preceding except that god wears a cobra-encircled disk on head.
- 94 Deceased holds a scribe's palette evidently just received from Thoth.
- 104 Deceased kneels on one pedestal facing a god squatting on another. T has three gods overlapped.
- 68 Food on a table stands before a goddess in a shrine. She is crocodile-headed and carries a scepter. Over her head is a winged sun disk. In T the goddess is Hathor.

<sup>39</sup> Two double rules, wrongly inserted in text, extend across vignette also. A longer text of 72, without vignette, comes farther on.

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- 71 A falcon with spread wings faces the Great Flood (the sky-ocean) personified as a recumbent cow with sun disk between her horns.
- 105 Deceased with staff stands before a ka-standard which bears food offerings.
- 105 Duplication.
- 106 Deceased stands holding a heart. The normal scene, fuller, shows him presenting *ḥwt-ib*, "expanse of heart," i.e., "joy," to Ptah.
- 108 Atum, Sobk, and Hathor squat before an offering-stand.
- 110 c Top scene: Khepri squats in a shrine in his bark; Isis (name omitted) and Nephthys squat behind the bark. Second scene: Deceased, introduced by a god with scepter, prays before throned Osiris, behind whom stands Isis (name omitted). Third and fourth scenes: In each of these deceased kneels in prayer, presenting food and drink offerings to two squatting deities.
- 110 b Activities in the next world, with legends (see translation on p. 185).
- 113? Two squatting gods, jackal- or dog-headed<sup>40</sup> (Souls of Nekhen). These fit 113 text instead of 111-12.
- 113? Duplication.
- 111? Three squatting gods, falcon-headed (Souls of Pe). These fit 111-12 text instead of 113.
- 114 Three squatting gods: ibis-headed Thoth and human-headed Perception and Atum (so identified in text).
- 115 Three squatting deities: Re (falcon-headed), Shu (with feather on head), and Tefnut (lioness-headed) according to normal texts.
- 111? Three squatting gods, falcon-headed, appropriate to 111-12 text instead of 115-16.
- 111? Duplication.
- 124 Three squatting gods, human-headed. T has instead four different standing deities.
- 119 Deceased stands with back to a pylon, probably representing entrance to tomb. This fits 119 text instead of 117.
- 119 Duplication.
- 125 b The forty-two jurors, one for each nome of Egypt.
- 112-13 Enthroned Souls of Pe and Nekhen alternate in four registers.
- 125 d Judgment before Osiris. Osiris' figure, Anubis-symbol and inscription before him, and shrine within which he sits have yellow background. Description and legends are given with translation (pp. 202f.).
- 126 A pool of flame, with an ape at each corner.
- 129 Deceased as phoenix in bark precedes a wrongly inserted double rule, behind which stands Osiris between his pillar (probably representing Busiris) and the symbol of Abydos. But bark should be headed toward, not away from, the cities. Cf. 100 vignette.
- 140 A god (Shu?) kneels with arms raised to support and protect a Sound Eye on his head before a squatting falcon-headed (sun-)god.
- 63 a Deceased pours water from a jar into a bowl; behind him rises a flame. This vignette, suggestive of 137 title but not text, is here used with latter. M has a similar vignette with 44 text also (see above). Normal 137 vignette, e.g. in T, shows deceased in midst of four objects for fanning flames.
- 138 Anubis-jackal lies on a shrine beside which stands the Abydos-symbol.
- 139 Deceased kneels in prayer before Atum. T omits.
- 133 Re in his disk squats in his bark.
- 134 Falcon and seven (properly nine) squatting deities within disk ride in the (sun's) bark.
- 102 Duplication of previous 102.
- 143 Three scenes: falcon on standard set in a bark; deceased in a bark with sun and moon; two falcons on very tall standards in a bark.
- 144 Seven shrines and their doorkeepers. Interior lines of shrines are red.
- 145 Twenty-one portals of Field of Rushes and their doorkeepers.
- 146 Doorkeepers or announcers (some of each according to text) of fifteen portals of Field of Rushes.

<sup>40</sup> See Gard. C 6 and E 15.



### DESCRIPTION OF THE OIM DOCUMENTS

- 147 Each of seven like scenes shows a ram-headed god holding a stalk of grain as scepter and facing an offering-stand bearing a round cake and a papyrus blossom. In T the god is ape-headed and carries a *w's*-scepter.
- 148 Deceased prays to Osiris-Sokar, who is supported by the West-goddess. With them are the seven celestial cows and their bull, the steering oars of the four cardinal points, four sound eyes, and the four sons of Horus. For legends see translation (p. 256).
- 149 Fourteen abodes and some deities associated with them. But relationships between text and vignettes are mostly obscure.
- 150 Three snakes (normally four, one for each cardinal point) and fifteen abodes, all in size and style of text signs. For legends see translation (p. 273).
- 92 Duplication of previous 92, here misused with 152 text. For vignette similar to T's 152 see below.
- 154 Sun shines upon mummy lying on bier.
- 151 Anubis as jackal on shrine between two sons of Horus occupies first and third scenes in a panel of five. In second scene mummy rests on bier with Nephthys and Isis at head and foot respectively.
- 152 In fourth and fifth scenes (duplication) kneeling 'son' offers libation and incense to deceased. Cf. tree-goddess offering same in 59 vignette.
- 155 Pillar-amulet.
- 156 Tie-amulet.
- 157 Vulture-amulet.
- 158 Collar-amulet.
- 159 Papyrus-amulet.
- 160 Duplication of 159.
- 161 Four Thothis stand in pairs facing each other. Each grasps with both hands a vertical line which perhaps represents edge of opening through which one of the four winds comes forth.
- 162 The heavenly cow, wearing sun disk and plumes of Hathor. Cow and pedestal on which she stands are colored yellow.

### STYLE

M is written throughout in hieroglyphic. The vignettes and the body of the text are in black. Red is used for text rubrics of various kinds: whole spell (BD 32), titles (of BD 2-4, 19, 81, 83-88, etc. in full; also of 18, 82, etc. in part), introductory words (*passim*; of glosses in BD 17), designations of hostile beings (in lines 3-5, 7, 46, 121 f., etc.), sections of a tabulation (in BD 42, 99, and 140), terminal additions (in BD 1, 64, 45, 50, 93, 125, etc.). The vignettes of BD 16 and 144 have some details in red, and 125 *d* and 162 use some yellow (see descriptions above).

M illustrates especially well the undependableness of individual BD manuscripts. Its outstanding peculiarities have already been mentioned in the Introduction (p. 3). With its omissions, substitutions, and confusions, many of its spells are quite atypical. Only titles and order justify our assignment of some passages to spells with which they otherwise have little or no connection. Yet the fine lines traced by the split-reed pen point used in M's preparation make it a handsome document, with vignettes "of unusual delicacy and refinement."<sup>41</sup>

### SPELLINGS

Phonetic or merely graphic changes appear in the many Ptolemaic and some earlier modifications of traditional spellings. As in R, so in M omissions, additions, transpositions, and interchanges are involved. References below (to line numbers) are merely illustrative, not complete.

<sup>41</sup> So J. H. Breasted in "OIC" No. 1 (1922) p. 49.



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Omitted are *i*, *i* or *y*, *w*, *m*, *n*, *r*, *t*, *d*, and plural marks; also single letters appear for double. Examples are:






- i*: *bqt* for *b<sup>i</sup>q*, "moringa (tree)," 880; *p(i)* *nb*, "the lord," 1020; *⊙* for *p<sup>i</sup> hrw*, "this day," 1110; *⊖* for *⊖*, "mouth," 676, 682; *h(i)*, "O," 789, 792, 992; *h(i)* *f*, "that he board," 899; *zm.i* for *sm<sup>i</sup>.i*, "I killed," 685; *qr<sup>pl</sup>* for *q<sup>i</sup>rt<sup>pl</sup>*, "bolts," 901; *t(i)* *h<sup>i</sup>t*, "the corpse," 1112
- i*: *(i)<sup>i</sup>t*, "backbone," 375; *i<sup>r</sup>* for *i<sup>r</sup>rw<sup>pl</sup>*, "rushes," 596; *(i)<sup>i</sup>b*, "bowl," 737; *(i)<sup>i</sup>b n.k*, "join thee," 89; *h<sup>i</sup>h<sup>pl</sup>* for *i<sup>h</sup>h<sup>pl</sup>*, "twilight," 687; *Tm* for *ʾItm*, "Atum," 88, 591, 736, etc.; *w(i)<sup>i</sup>*, "bark," 541, 725, 899, also *w(i)<sup>i</sup>*, 714; *m<sup>i</sup>(i)*, "lion," 1111
- y*: *nt(y)*, "which" or "who," 714, 913, 954, etc.; *H<sup>i</sup>p(y)*, "the Inundation," 1042, 1054
- w*: *inw* for *iwn*, "aspect," 670; *Inp(w)*, "Anubis," 875, 1092; *mr(wt)*, "love," 1043, 1095; *nr(w)*, "terror," 983
- m*: *ʾdt* for *M<sup>i</sup>ndt*, "Day Bark," 871; *hnw* for *m<sup>h</sup>nt*, "ferryboat," 513; *Zkt* for *Msktyt*, "Night Bark," 870
- n*: *prz* for *pen*, "loaf," 715; *(n)h<sup>i</sup>*, "fierce," 696; *(n)h<sup>h</sup>*, "endless recurrence," 813 etc.; *r (n)h<sup>h</sup>*, "forever," 442, 899; *zš(n)*, "lotus," 408; *⊖* for *sn* in *rw(i).n.sn*, "they retreated," 358; genitive *n*: *⊖* for *tb n z*, "a man's heart," 1095; *wš<sup>i</sup> (n) R<sup>i</sup>*, "the bark of Re," 725; *r<sup>i</sup> (n) wn*, "spell for opening (Empire: 'being')," 550; genitive *nt*: *Wd<sup>i</sup>t (nt) mh* . . . , "the Sound Eye of . . . cubits," 884, 889
- r*: *lqt* for *lqrt*, "the Silent Land," 854; *q* *⊖* for *ʾrq*, "put on," 405; *N<sup>i</sup>(r)t*, "Pomegranate nome," 677; *zh<sup>i</sup>⊖* for *sh<sup>i</sup>rp<sup>pl</sup>*, "plots," 662; preposition *r*: *Nb(-r)-dr*, "Lord of the Universe," 725, 839; *h(i).j (r) wi<sup>i</sup> n R<sup>i</sup>*, "that he board the bark of Re," 899
- feminine final *i*: *i<sup>i</sup>(t)*, "abode," 1083, 1085 f.; *w<sup>i</sup>(t)*, "one," 1100 f., 1103 f.; *wrr(t)*, "double crown," 1106; *m<sup>i</sup>(t)*, "truth," 524, 760, 804; *n(t)*, "of," 518, 901, 935; *nb(t)*, "lady," 972; *nt(yt)*, "which," 1039, 1048, 1072; *hr nty(t)*, "because," 526, 785, 1096; *rhy(t)*, "common folk," 992; *⊖* for infinitive *rdt*, "put," 1012-14, 1105; *hr.z* for *hryt.s*, "her portion," 1048; *Zkr(t)*, a city, 821, 843; *⊖*, *⊖*, and *⊖* for *tpyt*, "first," 990, 1026, and 903 etc. respectively
- final *d*: *d(d) mdw*, 2, 28, 30, etc. (but cf. *dd mdw*, 93, and *dd n.i ra.i*, "tell me my name," 516-23)
- plural marks: *gs-pr lhh<sup>pl</sup>*, "temple of million(s) of years," 850; cf. *n<sup>i</sup>rw<sup>pl</sup> imy tbt<sup>pl</sup>*, "gods who are in the east," 780, where *w<sup>pl</sup>* and *imy* may simply have been transposed
- single for double: *nty (i)m*, "him who is yonder," 418; *pr* for *prrw*, relative masculine, 605, and *prrt*, relative feminine, 1035, 1058, 1068, etc.; *(m) msh* (originally *mzh*), "of a crocodile," 436; *(m) mšr(w)*, "in the evening," 300, 884, 889 (but *m mšr*, 42/43); *ubn (n).f*, "rises for him," 595; *rn (n)* . . . , "the name of . . .," 591, 972 (but *rn n* . . . , 975-89 etc.); *rdi(t).n (n).z n<sup>i</sup>rw<sup>pl</sup>*, "to whom the gods have granted," 1031; *hnw* for *hnn*, "phallus," 119 (determinatives wrong), 187

Additions of *i*, *i* or *y*, *w*, *r* (including prothetic), *t*, and plural marks, also double letters for single, are found. Examples are:

- i*: *m<sup>i</sup>*, 343, and *m<sup>i</sup>m*, 164, for *m*, "swallow"; *ʾdt* for *M<sup>i</sup>ndt*, "Day Bark," 871; *⊖* for preposition *r* before a noun, 995, 998, 1004, etc.; *⊖* for *r.k*, 792, 928, 998, etc.; *z<sup>i</sup>m<sup>i</sup>*, 652, 726, and *z<sup>i</sup>m<sup>i</sup>m*, 653, 703/4, for *s<sup>i</sup>m*, "sip"; *nn th<sup>i</sup>.i* for *n th.i*, "I have not transgressed," 686
- i*: *⊖* for *irw<sup>pl</sup>*, "forms," 994; *binw* for *bnw*, "phoenix," 530; *šur* for *zur*, "drink," 462, 466
- ⊖*: *nhyt* for *nht*, "sycamore," 463; *kryt* for *k<sup>i</sup>r*, "shrine," 886, 888, 891
- w*: *Wd<sup>i</sup>ty* for *Wd<sup>i</sup>t*, "the Sound Eye," 884, 892
- w*: *h<sup>i</sup>w* for *h<sup>i</sup>*, "blessed one," 1105; *iwm<sup>i</sup>* for *im<sup>i</sup>*, "give," 463/64; *r it.tw.f r d<sup>i</sup>.tw.f* for *r it.f r d<sup>i</sup>.f* (cf. *NG* § 408), "to take him to ferry him," 490/91; *⊖* for *n*, "of," 1017; *nn rmw.i* for *n rm.i*, "I have not wept," 690; *h<sup>i</sup>n<sup>i</sup>.kwi* for *h<sup>i</sup>n<sup>i</sup>.k*, "with thee," 548; *⊖* for *s*, "her," "its," 972, 983, 991, 1088, etc., also *⊖*, 979, *⊖*, 977, and *⊖*, 975; *šnw.n.f* for *šn.n.f*, "he has conjured," 1017; *d<sup>i</sup>tw.tw* for infinitive *d<sup>i</sup>t*, "being ferried," 491

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r: *pr* for *psn*, "loaf," 715; prothetic (cf. *NG* § 609) with prepositions: *'r.tn*, "to you," 298; *'hn'.k*, "with thee," 548, 567, 786, etc.; *'hn'.f*, "with him," 731 f.; *'hn'.zn*, "with them," 591; *'hr.tn*, "unto you," 653, 703; prothetic with imperative: *'t.z*, "attach," 511/12  
t within a word: *'hltw*<sup>pl</sup> for *'hw*<sup>pl</sup>, "blessed ones," 1038; *iqtrtw*<sup>pl</sup> for *iqrw*<sup>pl</sup>, "blameless," 1072; *znlf* for *znf*, "blood," 653; *t* at end:  $\frac{\infty}{\infty}$  for *ir*, active participle masculine, 666;  $\frac{\infty}{\infty}$  for  $\frac{\infty}{\infty}$ , "numerous," 994, 997, 1000; *nt* for preposition *n*, 457, 892, and for genitive *n* masculine, 296; *hq't* for *hq'*, "ruler," 721, 831; *zt* for *.s*, "her," 980; *t* at end of a compound: *Nb-Dr* for *Nbt-r-Dr*, "Lady of the Universe," 1020; *t* before determinative: *'ht*<sup>pl</sup> for *'h*<sup>pl</sup>, "blessed ones," 1071; *'stt* for *'st*, "Isis," 751, 868; *iptkwi m ipt.tn* for *ipkwi m ip.tn*, "for I am esteemed as ye are esteemed," 525;  $\frac{\infty}{\infty}$  regularly for *bw*, "place" (but feminine resumptive pronoun is used in 25; in some cases  $\frac{\infty}{\infty}$  may be meant, for form of first sign is ambiguous in 641);  $\frac{\infty}{\infty}$  for *hr*, "because of," "for," 1091; *zm'tt* for *zm't*, "burial," 1070; *dw* for *dw*, "mountain," 1092;  $\frac{\infty}{\infty}$  as a compound determinative with *'bdw*, "Abydos," 801, *Pr-nfr*, "the Embalming-House," 844, and *Zh*, "the Hall," 845;  $\frac{\infty}{\infty}$  similarly with *'w*, "breeze," 1007; *t* after determinative: *'t* $\frac{\infty}{\infty}$ , "great," 1015; *znty* $\frac{\infty}{\infty}$  for *snd*, "fear," 972; *sdbt* $\frac{\infty}{\infty}$  for *sdb*<sup>pl</sup>, "harm," 1023; *t* after a suffix: *'hn'.ft* for *hn'.f*, "with him," 507; *Psqt.ft* for *Psqt.f*, "his Ennead," 736  
plural marks: *hr wy*<sup>pl</sup>.f, "before him," 777; *rh* $\frac{\infty}{\infty}$  for singular participle, "one who knows," 25; *rh* $\frac{\infty}{\infty}$ .k for *rhkwt*, "I know," 928  
double for single:  $\frac{\infty}{\infty}$  for *ir*, imperative, "make," 505;  $\frac{\infty}{\infty}$  for *m'.k*, "that thou mayest see," 992, and  $\frac{\infty}{\infty}$  for *m'.f*, "he sees" and similar, 594, 1015, 1089 (but the two eyes may be used for one without phonetic significance); *rm.i* for *rm.i*, "I wept," 690; *mn* for *rn*, "name," 540, 588, 593; *Rhwy* for *Rhwy*, "the Two Comrades," 121, 784; *nn hn*<sup>pl</sup>.i for *n hn.i*, "I have not troubled," 691

Transpositions of *t* are commoner than those of other letters: *zm<sup>t</sup>m* for *z<sup>t</sup>m* < *zm<sup>t</sup>*, "clasp," 658; *qm<sup>t</sup>m* for *q<sup>t</sup>m* < *qm<sup>t</sup>*, "create" etc., 90, 97, 901 (cf. also *q<sup>t</sup>m<sup>t</sup>m*, 184); \*   < *dw<sup>t</sup>*, "praise," 42, 70, 500 (but cf. \*   787). Cases of other types are: \**l**b**k* for \**l**b**ky*, "the Mourner," 731; *pgz* for *psy*, "spit on," 125; *rnn* <  for *rn.k*, "thy name," 791 (twice); *h**r**sk* for *h**s**r*, "do away with," 110, and "smooth," 532, 729, also written *h**s**k*, 774, and *h**r**tsk*, 731.

**Interchanges** (with or without transposition or other variation) involve:

*i* and *i* or *y*: *it* for *it*, "it," 788; *h't* for *ih't*, "heavenly cow," 1114; *h't* for *h'tyt*, "crypt," 188, 690  
*i* or *y* and *w*: *irtw* for *irti*, qualitative 3d feminine singular, 1114 (same change with other verbs, 780); *bty*, 414, and *bity*, 471/72, for *bwt*, "abomination"; *sw* for *sy*, "her," "it," 382  
*m* and *n*: *m* for *n*, "of," 290, 790, 1022; *nkm* = *nk* for *nkn*, "injury," 342; *h* for *im*, "therein," 586; *n* for preposition *m*, 152, 282, 280, etc.; *nt* for preposition =, 506, 541, 780, etc.; *Zhn* for *Hm*, "Letopolis," 829  
*r* and *i* or *y*: *tw* for preposition *r*, "to (be)," 601; *r* for auxiliary verb *tw*, 245, 335, 380, 513, etc., also written *rw*, 380; *nrtw* for *nrtw* < *nrtw*, "terror," 62, 166, 183, etc.; *qrts* for *qts* < *qrs*, "burial," 1, and "coffin," 26; *k'rytt* for *k'y* < *k'r*, "shrine," 417  
*r* and *n*: *hrtw* for *hrtw*, "terror," 710; *hrp* for *hnp*, "steal," 164  
*h* and *h*: *hnn* for *hnnw*, "tumult," 986, 998, 1001  
*s* and *z*: *siwr* for *zur*, "drink," 462, 466; *z* for *s*, "her," 972, also written *zt*, 973, 998, 1080, etc.; *Zwn* for *Swnw*, "Aswan," 848; *znly* for *sn*, "fear," 991, 1024  
*q* and *k*: *bqy* for *bk*, "tomorrow," 293  
*q* and *g*: *lgt* for *lgrt*, "the Silent Land," 854; *q* for *wy*, "become parched," 469; *bq* for *b'gy*, "grow weary," 59, 124, 171; *g* for *gngn*, a variant of *ngg*, "honk," 452, 460; *qrh* regularly for *grh*, "night," 106, 150 f., 194, etc. (but *qrh* in 54); *dq* for *dgs*, "tread," 22

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*k* and *g*: *mkb* for *'gb*, "flood," 33  
*t* and *t*: *fn̄t* for *fn̄t*, "worm," 1047; *Mntiw* for *Mntw*, "Montu," 747; *šnty.š* for *šnt.š*, "I reviled," "I quarreled," 664, 667, 674; *šw̄p̄l*, "wind," for *šp̄l*, "lands," 179; *T̄w-wr* for *T̄-wr*, "the Abydos nome," 806, 859, also written *T̄w-wr̄t*, 789; *tb̄d̄m̄l* for *tb̄wy*, "sandals," 886, 891  
*t* and *d*: *ist* for *isd*, a tree, 144, also written *ist̄y*, 146; *idn* for *itn*, "disk," 66, 652; *Dnt* for Empire *Wint*, *Wint*, etc., a place, 670; *bht* for *bhdw*, "throne," 855; *hrt* for *hrd*, "child," 356; *spt* for *spd*, "sharp," 155; *Spt* for *Spd*, a god, 797; *zrpd* for *srpt*, "tail," 1111; *štw* for *šdw*, "reader," 12  
*t* and *d*: *štm* for *šdm*, "hear," 14, 22  
*d* and *t*: *ir̄dt* for *ir̄tt*, "milk," 708  
miscellaneous: *š* *š* *š* for *iw.š*, 927; *š* *š* for *iw.š*, 610, 615, 635; *š* *š* probably for *h̄*, "O," 998, 1001;<sup>42</sup> *sw* for *st*, "she," "her," "it," 714, 790, 1047 f.; *wr̄š.f* for *wr̄d.f*, "he will languish," 174

A standardized spelling may represent several verb forms normally distinguished. Thus *š* *š* stands for imperfect relative masculine *prrw*, 605, 630, for imperfect relative feminine *prrt*, 593, 1035, 1058, 1079, etc., and for infinitive *prrt*, 1051, 1063, 1080, etc. Again, *š* *š* stands for infinitive *ir̄t*, 392, 400, 404, etc.

Other spellings to be noted include:

*m̄m.tn* for *im.tn* (see *NG* § 604), "of you," 654  
*rrn* for *is(t)*, "lo," 275  
 $\text{Ⓞ} \text{Ⓞ}$ , 618, and  $\text{Ⓞ} \text{Ⓞ} \text{Ⓞ} \text{Ⓞ}$ , 20 f. and 736 f., for *Psdt*, "Ennead"  
 $\text{Ⓞ} \text{Ⓞ} \text{Ⓞ}$  for *m'wy*, "become new," 47  
 $\text{Ⓞ} \text{Ⓞ}$ , 474, and  $\text{Ⓞ} \text{Ⓞ} \text{Ⓞ}$ , 477, for *mwt*, "die"  
*m̄n̄n̄iw* for *m̄n̄t*, "moor," "die," 158  
 $\text{Ⓞ}$  for *nb*, "every," 413, and "lord," 981  
 $\text{Ⓞ}$   $\text{Ⓞ}$ , 435, and  $\text{Ⓞ} \text{Ⓞ}$ , 1007, for *hr.f*, "his face"  
 $\text{Ⓞ}$  for preposition *hr* before a noun (infinitive), 134 f.  
*Zhm* for *Hm*, "Letopolis," 209-11, 259 f., 364, etc.  
*zš* regularly for *zn*, "open," 33, 175, 410, etc.<sup>43</sup>  
 $\text{Ⓞ}$  for *kf*, "bare," 184  
 $\text{Ⓞ} \text{Ⓞ}$  for *tpy*, "who is on," 1092  
 $\text{Ⓞ} \text{Ⓞ}$  for *dr̄ty*, "hands," 380

Late, unusual, or abnormal sign usages include:

- A 2  $\text{Ⓞ}$  for A 1  $\text{Ⓞ}$  as 1st person singular suffix and determinative, 3, 5, 8 f., 14, etc. (very common, especially through 290)
- A 40  $\text{Ⓞ}$  phonetic *n̄tr*, "god," 585, 587; determinative of deity after a pronoun, e.g. with *b̄.f*, "his soul," 426, 438, 512, and *hr.k*, "unto thee," 992 (but before pronoun in *'hn̄.f*, "with him," 731)
- D 2  $\text{Ⓞ}$  with stroke Z 1 perhaps for *Hr*, "Horus," 733, 775, 778, 1015 (but an omission after *hr* may sometimes be involved; e.g., with 1015 cf. *hr It.f*, "his Father's face," 594)























<sup>42</sup> In these examples *hr* precedes imperative; it is probably not itself imperative, "rejoice," for *Wb.* assigns that *hr* with determinative  $\text{Ⓞ}$  to OK only. Gard. §§ 337 and 250 mention use of only the particle *my* before imperative; but cf. others found in R.

<sup>43</sup> Cf. same spelling used for *zš(n)*, "lotus," M 411.

### DESCRIPTION OF THE OIM DOCUMENTS

- D 35 𐎠 for n,<sup>41</sup> "of," 1024  
D 38 𐎠 for D 37 𐎠 in *di.w*, "they give," 892  
D 40 𐎠 for D 37 𐎠, *di*, "give,"<sup>45</sup> 58 f., 89  
D 54 𐎠 alone for *iw*, "come," 781, 891  
E 23 𐎠 *nb*, "lord," 1106  
F without number, jackal's head, for *st* in *stt*, "necropolis," 696  
F 18 𐎠 phonetic *bi*<sup>46</sup> in 𐎠, *bi(t)*<sup>47</sup>, "flat loaves," 767, 769 (cf. 𐎠, 772)  
G 39 𐎠 for G 26\* 𐎠 as *47* in *id(t).f*, "his fragrance," 736  
G 41 𐎠 plus 'cord' falling from neck (hardly T 14 𐎠) for G 40 𐎠 in *p*, "the," 132, and *p.w*, "one who has flown," 393, 413; for G 47 𐎠 in *t*, "who carries off," 170  
G 43 𐎠 regularly written 𐎠 when standing by itself in a square  
H 6 𐎠 phonetic *m*<sup>48</sup> in *sšr m*<sup>49</sup>, "a truly excellent spell," 715, 737, 779, 792, etc.  
M 23 𐎠 for M 22 𐎠<sup>48</sup> in *nn*, "this," 130, 175, in *mnt*, a sanctuary, 178, and in *Nn(w)t*,<sup>49</sup> "Nether Sky," 805  
N 14 𐎠 for *ntr*, "god," 629  
N 42 𐎠 (with divider on top line) doubled for *hnty* in *wnnw*<sup>51</sup> *nḥ r (n)ḥḥ hnty r dt*, "who stay alive forever (for) the periods to eternity," 442/43, 524, 654. Is value *hn* < *hm*, or is form developed out of bowl W 10 𐎠?  
T 28 𐎠 for *h*<sup>50</sup> in *hnnw*, "tumult," 1009  
W 10 𐎠 for *101* in *ḥrḥ pwy*, "rejoicer of the Two Lands," 988  
W 12 𐎠 determinative of *m*<sup>51</sup>*t*, "truth," 674 f.

**Variations in sign forms include such as:**

- A 24  with a long, curved element replacing normal stick, as ideogram *hw* in *hw sdb*, "set up an obstacle," 36
- G 1 , G 17 , G 21 , and G 43  usually distinguished but sometimes made alike in a simplified form used for *r* in *dj<sup>r</sup>pa*, 21, and *d'd'i*, 678; *m* in *hnm*, 21, and as preposition, 767; *nh* in *nh(bzt)*, "beg," "entreat," 86, in *nhbt.f*, 295, and in *nhb(t)*, 367; and *w* in *w(i)*, "me," 21
- G 36  and G 37  made alike; G 36 + phonetic complement *r* is used not only for *wr*, "great," 185, 545, etc., but as "evil" determinative with *sw*, "empty," "free," 63, *dw*, "evil," 110, etc.
- R 10  made as  in 57, 491, and 522
- R 17  modified for R 15 , *ib* or *'b*, in  , *'bdw*, "Abydos," 490, 1011 (with  added)
- T 5  somewhat similar to M 14  in *hd*, "debase," 663, and *hd*, "white," 686
- V 30  *nb*, "all," "every," written as  or similar, 185, but usually , 288, 329, 341, etc.; both forms, 305;  for both "every" and "lady," 185;  for both *nb*, "lord," and W 3 , *nb*, 101

The abbreviation  $\text{♀} \uparrow \uparrow$ , 'nh (w)d' s(nb), 'life, soundness, and health,' occurs in 124.

<sup>44</sup> Cf. H. W. Fairman in *BIFAO* XLIII (1945) 72.

<sup>45</sup> So already in 11th-dynasty CT (see Gard.).

<sup>46</sup> Gard. finds it earlier as phonetic determinative of *bl*.

<sup>47</sup> Cf. Fairman in *BIFAO* XLIII 68.

<sup>48</sup> Cf. *ibid.* p. 72.

<sup>49</sup> *Wb.* II 213 offers *nwt* or *mnt* as readings.

<sup>40</sup> Cf. Fairman in *BIFAO* XLIII 76.

<sup>11</sup> Cf. *ibid.* p. 69.

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## GRAMMAR

Use of the proper genitive written *n*, *nt*, or *nw* is surprisingly regular. Only a few contrary instances have been noted:

*n* for *nt* in *mnw n* for *mnt nt*, "swallow of," 429; *mhnw n* for *mht nt*, "ferryboat of," 509; *sbht* ... *n Wrđ-ib*, "... portal of the Weary-hearted One," 935; *q(i)r(t)<sup>p1</sup> n Gb*, "bolts of Geb," 901; *đrt twy n*, "this hand of," 518

*nw* for *n* in *sb<sup>2</sup> nb nw dw<sup>2</sup>t*, "any gate of the nether world," 1017 (see a different example in 162)

*nt* for *n* in *l' pn nt imnty<sup>2</sup>t*, "this land of the west," 296

*nt* for *nw* in *try-<sup>2</sup>p1 nt<sup>52</sup> mh 7*, "doorkeepers of 7 cubits (in height)," 585

Participles as emphasized predicate adjectives (see NG § 458) appear in *nḥw st m fnty<sup>p1</sup> pr sw* (for *st*) *m<sup>2</sup>.tn it sw* (for *st*) *m hr(yt).s*, "the one that lives on worm(s), the one that has ascended with you, the one that partakes of her portion," 1046-48.

Negative  $\overline{\text{---}}$  is common for  $\text{---}$  (see 660-701, 1030, 1051, etc.).

As in R, the direct object is occasionally introduced by *m>n*: *stk<ny><sup>p1</sup> n B<sup>2</sup>p1*, "(ye) who bring Souls," 13.

The dependent pronoun 1st person singular is written  $\text{𓆎} \text{𓆏}$  in 1023; the final *t* reminds one of the secondary suffix mentioned below in connection with verbs. The 2d person feminine singular is *tw* (see NG § 88) in *m<sup>2</sup>.tw It.s m hr.s tw*, "one whose Father is visible in her sight art thou," 1055.

Verbs may omit the 1st person singular suffix: *nn th* for *n th.i*, "I have not harmed," 670; *dw<sup>2</sup>(.i)*, "I praise," 992. The secondary suffix *t* found in Coptic (see NG §§ 63 f.) is suggested by *n.t* for *n.i*, "to me," 459, and *tw.t rhkw<sup>2</sup>i*, "I know," 966. Instead of the usual 3d person plural suffix *.sn* the later suffix *.w* is used in  $\text{𓆎} \text{𓆏}$ , 89, and  $\text{𓆎} \text{𓆏}$ , 892, "they give."

A *sdm.n.f* form follows the preposition *hr* in *hr pr.n.i*, "for I have ascended," 781, and *hr pr.n.k*, "for thou hast ascended," 885 and 890.

The Coptic 1st present form *tw.i* (see NG § 479) seems to be used in *tw.i hr 'wy.i tw.i rhk(wi) m.s*, "I am subject to myself (alone), since I know her name," 1035 f., similarly 1039 f.

## VOCABULARY

A word *nbs*  $\text{𓆎} \text{𓆏}$  for "burn," "heat," or similar occurs in 138 in the name *K<sup>2</sup>-nn-rđi.n.f-nbs*, "Bull Who Gives No Heat," perhaps also in same line in *Mbs-hr-pr-m-ht*, "Face-afire Who Came Forth Later." The first name differs in CT 335; but *nbs* is common in the second, with variants *'sb*, *'bs*, and even *nbt*. In Empire documents *nbt* and *nbt.f* prevail in the first, *'bs* in the second.

## ALTERATIONS

Alterations were made by the scribe in the lines listed below:

- 16  $\text{𓆎} \text{𓆏}$  at end erased by smearing
- 25  $\text{𓆎} \text{𓆏}$  after *Wsr* near beginning erased
- 67  $\text{𓆎}$  corrected to *q* in *hsq* near end
- 101 *n* corrected to papyrus roll in *mnz.tn* (error for *mnwyn*) at beginning; *z* corrected to papyrus roll in *wđ.f* near end
- 103  $\text{𓆎}$  of *rhkw<sup>2</sup>i* added near middle
- 105  $\text{𓆎} \text{𓆏}$  corrected to  $\text{𓆎} \text{𓆏}$  in *s(i)pty* at beginning (word begins in 104)
- 123 very small *t* of *twy* added before *w* below rubric
- 129 papyrus roll corrected to  $\text{𓆎}$  after *imyw<sup>p1</sup> ht* near beginning
- 130 papyrus roll corrected to *z* in *st.sn*, "their seat(s)"

<sup>22</sup> For use of indirect genitive here cf. *ht<sup>p1</sup> n ht 10* ... cited in Gard. § 266:2.



DESCRIPTION OF THE OIM DOCUMENTS

- 143  $\int$  corrected to  $\int$  in  $mi(w)$ , "cat," near end  
 158  $n$  corrected to  $h$  in  $rh$  (error for  $hr$ ) near middle  
 161  $w$  corrected to  $\Delta$  in  $k(t)w(t)$  before rubric  
 172  $r$  between  $\int$  and  $\int$  (read  $i$ , "O") near beginning imperfectly erased  
 173  $\int$  corrected to  $\int$ ,  $try$ , toward end  
 226  $\int$   $\int$  corrected to  $\int$  at end  
 229 same erased at end  
 231 same erased at end  
 259  $r$  after  $Wstr$  and before name imperfectly erased near beginning  
 277  $\infty$  corrected to  $\infty$  in  $m^{ii}.tw.f$  near middle  
 288 same correction in  $irt(y).w^{vi}$  near middle  
 293  $k$  at end erased by smearing because word  $ky$  is written in full in next line  
 302  $p$  of  $zp$  added behind centered  $h$  (error for  $\odot$ ) at end  
 304  $\int$  corrected to  $\int$  near end  
 309  $h$  of  $hk^i$  added above line  
 381  $f$  after  $pr$  near middle imperfectly erased  
 382  $\int$  of  $st.f$  near end replaced by  $\int$   
 421  $nth$  at end erased (see in proper place in 422)  
 424  $\Delta$  corrected to  $\Delta$   
 440  $r^i n$  of  $r^i n su(\dots)$  at end erased  
 464  $\Delta$  wrongly added after  $n$  in  $i\{w\}mi n.i$ , "give me" (beginning in 463)  
 506  $\Delta$  added on head of falcon-headed figure in  $wbn.j m R^c$  below middle  
 512  $phr\Delta$  near middle followed by a short line over end of  $f$  which may be an added  $n$  but is probably only accidental  
 605  $f$  in rubric corrected to  $n$   
 657 two squares erased (last sign,  $\int$ , still visible) and replaced by  $\int$  and blank space  
 699  $\int$  corrected to  $\int$  (for  $\int$ ) as determinative of  $hpt$  (written  $ph$ )  
 715  $\int$   $\Delta$  near beginning corrected to  $\int$   $\int$  (but bird at beginning unchanged)  
 727  $\odot$  corrected to  $\int$  in  $imi.in$  near middle  
 729  $t$  added in  $in$  below middle  
 775 duplicate  $nt$  added behind end of line  
 784  $z$  (or  $f$ ?) corrected to  $\int$  in  $w\Delta^c.n.i$  near middle  
 902  $\int$   $\int$  erased  
 between 902 and 903 stars in top scene corrected to waves  
 953  $n$  of  $hr.t\{n\}$ , imperfectly erased, cuts across top of  $i$  of  $in$   
 974 vertical rules erased to unify horizontal line  
 991  $\int$  mistakenly added after  $w$  of  $smiw$   
 1009 imperfectly erased  $r$  corrected to  $\odot$  in  $hnnw$  near middle  
 1022  $\odot$  at end canceled  
 1046  $\int$  corrected to  $\int$  at beginning  
 1095  $\odot$  after  $hr$  near middle imperfectly erased  
 1107  $r$  after  $w$  of  $rud$  partly erased;  $\int$  replaces some other sign, perhaps  $\int$

VARIANTS

After BD 30B, M's order of spells (pp. 40-42) is quite different from the late standard order of T found in general in R. Some groups do occur: 31-34, 39-40, 74-75, 77-88, 44-45, 91-92, 99-100, 105-6, 108-16, 125-27, 137-39, 133-34, 143-50, 152-54, and 155-62; but even in them long omissions and textual differences prevail.

# THE EGYPTIAN BOOK OF THE DEAD

Completely omitted are BD 9-14, 20 (18 variant is substituted), 22, 29, 35, 46, 48-49, 53, 55, 57-58, 60-62, 65-67, 69-70, 73, 76, 90, 95-97, 103, 107, 118, 120-23, 131-32, 135-36, and 141. The purposes of most of these are more or less covered by adjoining spells. Yet not only BD 9-13 but their variants 73, 48-49, and 120-21, all concerned with access to and egress from the god's domain and similar, are missing. Omitted too are such specialized spells as 14, for doing away with a god's vexation of heart; 76, for assuming any form one wishes; 90, for giving remembrance to one; 103, for opening (earlier documents: being) beside Hathor; 132, for letting one turn around to see his house in the god's domain; and 135-36, for use on specific occasions.

Of spells actually included in some form or other, only the vignettes of BD 27, 41, 47, 151, and 155-60 and only the titles of BD 34 and 36 are found. Many other spells are much abbreviated, mostly to their beginnings. Even these may be abnormal. In fact, beginning with BD 21, decided differences appear in almost all the texts (cf. the translations).

## CORRUPTIONS

Several kinds of errors occur in the layout of M's lines. Since too much space was allowed for BD 21, line 269 is blank. Since not enough space was left for BD 99 *a*, line 513 had to run on into the bottom margin and lines 514 f. were added beside its extension. The rule is omitted between lines 482 and 487; but rules split continuous text in 225, 440, 513 (see above), 715, 766, 910, and 1023 f. Double rules should follow lines 523 and 1114 instead of 522 and 1113 respectively. Double rules should be single after lines 257, 526, 731, and 988. Double rules split a vignette after line 731 and wrongly limit one after 257. Rules wrongly cross the legend line after 257, 513, 526, 731, and 975-88 (corrected by erasure after 975-80).

M's text itself is by no means in keeping with its neat appearance. Unusual spellings and mis-used or ambiguous sign forms have been mentioned above.

Confusions of sign order include  $\overline{\text{I}}$ , determinative of *'st*, "Isis," added at end of line 213 instead of 214, also such transpositions as:












































- $\overline{\text{I}}$  for *pw*, "it means," 124
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  in *nmt.sn*, "their slaughtering-block," 174; cf. *rw(i).n.z(n)*, "they retreated," 358
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  in *hjt(y)*, "his enemies," 193, 215, 220, etc., *hk'w*, "his magic," 304, and *mr(wt)*, "his desire," 562/63
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  <  $\overline{\text{I}}$ , "harm," 305
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  in  $\overline{\text{I}}$  <  $\overline{\text{I}}$ , "thy harm," 305, and *bwt.k*, "thy abomination," 315
- $\overline{\text{I}}$  for  $\overline{\text{I}}$ , "live," 334
- $\overline{\text{I}}$  for *bik*, "falcon," 392 (correct in 396)
- $\overline{\text{I}}$  for *rn.i*, "my name," 423 end
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  in *pr.r.f*, "he ascends," 613
- $\overline{\text{I}}$  for  $\overline{\text{I}}$  in *m'rt*, "truth," 652, 654
- $\overline{\text{I}}$  for *tph(t)*, "hole," "cave," 662, 689
- $\overline{\text{I}}$  for *hpt*, "embracer," 699
- $\overline{\text{I}}$  for *bin*, "evil," 707
- $\overline{\text{I}}$  for *wr n*, "a chunk of," 715
- $\overline{\text{I}}$  for *hh n zp*, "a million times," 792
- $\overline{\text{I}}$  for *r.k*, emphatic, 890 (correct in 885)
- $\overline{\text{I}}$  for *srt m'*, "a truly excellent spell," 898
- $\overline{\text{I}}$  for *2-7* for *2-7nwt*, "2d-7th," 904-9
- $\overline{\text{I}}$  for *it.f*, "his father," 1097


































































# DESCRIPTION OF THE OIM DOCUMENTS

Transpositions may involve long passages also, e.g. lines 88-93, omitted by haplography before 83-88 but added later after the omission had been noticed. BD 125 *b* as a whole is written in reverse order. BD 16 (vignette) stands in the midst of BD 17 text. Like R and other late manuscripts, M puts in BD 17 § S 17 the gloss *ptr* ... *k(t)w(t)<.sn>* of lines 160 f. found near the end of § S 16 in Empire documents.









































































Confusions of sign forms are numerous. Examples of at least most of them are listed here:

- A 1  for A 2  as determinative of *sn*<sup>q</sup>, "fear," 184, *n*<sup>q</sup>, "save," 185, *shw(r) sw*, "his detractor," 185, *zwr*, "drink," 454, etc.
- A 7  as determinative of *wrs* for *wrd*, "languish," 174
- A 24  as determinative of *qnqn*, "crush," 179
- B 1  as determinative of *hmt*, "woman," 670
- B 2  as determinative of *iwr*, "conceive," 182
- A 2  for A 1  as 1st person singular suffix and as determinative, so common that it is given above under sign usages (p. 48)
- A 7  as determinative of *nn(y)*, "weary," 34, *gnn*, "weaken," 38, *wrd*, "become weary," 43, and *bq'<b'g*, "weary," "remiss," "feeble," 59, 124, 171
- A 17  as determinative of *ms(wt)*, "birth," 32, and *ms*, "bear," 56
- A 24  as determinative with (*m* 'y)<sup>y</sup>, "(by f)orce," 37
- A 40  as determinative of *Hpy*, "Hapi," 128, and (*i*)*mnhyv*<sup>v</sup>, "slaughterers," 155
- A 17  for A 2  as determinative of *n<gg>* (written *nltn*), "honk," 159
- A 40  for A 1  as determinative of *rm*<sup>p</sup>, "man," 163, and as 1st person singular suffix in *w*<sup>d</sup>*i*, "I prosper," 778, *pr*<sup>i</sup>, "I ascend," 894, and *m*<sup>i</sup>*i*, "I see," 1091
- A 47  in *z'w*, "guardian," 994 and possibly 1006
- A 48  in *i<r>y*, "that adheres to," 129
- B 1  as determinative of *Tf(nw)t*, "Tefnut," 143, and *Rpy(t)*, "Figure," 1113/14
- B 1  for A 40  as ideogram for *Ntr*, "God," 608
- C 1  but falcon-headed for N 5  as determinative of *ml(n)*, "today," 1007
- D 2  for F 34  *ib*, "heart," 917
- D 2  for V 17  in *z' t'*, "shout of joy," 90
- Z 1  for D 4  in *rhn*, "wade," 666, and phonetic for auxiliary *iw*, 784
- D 4  for D 21  phonetic in *ir.k*, "thou traversest," 53, and as determinative in *dq.t*, "I behold," 66
- D 21  for D 4  in *wd*, "who attacks," 164, *dbh*, "obtain," 544, *i<i'd>(t).tn*, "your net," 1090/91, and *rud<rud*, "flourishes," 1107
- F 42  in *spr*, "arrive," 91, 116, 991, 1007
- F 46  in *tz phr*, "vice versa," 657
- V 30  *nb*, "lord," 166, and in *nbw*<sup>v</sup>, "all," 51 and 75
- X 1  in *it<i't*, "snatch away," 122, *tnmy*, "strayer," 682, and *tk*<sup>i</sup>, "flame," 776
- Y 1  as determinative of *stnw*, "exalt," 662, and as ideogram for *m*<sup>d</sup>*t*, "roll," 1017
- Aa 1  in *f*<sup>a</sup>, "cease," 1109
- D 21  for N 40  in *sm*, "go," 421
- D 54  for N 40  in *sm*, "go," 421

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- D 21  } for V 30 , *nb*, "all," 349  
Z 1  }
- D 36  for D 37  in *di.tn*, "give ye," 448, and in *rdi*, "it has been granted," 555-58  
twice, separated by Z 1, for D 37 twice in *Hr-dd.f*, "Hardedef," 302  
for D 40  as determinative of *nšn<sup>pl</sup>*, "rage," 123 (but correct earlier in same  
line)  
D 41  as determinative of *rw(i)*, "go," 657  
N 35  in *nšm*, "rescue," 1023 (but correct earlier in same line)
- D 37  repeated for D 36  repeated in *wy*, "hands," 473
- D 40  for D 36  in *št*, "beginning," 94 (but correct earlier in same line)  
D 41  as determinative of *rw(i)*, "go," 657
- D 40  } for D 37  repeated for *dd*, "causing," 149  
D 36  }
- D 44  for D 37  in *di.tn*, "give ye," 655/56
- D 54  for D 36  in *m's*, "with her," 1076  
I 14  as determinative of *Rrk*, "Rerek," 327
- D 56  } for U 17  in *gry*, "lie," 692  
N 26  }
- D 58  for T 34  in *knmt(y)*, "dark one," and *knmt*, "darkness," 674, and in *nm*,  
"slaughtering-block," 685
- F 23  } for N 26  in *dw*, "evil," 82  
X 1  }
- F 30  or similar for V 22  in *mhty*, "northern," 114 and 117, *mḥ.n.f*, "he filled," 120,  
*Mḥ(t)-wr(t)*, "the Great Flood," 125, *mḥtyt*, "northern," 132, and  
*mḥ-nt*, "northern sanctuary," 825
- F 34  for D 2 , *hr*, "about," "over," 667 and 669  
Aa 2  as determinative of *ḥt*, "corpse," 1112
- F 38  for L 5 , ideogram of *zp*, as phonetic determinative of *sip* in *ʾIry(-ʾ)-s(i)p*,  
"Examiner," 176
- F 39  } for D 63  in *šḥ.f*, "he arrives," 27  
Z 1  }
- F 40  for D 63  in *šḥ.f*, "he tarries," 715
- G 5  for G 37  as determinative of *dw*, "evil," 82
- G 14  for G 21  in *Nḥb-kʿ*, a god, 159
- G 17  for G 1  in *ʾgb* (written *mkb*), "flood," 33, *ʾbs* (variant of *ʾsb*)-*hr*, "Face-afire,"  
138, *ʾd* (written *mt*), "crocodile," 525, and *hr.f ḥ.f*, "backward-facer,"  
689  
G 43  in *iw.f*, auxiliary verb, 26, *ip.tw.tn*, "if ye are counted off," 36,  
(*ʾndw*, "sunshine," 88, and *itw<sup>pl</sup>*, "*it*-crowns," 721/22
- G 20  for G 17 , preposition, 300, 714, 1113
- G 29  but without caruncle for G 1  in *ʾm*, "searing," 189, and *(i)ʾd(t)*, "net," 1091; for  
G 17  < *n*, preposition, 296
- G 29  for G 21  in *nḥb*, "uniter," 662 f.  
G 35  in *ʾq.f*, "that he may enter," 16
- G 36  for G 1  in *d(gʿ)*, "behold," 47, *ʾwʿ*, "afar," 53, *ʾ(t)*, "instant," 53, *ʾd*,  
"crocodile," 995, and *i(ʾd)(t).tn*, "your net," 1090/91  
G 17 , preposition, 119
- G 38  for G 1  in *nʿ(y)k*, "thy," 705
- G 41  + 'cord dangling from neck' for G 47  in *ʾt*, "who carries off," 170




































































DESCRIPTION OF THE OIM DOCUMENTS

- G 43  for A 1  as suffix pronoun *i*, "I," 671  
 G 1  in *i'w*, "praise," 23, *wḏ'f*, "when he was proceeding," 115, *i' (... ) nt*, "this (... ) of," 430, and *i'd*, "crocodile," 447  
 G 37  as determinative of *s(z)wn{n}*, "punish," 46  
 after X 1  for G 17 , preposition, 64  
 H 6  for M 17  in *tw* (written *ṣw*), auxiliary verb, 1097  
 I 9  for F 51  as determinative of *t<sup>pl</sup>*, "members," 38  
 G 17 , preposition, 560  
 N 35 , preposition, 509  
 Z 2  in *nḥw<sup>pl</sup>*, "the living," 306  
 I 10  for F 20  in *nst*, "flame," 691  
 M 17  for M 40  in *i(z)(t)<sup>pl</sup>*, "sin," 63  
 S 29  in *ntk is*, "it is thou" and similar, 48, 59 (*ntk* omitted)  
 repeated for M 19  in *(i)b(t).n*, "your offering," 158  
 repeated for T 14  repeated in *mtr*, "correct," 88, and *mḥ<sup>i</sup>(t)*, "balance," 150  
 plus U 36  for M 19  in *(i)b(t)<sup>pl</sup>*, "offerings," 111  
 M 19  for M 17  plus M 40  in *tzft*, "sin," "falsehood," 148 as emended, 153  
 M 23  for M 24  in *rs-⟨n⟩t*, "the southern sanctuary," 824  
 M 40  for M 1  in *i'm <im<sup>i</sup>*, "brightness," 51  
 Aa 28  in *(sqd)*, "row," 50  
 N 2  for S 28  as determinative of *st<sup>i</sup>(t)*, "garment," 405  
 Y 5  over N 35  over Z 9  in *mnmn.f*, "he had gone about," 302  
 N 5  for D 19  in *hnty*, "presiding over," 838  
 D 54  as determinative of *pr(t)*, "going forth," 1 near end  
 N 9  in *Psd*, "Ennead," 20 f., 618, 736 f.  
 O 49  as determinative of *i⟨sp<sup>i</sup>⟩* (written *tz*) *ḫ<sup>pl</sup>.k*, "thy i⟨nome⟩'s," 61  
 O 50  in *zp*, "time," 792  
 W 24  in *nw ntr<sup>pl</sup>*, "of the gods," 51  
 X 1  in *irrt<sup>pl</sup>*, "wont to be done," 36  
 X 6  probably in *bi(t)<sup>pl</sup>*, "flat<sup>1</sup> loaves," 767, 769, 772  
 Aa 1  in *ḥbs*, "hoe," 13, and *sfḥ*, "laid-aside raiment," 661  
 N 15  for N 14  in *sb<sup>i</sup>*, "gate," 623, 1017  
 N 16  for F 18  over Z 2  in *ibḥ<sup>pl</sup>*, "teeth," 686  
 N 35  in *nt*, "of," "for," 773, and *tn*, "this," 1017  
 N 35  over X 1  in *ḥnt*, "6th-day feast," 11  
 Y 1  as determinative of *(t)nw*, "number," 659  
 N 25  for O 34  in *shb.k*, "thou makest festive," 61, and *⟨mr s(y)⟩*, "it was sick," 124  
 Y 1  as determinative of *wmnt<sup>pl</sup>*, "what exists," 105  
 Z 2  in *i⟨q⟩r<sup>pl</sup>* of *ḥ<sup>pl</sup> iqr<sup>pl</sup>*, "Initiates," 57  
 N 28  (made quite like D 6 ) for P 4  in *wh<sup>i</sup>w*, "savior," 29, and *wh<sup>i</sup>.k*, "mayest thou loose," 562  
 N 29  for D 36  in *(i)b(t)<sup>pl</sup>*, "offerings," 111  
 D 58  in *h(i)b(.f)*, "(he) sent forth," 123  
 U 30  in *t<sup>i</sup>*, "hot," 676, 687  
 W 24  in *snw*, "exalted," 662  
 X 1  in *msqt*, a region, 528  
 N 30  for T 29  in *nmt.sn*, "their place of execution," 79, similarly 685  
 N 35  for D 36  in *rdt*, "giving," 279 (written *r<sup>i</sup> n*), 284  
 N 25  as determinative of *Pwnt*, "Punt," 51/52

















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- N 35 — for O 29 — in *t*, "great," 75  
 O 34 — in *szwn{n}*, "punish," 46, *ped*, "shining," and *izf(t)*, "sin," 148, *zwnw* (written *nztpnw*), "physician," 161, *sty.n.f*, "he has shot," 185, *šm.n.f*, "it has led," 277, and *tz*, "bound," 295  
 P 8 — in *m<sup>st</sup> hrw*, "triumphant," 683  
 Y 1 — as determinative of *th*, "blessed," 30, *(i)ht<sup>pl</sup>*, "offerings," 1011, and probably in *phr.f*, "he circles about," 277 f., 281 f., similarly 304 etc.  
 Aa 11 — in *m<sup>st</sup> hrw*, "triumphant," 1095
- N 35 — } for N 1 — as determinative of *r rw(t)y*, "I openly," 281  
 X 1 — }  
 N 36 — for N 37 — in *š<sup>pl</sup>k*, "harm to thee," 348  
 N 37 — for N 1 — as determinative of *hry*, "superior," 677  
 N 16 — in *tl*, "land," 48 near end  
 Y 5 — in *{s}(mnti)*, "established," 45
- N 41 — for M 21 — in *sm<sup>pl</sup>*, "herbage," 708  
 O 1 — for D 54 — as determinative of *pr(t)*, "ascent," 511  
 N 34 — as determinative of *md<sup>pl</sup>.f*, "his chisel," 271  
 O 4 — in *hrw*, "day," 10, 12, 50  
 O 39 — as determinative of *dw(t)*, "mountain," 1092  
 U 30 — in *št<sup>pl</sup>*, "secrets," 615
- O 18 — for Q 3 — in *i<sup>pl</sup>*, "those," 137  
 O 22 — for D 32 — as determinative of *hpt* (written *pth*), "embracer," 699  
 O 29 — for D 21 — in *rdi.n.(t)w<sup>pl</sup>*, "they have been appointed," 189, and *rd(t)*, "putting," 1014
- plus phonetic complement + plus papyrus-roll determinative for O 34 — as suffix in *hr pgs.s*, "spat upon it," 125
- O 34 — for N 35 — in *n.n*, "to us," 131 (second *n*), 140 (first *n*), and as *n*, preposition, 158  
 Y 1 — as determinative in *(nt-)<sup>pl</sup>k*, "thy wont," 54, *wb<sup>pl</sup>.f r*, "he penetrates," 656  
 Aa 15 — in *<s>šm*, "image," 633
- O 34 — } for O 35 — *(i)z*, "proceed," 928, 973  
 D 54 — }  
 O 34 — } for Aa 18 — in *hr s'*, "after," 64  
 N 2 — }  
 O 39 — for O 1 — as determinative of *st*, "seat," 282  
 O 49 — for N 5 — as determinative of *wawt*, "hour," 54  
 Aa 1 — in *thth*, "mussed," 187
- P 5 — for N 31 — as determinative of *<w>(ti)*, "afar," 53  
 P 6 — for S 42 — in *šhm*, "Mightiest," 62, and *šhmwt*, "I being in control," 525  
 Q 1 — for T 34 — in *<t>nmy*, "strayer," 682  
 Q 3 — for N 29 — in *h'g*, "despoiler," 37  
 U 30 — in *s<t'>*, "torture," 155  
 W 10 — as determinative of *(i)b*, "join," 89  
 W 11 — in *gr(t)* (written *prn*), "and," 146
- Q 3 — } for T 28 — in *hryt-ntr*, "the god's domain," 660  
 X 1 — }  
 R 9 — for R 8 — *ntr*, "god," 483  
 S 29 — for D 58 — in *hbs*, "wrap," 8  
 S 43 — in *md<sup>pl</sup>*, "words," 674 f.







































DESCRIPTION OF THE OIM DOCUMENTS

- S 32  for Aa 23  in *Mddw*, "Smiter," 156/57
- S 42  for M 34 , *bdt*, "wheat," 659
- S 43  or similar for M 17  in *in*, "by," 724, 735  
or similar for U 33  in *Imsti*, "Imset," 136
- T 12  for V 4  in (*m* ' *w*<sup>i</sup> *y*, "(by f)orce," 37, *sw*<sup>i</sup> < *š* >, "extol," 44, < *w*<sup>i</sup> > (*t*<sup>i</sup>), "afar," 53, *w*<sup>i</sup> *y*, "robber," 151, 494, *hw*<sup>i</sup> (*t*<sup>i</sup>) *tp*<sup>i</sup>, "carrion," 171, and *hw*<sup>i</sup>, "rot," 478, 482
- T 28  for W 12  in *grg*, "lying," 177
- U 2  perhaps for V 4  in '*w*<sup>i</sup> *y*, "robber" (written '*m*<sup>i</sup> *y*, "swallower"), 559
- U 21  for E 34  in < *zwnw* > (written *nstpmw*), "physician," 161  
U 19  in *nw*, "these," "this," 161, 468, and *nw* (*w*) *k*. *t*, "I did wrong sexually," 689
- U 24  or similar for F 10  as determinative of '*m*, "swallow," 687, 697
- U 28  for Aa 30  in *hkrw* (*w*<sup>i</sup>), "ornament," 40
- U 33  after 'X 1  for A 29  as determinative of *šhd*, "upside down," 471  
repeated for M 17  repeated in *ir* < *y*. *s* > *u*, "they make," 23
- U 35  for F 29 , *sty*, "who shoots," 157  
M 14  in *Wd-wr*, "the Sea," 113
- U 36  for T 3  in *šhd*, "illuminating," 149
- V 2  reversed for N 35  over Z 7  in *n* (*y*) *wi*, "I belong to," 5
- V 20  repeated for O 1  repeated in *It* (*ty*), "the Two Sanctuaries," 89
- V 25  for U 26  in *ub*<sup>i</sup>, "who opens," 76  
U 34  in *hsfwk*, "thy approach" (written *w*<sup>i</sup> *d*. *k*, "thy departure"), 46
- V 28  for M 29  in *sndm.n.i*, "I have healed," 650
- V 30  for D 21 , *r*, "to," 23, 36  
V 31  in (*p*) *sdkw*<sup>i</sup>, "shining," 20, and < *k*<sup>i</sup> > *tn*, "ye shall say," 36  
W 3  in *U* (*nt*), "6th-day feast," 11
- V 31  for V 30 , *nb*, "all," "every," 48-50, 165, 167, 308, and "lord," 124, 159, 560
- W 12  for D 19 , *ndy*, "nosy," 698  
T 28  in *hry* (*t*), "duty" etc., 36, 50, *hr*, "bearing," 153, *hr*-*h*<sup>i</sup>, "Kheraha," 184, and *hr* (*pw*) < *hrpw* >, "mallet," 517
- W 15  for Q 7  as determinative of *nbl*, "afire," 693
- W 24  for N 5  as determinative of *hbw*<sup>i</sup>, "festivals," 789  
X 1  in *sn* *ty*. *tw*, "is being founded," 180
- W 24  } for U 23  in *mr*, "cruel," 155  
Z 1  }
- X 1  for D 21  in *Zkr*, "Sokar," 84, *iry s(i)pty*, "examiner," 104/5, and *iry*, "that adheres to," 129  
D 54  as determinative of *zš*, "pass," 175, 551, and *f* < *h* >, "ceases," 1109  
N 23  as determinative of *t*<sup>i</sup>, "earth," "land," 29, 48  
N 29  in *iqr* < *pt* >, "blameless," 57 (*h* *iqr* = "initiate")  
Q 3  in *šip.n.k*, "thou hast tested," 19  
Y 1  as determinative in *r* *h*. *n*, "knows," 41  
Z 1  as determinative of *t*<sup>i</sup>, "earth," 29, *hr*, preposition, 86, and *š*, "pool," 1083  
Z 2  in *mdtp*<sup>i</sup>, "words," 35  
Z 4  in *wšbty*<sup>i</sup>, "ushabtia," 34 f., *Swt* *y*, "Seth," 41, and *hr* '*wy*, "from before," 273, and "subject to," 1035  
Z 7  in '*wy*, "the double doors," 85

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- X 1  for Aa 1  in *wsḥ nmt*, "far-strider," 700  
 Aa 15  in *r gs*, "beside," 550
- X 1  }  
 N 35  } for W 11  twice in *ngg*, "honk," 159
- X 1  }  
 Q 3  } for W 11  in *dq*, "beholding," 47
- X 1  }  
 X 1  } for Z 4  over N 21  in *rsy*, "south," 836
- X 1  plus Z 1  for D 40  as determinative of *wn*, "open," 270
- X 1  plus Z 4  for N 23  repeated as determinatives of *twy*, "the Two Lands," 169  
 N 35  in *kzmn*<sup>pl</sup>, "natron," 112  
 Z 1  plus N 23  as determinatives of *t*, "earth," "land," 11, 13, 19, 60
- Y 1  for N 1  in *r rw(ty)*, "forth," 29  
 N 26  in *dw*, "evil," 730  
 N 35  in *ip(t)n*, "these," 35, 136, *iptn*, "these," 38, and *dr.n.i*, "I have done away with," 712 (cf. 704)  
 O 34  in *ir(y).sn*, "they make," 23, *i(z)f(t)*<sup>pl</sup>, "sin," 63, 169, *rdi.sn*, "they put," 107, *wn.sn*, "they were," 108, *im.s*, "therein," 113, *m nsn*<sup>pl.s</sup>, "when it was raging," 123, and *nh.s*, "it lives," 337  
 R 4  in *htp*, "be gracious," 898  
 X 4  in *tv*<sup>pl</sup>, "bread," 15 f., 27, 658  
 Z 2  in *Ssm*<sup>pl.k</sup>, "thy Leaders," for *Sms*<sup>pl.k</sup>, "thy Followers," 86
- Y 5  }  
 D 54  } for V 11  in *dni.i*, "I dammed," 708
- Z 2  for D 21  in *w*, "great," 427  
 I 9  probably in *n(.j)*, "to him," 299 middle  
 N 35  preposition, 299 near beginning, 706 near beginning
- Z 4  for N 23  as determinative of *it*, "abode," 1025, 1029, 1033, etc.  
 W 10  in *ws(h) nmt*, "far-strider," 700  
 X 1  in *tw (ds).k*, "thyself," 562
- Z 9  for N 14  in *sb*<sup>pl</sup>, "gates," 900
- Z 11  for R 15  as *ib(w)*, "cessation," 53
- Z 11  plus G 17  for M 42  in *wndw(t)*<sup>pl.k</sup>, "thy people," 4 f.
- Aa 1  for N 5  as determinative of *hd*, "white," 686  
 O 50  in *zp*, "time," "occasion," 294, 302, etc.
- Aa 11  for Y 1  as determinative of *wqdw*, "quickener," 691
- Aa 27  for A 2  in *i*, "O," 1038

Shifts of sign forms occur too in such cases as:

-  for  in *hz(y)*<sup>pl.k</sup>, "thy favored ones," 47
-  for , *hr*, "bearing," "conducting," 50
-  for , *st*, "them," 53 end; same plus papyrus roll for  , *2nwt.s*, "its mate," 124/25
-  for  in *htp(.k)*, "(thy) setting," 85
-  for                             



# DESCRIPTION OF THE OIM DOCUMENTS

- 𐎎 for 𐎎 in *sp*<sup>1</sup>, "great," 249
- 𐎎 for 𐎎 in *sm*<sup>1</sup> *hrw*, "vindicate," 251
- 𐎎 for 𐎎 in *wbkw*, "pure," 267
- 𐎎 for 𐎎 in *sd*<sup>1</sup> *k*, "harm to thee," 304
- 𐎎 𐎎 𐎎 𐎎 for 𐎎 𐎎 𐎎 𐎎, *ntf swht*, "he is the egg," 427
- 𐎎 for 𐎎, determinative of *swr* < *zwr*, "drink," 462
- 𐎎 𐎎 for 𐎎 𐎎 (as in 496) 𐎎, *imy t<sup>1</sup> pn n*, "who is in this land of," 525
- 𐎎 𐎎 𐎎 for 𐎎 𐎎 𐎎, *sd qs*<sup>1</sup>, "bone-breaker," 692
- 𐎎 𐎎 for 𐎎 𐎎, *swt*<sup>1</sup>, "shadows," 697

Wrong determinatives are illustrated by *szp*, "take," 388 and 645, written as "shine," "illumine," with 𐎎 for 𐎎, and by mistaken addition of 𐎎 after *z<sup>1</sup> t<sup>1</sup> w*, "son of earth," 433.

Confusion of persons appears in such cases as *dd.tn*, "ye say," for *dd.sn*, "they say," 23; *tr.sn* *st.sn*, "they take their seat," for *tr.s st.s*, "she takes her seat," 45; and *h.n*, "our brazier," for *h.sn*, "their brazier(s)," 158. Two suffixes are attached to same verb in *sm.t(k) mt sm(i)(k)*, "Let me go (as thou goest)," 52/53.

Omissions may be of any length and of either consecutive or scattered elements. Single signs are omitted e.g. in *(i)r*, "as for," 477, 494; *(i)tn.f*, "his disk," 148; *(p)sd(k)wt*, "shining," 20; *(n)is*, "invokes," 22; *(n)h<sup>1</sup>*, "fierce," 696; *(n)hm.tn*, "rescue ye," 525, 1024; *(r)hkw*, "I know," 912/13; *(s)dw(i)*, "(I) slandered," 663; *nb (ph)ty*, "lord of might," 1106. Cases where more is missing are typified by *nt(yt) i(n)b(s m bt)<sup>1</sup>*, "who(se) wall is (of met)al," 596, *it ... pr(rt) R<sup>c</sup>* (*im.s r*) *Hr-h<sup>1</sup>*, "abode ... (from whom) Re ascends (to) Kheraha," 1058/59, and passages such as 972 f. (BD 145 a end) and 991 f. (in BD 147 a) where other documents are fuller. Haplography is involved in *h<sup>1</sup>.n.i (hr.k zb.n.i) hr rn.k*, "I fought (in thy behalf; I interceded) in behalf of thy name," 5; *m ibdw (sq<sup>1</sup> imy q<sup>1</sup> ink hm-ntr m ibdw)*, "in Abydos, (the exalted one who was in the hill; I was a prophet in Abydos)," 11; *ry(t tn ii).n.i*, "(this) gate. I have (come)," 1004; *imnty nfr(t iw.i r)hk(wi)*, "the beautiful west. (I kn)ow," 1081, etc.

Additions are sometimes merely insertions of single signs. Examples are *n* in *B(n)h<sup>1</sup>*, "the Inundation," 748; *r* in *ii.(r)n.f*, "he has come," 778; *t* in *n.(t)f*, "to him," 738, 1096, and *p(t)n*, "this," 1098. But whole words or phrases too may be added; cf. *rn.tn*, "your name," thrust into the midst of *iw.i rhkw*, "I know," 933, and fragmentary repetitions such as those in 955, 957 f., and 971. Most of line 712 is an intrusion into BD 125 c § S 8 M of bits from § S 2 M. Long ditto-graphies occur in 15/16, 134/35, and 233-39.


## UNCERTAIN TRANSLITERATIONS

Lines 597 f. seem to be unique; they are only partially readable, evidently corrupt, as are presumably some at least of the passages cited below.

Where to divide words is the problem in *i(w)nw 𐎎 𐎎 ntr(y)*, "aspect of the divine ... (*hw* or *iw* ?)," 670, and *nn hr 𐎎 𐎎*, "These are 'on behalf of thy father ...'," 766, since none of the apparent possibilities is found in *Wb*.

In 693 what is possibly an incomplete 𐎎 is followed by what looks like hieratic 𐎎 and 𐎎. Read *n Hbn(w)*, "from Zawiyat al-Maitin" (with *Wb*.) or "from Kum al-Ahmar" (with *AEO* II 90\* f.; cf. Karl Baedeker, *Egypt and the Sūdān* [1929] pp. 220 f.)? Both sites are just above Minyah. But no parallel has been noted, and the spelling would be quite abnormal.

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May  in 675 be miswritten for  $\overline{H}q^2\cdot q^1$ , "the Heliopolitan nome" (cf. Aa etc.)?

Unidentified place names connected with Osiris are  $\overline{n}h$  ②, 795,  $\overline{n}hy$  ③, 796, and *Msdrrwy*, "the City of the Two Ears," 851.

## OIM 12220 (Pl. CII)

Round-topped painted wooden stela, split but complete. The winged sun, "the great god, the Edfuan," hovers above scenes showing the deceased praying to the sun-god as Re-Harakhte and Atum respectively. Below are written in hieroglyphic two sun hymns, BD 15 *c* beginning and 15 *g* beginning. The beneficiary was the "priest of Montu the lord of Thebes, Osiris  $\overline{H}r\cdot z^2\cdot stt$ , son of the priest of Thebes  $\overline{n}h\cdot f(-n)\cdot \overline{H}nsw$  the Elder†" and of "the house-mistress  $\overline{M}ct\cdot htp(t\ddot{a})\ddot{t}$ ." His priestly title  $\overline{h}m\cdot ntr$  *n*  $\overline{M}nt(w)$  is supplemented in the legends to the scenes by others:  $(\ddot{t})t\cdot ntr$  *mr(y-ntr)*  $z\ddot{h}n$   $\overline{W}d^2t$ , "father and beloved of the god,"<sup>53</sup> seeker of the Sound Eye," and  $\overline{d}w^2\cdot ntr$ , "god-praiser." The titles suggest Thebes as source of the stela. For dating cf. the similar scenes on OIM 6898.

## OIM 17242 (Pl. LIA)

Hieroglyphic manuscript fragment on papyrus, now darkened. It contains BD 20, with title in red, text and ruled lines in black. A late date, Ptolemaic or even Roman, is suggested by use of a split-reed pen, spellings of  $\overline{d}^2\overline{d}^2t$  with  $\overline{d}^2\overline{d}^2$  at the end, and writing of  $\overline{T}$  with  $\overline{X}$  as separate signs.

## OIM 17243 (Pl. LIB)

Hieratic manuscript fragments on papyrus, somewhat yellowed. The main text fragment contains parts of BD 82 and 83. The tall fragment shows three figures, each with feather on head, probably jurymen of BD 125 *b* or *d*, though the third seems to include a lotus blossom (cf. BD 81 vignettes). The traces of writing below are illegible. The third piece may belong to BD 93 vignette (cf. that used in Leyden T 16). Dating is based on forms of signs.  $\overline{I}wmo$ , "Heliopolis," is written  $\overline{e}\cdot \overline{p}$  in column i 2. Variants from normal text include  $\overline{h}h\cdot i$ , "my neck," i 5, for  $\overline{h}ty(t)\cdot i$  or  $\overline{i}h\overline{t}y\cdot i$ , "my throat," and  $\overline{h}qt^2$ , "beer," i 6, for  $\overline{m}duw^2$  or  $\overline{m}du^2$ , "words," both in BD 82 *d*.

## OIM 17246 (Pl. C)

The four now incomplete columns of hieratic text, all in black, once contained respectively BD 85, 84, 86, and perhaps 87 ff. Some four lines above the top of this fragment are wholly lost. Forms of signs determine dating. Though the name of the beneficiary has not survived, a sign probably to be read  $z\ddot{h}$ , "scribe," in column iv (probably from beginning of BD 88) may give one of his titles. In column ii 5 determinatives of  $t^2$ , "earth," have been written over unerased legs. Added above the line are signs omitted in ii 19 and iii 10 and a passage omitted by haplography in iii 15. In BD 84 § S 2  $\overline{i}w$  (i)  $\overline{h}t^2$  *m*  $\overline{h}t\cdot i$ , "things are in my belly," ii 16, replaces normal  $\overline{i}w$   $zp^2$  . . . , "remedies are . . ."

## OIM 18039 (A; Pls. I-IV)

Papyrus BD of "Osiris the house-mistress, the songstress of Amon-Re the king of the gods,  $\overline{T}^2yw^2\cdot \overline{h}nut\cdot \overline{M}ut$ , wife ( $\overline{h}bst$ ) of the scribe of the double treasury  $\overline{N}(y)\cdot s(w)\cdot p^2\cdot \overline{h}r\cdot n\cdot \overline{h}^2t\ddot{t}$ ." She is pictured in the initial vignette at right praying to "Osiris presiding over the West, lord of Abydos, Unnofer, lord of eternity," for food offerings. Osiris' flesh is colored green, his garment white. He sits on a blue throne with red back. The legend just quoted is written in black hieroglyphs on a white ground, but BD 23-26 and 28 *a-b* § S 1, which follow, are in hieratic with rubrics.

<sup>53</sup> On interpretation of these titles see *AEO* I 47\*-53\*.

# DESCRIPTION OF THE OIM DOCUMENTS

The manuscript is complete except for some of the margin at the beginning. A full blank page survives at the end. The document seems to have been written expressly for its owner, for her name is written above the first spell and below the last and fits perfectly into the texts throughout.

Our lady and her BD were probably buried at Dair al-Bahri, Thebes, in a gallery-tomb shared in the 21st dynasty by more than 150 priests and priestesses of Amon,<sup>54</sup> for the name borne by her husband is listed in an inventory of finds made there,<sup>55</sup> though her own name does not appear. This tomb was found in 1891. The papyrus was given to the AIC by Robert H. Fleming in 1894.

A variant to be noted in BD 28 b § S 1 end is *iw hnp <n>.f 't m' 6 m r' q'*, "My portion out of 6 has been presented <to> him at the proper entrance," iii 12. This agrees with Ec; but some CT documents have *iw hnp n.k §'v<sup>1</sup> m r' Hmnw*, probably "sand has been presented to thee at the entrance to Hermopolis."

There are a few peculiar writings, among them an incomplete *gs*, "side," ii 6, and an incomplete *sw* in *dwn.f*, "he straightens," ii 10. In *Nfr.i nwti*, "my City-God," i 2, *nwt* is made adjectival by addition of *l*. Where we expect *mhnt*, "ferry," i 11, the middle of the word seems written with two birds. The verb *tnw*, "numbering," ii 3, includes plural marks as though it began with the plural pronoun *tn*, "you." Other hints on phonetics are given by use of *n tm.s* for *im.s*, "with it," i 5; *hms.tw* for qualitative *hmsti*, "seated," i 5; *is* for *ist*, "lo," and *b* for *bw*, "place," i 10 and 12; *btm* for *tbn*, "faster," i 10 and 13; *tn.tw.f*, "he is brought," and *ntf*, "he," each for *nty.f*, "whom it," i 10 and 13 respectively; *tw.n.i* "I have come," for *tb.i n.t*, "I have my heart," ii 5; *sw* *sw*, "my eyes," for *sw* *sw*, "I do," iii 2; *m<sup>1</sup>.n.f* for *m<sup>1</sup>.n.f*, "it has seen," iii 8 (see Gard. § 413); and *st* for *sw*, "it(self)," iii 10. A *t* may be inserted without reason, as in *sw* for *gs*, "side," i 5, *zdy<sup>1</sup>* for *zdy<sup>1</sup>*, "crushers," iii 8, and *rdi(t).n.t*, "I have granted," iii 11.

Errors include omissions of single letters such as *f* of *qrftw*, "crooked," ii 10, of single words such as *in*, "by," i 1 and 8, *hr*, "on," i 9, *z*, "a man," i 13, and *n*, "of," ii 2, and of several words together in BD 26 § P. There are also additions: e.g. *imnty<sup>1</sup>*, "the west," inserted before *m hryt-ntr*, "in the god's domain," i 1, and *n* in *ity.n.tw* for *ity.tw*, "be taken," iii 5. An *sw* is miswritten as *sw* in *hnp <n>.f*, "has been presented to him," iii 12. Other mistakes appear in *bhtw<sup>1</sup>* for *bhnw<sup>1</sup>*, "bhn-dogs," i 9, and *dy<sup>1</sup>* for *ny<sup>1</sup>*, "who have turned aside," iii 9.

## USHABTIU

Of the ushabtiu here described, all bear BD 6 except that a substitute text is found on OIM 17286 and 17354.

### OIM 5657 (Pl. CVIII)

The incised text is still legible, though the wood is badly weathered and split.

### OIM 6332-33 and 6335-37 (6333 and 6336 on Pl. CXXIV)

The fronts, but not the backs, of these ushabtiu may have been molded. Some backs are quite flat; others (6332 and 6337) are modeled to bring out the wig and the sack that is hung over the shoulders. BD 6 is written in hieratic (not in the usual hieroglyphic) on the backs; but the lines vary from figure to figure both in number (from 12 to 15) and in length, so that they extend more or less over the fronts as well. This feature is most noticeable in 6336, least so in 6332. The text of the latter is so worn that it is almost illegible; others are worn in spots. The best preserved text is that of 6333, which has, however, unfortunately lost its foot and with it the very end of its inscription.

These ushabtiu were found at Abydos by the EEF, probably in 1900/1901, but seem not to have been mentioned in its "Memoirs." The beneficiary's name may mean "Their dependence is on Bastet."

<sup>54</sup> See description of tomb and its finding by G. Daresy in *ASAE* I (1900) 141-48.

<sup>55</sup> Daresy in *ASAE* VIII (1907) 16.

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OIM 6395 (Pl. CXVII)

Foot of an exceptionally large and well cut limestone ushabti of *Mnw-ms*, who, like his father *Hr*, was high priest of Onuris. OIM 6398 *A* and 6449 have the same beneficiary.

OIM 6397

The surviving traces of the inscription, written in black on a white background which is mostly lost, show it to be BD 6.

OIM 6398 *A* (Pl. CXVI)

The body is whitened. BD 6 is incised; but down the front, cutting across the horizontal lines of that text, a painted yellow panel framed in red bears in black ink the title and name of *Mnw-ms* (as on 6395).

OIM 6449

The inscription (end lost) is written in black on white. OIM 6395 etc. have the same beneficiary.

OIM 7142 (Pl. CXXXI)

The beneficiary was 'a priest of Hathor'; his mother's name seems to have been added but is illegible. The wig, the ruled lines, and the more or less impressed characters of the inscription stand out in deep blue. The whole is smoothly glazed. The bearded figure is of Saite type, with plinth and pedestal. It carries in the left hand a pick and in the right hand a hoe and a cord (here omitted) by which a small bag is slung over the left shoulder.

OIM 8101 (Pl. CXII)

The beardless figure, painted in black and red, wears a lotus blossom and buds on the head, a fillet, a broad bead collar, and bracelets. It carries a hoe in each hand and a sack on the back. Over the left shoulder hangs a yoke. The horizontal inscription and the dividing lines were incised; then the lines were colored red, and the signs of the writing were filled in with bitumen. This piece was evidently made to sell, for the places in lines 1 and 2 where the beneficiary's name was to go were left uncut, and the name was merely inserted in ink.

OIM 9426 (Pl. CXXVII) and 10717

Two ushabtiu of "the god-praiser, *Hwt-thwy*." The augustness of her position and lineage are suggested by the cartouches, normally reserved for royalty, in which her title and name together are inclosed. The inscription, the eyes, the fillet, and the hoes and basket carried by the figure are sketched in manganese. These ushabtiu were found presumably at Dair al-Bahri, perhaps in Theban tomb 320 where many royal mummies and their equipment, including some as late as the 21st dynasty itself, had been cached for safety after a startling series of tomb robberies during the 20th dynasty.

OIM 9434 and (Pl. CXXVIII) 17323

These figures are individually modeled, Saite in style, probably rather late, since they are relatively crude and their texts are notably corrupt. OIM 9434 is an early gift from the AIC. The name of the beneficiary on 17323 was read in the AIC *Handbook* as "Wahibremanofru"; but the group of signs there taken as *m'* occurs once as *irr* on 9434. Otherwise one might have tried to read *ms(t).n N/r<sup>pl</sup>*, "born of *N/r<sup>pl</sup>*," which would bring in the mother's name, normally found on Saite ushabtiu.

## DESCRIPTION OF THE OIM DOCUMENTS

### OIM 9801 (Pl. CXIII)

Very faint traces of red and black paint survive. The incised inscription is exceedingly corrupt.

### OIM 9858 (Pl. CXXX), 17290, and 17297-98

Minor variations in height and in the line division etc. of the impressed text show that each figure was individually hand-modeled. The dull glaze of 9858 is now a light brownish green; the others are still light green of varying intensity. These ushabtiu are typically Saite, with plinth and pedestal; each bearded figure carries hoe, pick, and sack.

### OIM 10580 (Pl. CX)

The wig, collar, heart pectoral, two hoes, basket on back, and inscription are all traced in manganese, as is a *wꜥt*-eye on the base. Line 1 is written vertically; the other lines are horizontal.

### OIM 10659 (Pl. CXXXI)

The figure wears divine beard, holds hoe and pick, and carries a small basket over the left shoulder. The inscription is incised. Line 1 is vertical down the back; the other lines are horizontal.

### OIM 10660, 17279, and (Pl. CXXXVI) 18052

These ushabtiu of "the high priest of Amon, *Pi-nḏm*," came without doubt from Theban tomb 320, the Dair al-Bahri cache where so many royal mummies of the 18th and 19th dynasties as well as of the 21st dynasty were hidden for safety after the notorious royal tomb robberies which occurred under the 20th dynasty. Eyes, hoes and sack, inscription, etc. are sketched in manganese. Slight differences in both form and inscription prove hand-modeling and perhaps the use of more than one manuscript as a text source.

### OIM 10717

See OIM 9426 (p. 62).

### OIM 10719 and 17980

These ushabtiu of "the servant of Neit, the priest *Hr-wꜥt*, born of *Šdt*," are typically Saite. Their glaze is dull; the inscriptions are impressed. As described by Petrie, *Hr-wꜥt*'s ushabtiu were marshaled in recesses in the masonry at each side of his limestone sarcophagus, 203 of them on one side, 196 on the other. That each was hand-modeled is clear from the variations in size. There are slight discrepancies in the inscriptions also. OIM 17980 was given to the AIC by Miss Amelia B. Edwards, founder of the EEF.

### OIM 10755 (Pl. CXXIII)

Presumably from King Ramses III's tomb in Biban al-Muluk at Thebes. The incised characters of the inscription were filled with a paste now mostly dark green but probably once blue. If the figure carried any utensils, these were merely painted on; no trace is now visible.

### OIM 10757 (Pl. CXI)

The wig, eyes and ears, broad collar, hands holding hoes, and sacks dangling over each shoulder are, like the inscription, sketched in manganese. Besides BD 6, written horizontally, the title and name of the beneficiary, "the doorkeeper *Imn-m-nw-nb*," appear in a column down the back.



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OIM 11749-50 (Pls. CXVIII-CXIX)

The beneficiary was "high priest of Osiris." The text is incised in horizontal lines except that line 1 of 11750 runs vertically down the front.

OIM 11751 (Pl. CXIX)

The deceased was a "house-mistress." The inscription was incised; then the signs were filled with black, the dividing lines with red. On the bottom is the excavator's mark "201/21."

OIM 11753 (Pl. CXX)

Ushabti of the "(capital) city mayor and vizier, *P<sup>i</sup>-R<sup>i</sup>-h<sup>t</sup>p.*" The figure wears a short beard. Manganese was used for details and the inscription. Of the latter, beginning vertically down the front and continuing in horizontal lines, only scattered signs remain legible.

OIM 11774-75 (Pl. CXXI) and 11776

Fragments of ushabtiu of probably the same man as the preceding, though his name (lost on 11774) is here given more briefly as *R<sup>i</sup>-h<sup>t</sup>p.* Manganese was used here too for the inscriptions etc. The writing is in horizontal lines except for a vertical last line on 11775 and on 11776. On the bottom of 11775 is the excavator's mark "201."

OIM 12189 (Pl. CIX)

Smoothly carved wooden ushabti of *'n<sup>ny</sup>*, "one obedient to the throne of Pharaoh"<sup>56</sup> and perhaps "lector-priest." The inscription, a bag suspended on the back from both shoulders, and traces of two hoes and two smaller bags, one of each held with each hand, are incised. The wig is painted black. An *n* is used for *m*, "as," in the vertical last line on the back.

OIM 17065 (Pl. CXXII)

The beardless figure carries a hoe in each hand, a basket over each shoulder. It is gaily painted in black, red, blue, and yellow. The inscription is incised, its signs filled with black and the framing lines filled with red.

OIM 17278

The beneficiary was named in honor of King Wahibre (biblical Hophra), fourth king of the 26th dynasty. The figure is of Saite type but carries two hoes instead of hoe and pick. The impression of BD 6 is beautifully clear. This item was acquired for the AIC at the Piot sale held in Paris on May 27-30, 1890.<sup>57</sup>

OIM 17279

See OIM 10660 (p. 63).

OIM 17286 and 17354 (Pl. CIV)

Feet of two polished serpentine ushabtiu of King Amenhotep III, whose name survives on 17354. Since many other ushabtiu of his come from his Theban tomb, these also were presumably found there. On each is incised BD 6 substitute 1, often called the Amenhotep III formula because it occurs first and most frequently on his figures. The signs were originally filled with yellow paste, much of which has been lost.

<sup>56</sup> The horizontal strokes of first *pr* sign are lacking.

<sup>57</sup> Sale mentioned in *Académie des inscriptions et belles-lettres, Paris, Commission de la Fondation Piot, Monuments et mémoires I* (1894) xix.



### DESCRIPTION OF THE OIM DOCUMENTS

OIM 17290 and 17297-98

See OIM 9858 (p. 63).

OIM 17304 (Pl. CXXVIII)

Ushabti of "the priest of Amon, *Hr.*"

OIM 17318 and 18056

Poorly glazed. BD 6 is so faintly impressed on both figures that its few legible signs give no adequate basis for transliteration or even for identifying their common beneficiary. These examples are unusual in that the plinths too are inscribed.

OIM 17323 (Pl. CXXVIII)

See OIM 9434 (p. 62).

OIM 17335 and (Pl. CXVI) 17336

The beardless beneficiary was probably a "priest of Onuris, *Mss.*" but both figures are so badly rubbed that much of each inscription is lost or illegible and even the name and title are by no means certain.<sup>58</sup> OIM 17336 is illustrated because of its painted decoration (e.g. sack on back and lacing of cartonnage from waist to ankles), though less of its inscription survives.

OIM 17354 (Pl. CIV)

See OIM 17286 (p. 64).

OIM 17356-57 (Pl. CXXV)

Ushabtiu of *'st-m-ḥ-bit*, "supreme chief of the concubines of (the god) Amon." She was the wife of *Mn-ḥpr-R'*, a high priest of Amon and head of the state in the 21st dynasty. These figures were found in Theban tomb 320, the cache where under that dynasty the bodies of the great pharaohs of the 18th and 19th dynasties as well as those of their contemporaries were hidden. OIM 17356 is so coarsely inscribed that it provides space for only the very beginning of BD 6.

OIM 17980

See OIM 10719 (p. 63).

OIM 17981 (Pl. CXXIX)

Ushabti of "the King's intimate, the *sm*-priest *Wḥ-ḥ-R'-mr(y)-Pth*," whose mother's name also is given but is unreadable. The name of the deceased here as on 17278, with which it was acquired, commemorates King Wahibre (Hophra).

OIM 18001 (Pl. CVI)

This beautifully wrought wooden ushabti of "the scribe of the treasury of the god's (i.e., the King's) wife, *Nb.sny*," is far better in quality than is its inscription. The incised hieroglyphs are still more or less filled with a dark blue-green paste. The whites of the eyes are of inlaid plaster.

OIM 18002 (Pl. CVII)

Traces of the black and red with which this figure was originally painted survive around the eyes, on the lips, on the broad collar, etc.

<sup>58</sup> They were too optimistically treated as certain in the AIC *Handbook*, p. 66.

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## OIM 18022 (Pl. CV)

Wooden ushabti of "the chief of the builders of Amon, *'Imn-htp*." The whitened surface of this pudgy figure represents linen mummy wrappings. The wig and the incised inscription are painted black, while the face shows the natural brown of the wood. On the bottom the beneficiary's name *'Imn-htp* appears as a memorandum in the cursive hieratic script, apparently written there before the inscription was cut.

## OIM 18052 (Pl. CXXVI) and 18056

See OIM 10660 (p. 63) and 17318 (p. 65) respectively.

## OIM 18188 (Pl. CXIV)

This ushabti of "the songstress of Amon, *Mt*," is elaborately painted. Even the ties that hold the wig in place are shown at the throat. Red is used for them, for the hoes that overlie the broad collar, for the yoke that dangles from the right shoulder and the sack that dangles from the left, in the broad collar, and around and between the lines of writing. BD 6 is written in black on yellow on what purports to be a sheath of cartonnage covering the linen wrappings from the waist down and laced together at the back. Though the beardless yellow face is in keeping with the feminine name and title, the spell is preceded, as though for a man, with the words "he says." The sign Z 11  $\dagger$  serves as alphabetic *m* in line 4.

## OIM 18189 (Pl. CXV)

Made for "the merchant *Pt-njrt-nw*," whose name, if read correctly, means "he who is good at accounting." Though this bearded, elaborately painted figure has been badly rubbed, all details of the inscription are still identifiable. It ends unfinished, since the scale of the writing is too large for the space available. The wood was first whitewashed to represent the linen of mummy wrappings. The hieroglyphs, in black with red dividing lines, are on a yellow background laid over the white. On the figure are painted a broad collar, two hoes, and a sack over each shoulder.

## CHRONOLOGICAL LIST

The seventy OIM documents are listed below in numerical order within their successive chronological periods, with quantity for each group given in parentheses. Plate references for those which are illustrated are added, and the nine documents containing vignettes are marked by an asterisk. The vignettes are identified above in the detailed descriptions of the documents concerned.

Date and Document	Plate No.	Date and Document	Plate No.
EMPIRE (32)		17286	CIV
18th dynasty (11)		17354	CIV
1365	CH	18001-2	CVI-CVII
5657	CVIII	18022	CV
9380	CI		
10580	CX	18th-19th dynasty (2)	
10757	CXI	8101	CXII
12189	CIX	9801	CXIII

*DESCRIPTION OF THE OIM DOCUMENTS*

Date and Document	Plate No.	Date and Document	Plate No.
19th dynasty (15)		18039 (A)*	I-IV
6395	CXVII	18052	CXXVI
6397			
6398 A	CXVI	22d dynasty (2)	
6449		1335	XCVIII
11749-51	CXVIII-CXIX	1338	XCIX
11753	CXX		
11774-75	CXXI	SAITE (12)	
11776		9434	
17335		9858	CXXX
17336	CXVI	10719	
18188-89	CXIV-CXV	17278	
		17290	
19th-20th dynasty (3)		17297-98	
5750*		17318	
7196*	XCVII	17323	CXXVIII
17065	CXXII	17980	
		17981	CXXIX
20th dynasty (1)		18056	
10755	CXXIII		
DECADENCE (16)		SAITE-PERSIAN (4)	
21st-25th dynasty (5)		5739*	V-XII
6332		6898*	CII
6333	CXXIV	7142	CXXXI
6335		12220*	CIII
6336	CXXIV		
6337		PERSIAN-PTOLEMAIC (3)	
21st dynasty (9)		9787 (R)*	XIII-L
9426	CXXVII	17243*	LI
10660		17246	C
10717			
17279		PTOLEMAIC (2)	
17304	CXXVIII	10486 (M)*	LII-XCVI
17356-57	CXXV	10659	CXXXI
		PTOLEMAIC-ROMAN (1)	
		17242	LI

# TRANSLATIONS AND NOTES

## BD 1<sup>a</sup>

5739

S 1<sup>b</sup> [...] <sup>(1)</sup>sa]ys Thoth, "(thou) King of eternity. I [...] <sup>(2)</sup>on that day of judgment. [...] <sup>(3)</sup>the impious [away] from him. I belong [...]."

5 [...] <sup>(16)</sup>pa]ths [...] <sup>(17)</sup>y]ou, that he may enter in anger (but) go forth in [...].

M

P 1<sup>c</sup> <sup>1</sup>Beginning of the spells for going forth by day, the extollations of the blessed one in the god's domain.

2 To be said on the day of burial, of entering after going forth, by Osiris N.

3 <sup>2</sup>TO BE SAID BY Osiris N.:

S 1 "HAIL TO THEE, Osiris, bull of the west," says Thoth, "(thou) king of eternity yonder. <sup>3</sup>I am the great god beside the god's ship. I fought in thy behalf. I am one of these gods of the Council who vindi(cated) Osiris against HIS ENEMIES on that day of judgment. <sup>4</sup><I belong to> thy <people>.<sup>d</sup> Osiris. I am one of these gods of the Council, the children of Nut, who slay THE ENEMIES of Re {<the weary one>}<sup>e</sup> and keep THE IMPIOUS away <sup>5</sup>from him. <I belong to> thy <people>, Horus. I fought (in thy behalf; I interceded) in behalf of thy name."

2 I am Thoth, who vindicated Horus against HIS ENEMIES on that day (of) <judg<sup>ment</sup>> in the great official palace that is in Heliopolis. I am the *Dd*-pillar, conceived in Busiris (and born in Busiris). I was with <the Two Mourners><sup>f</sup> of Osiris (and) <the women who were lamenting><sup>g</sup> <sup>7</sup>over Osiris in <Washerman's> Shores. "Vindicate (Osiris) against HIS ENEMIES," <said><sup>h</sup> Re to Thoth. "Vindicate (Osiris) against HIS ENEMIES," <sup>8</sup><said he,> (which is) what was done by Thoth.

3 I was with Horus on that day (of) <wrapping><sup>i</sup> the Dismembered One and opening the cave<sup>k</sup> to refresh <the heart><sup>l</sup> of the Weary-hearted One and secreting the mysteries <sup>9</sup>in Rosetau. I was with Horus in saving that left shoulder of Osiris (that was) in Letopolis, <going out><sup>m</sup> (of and into) the devouring flame <sup>10</sup>on that <day> of expelling the impious from Letopolis. I was with Horus on that day of celebrating the festivals of the king of Upper and Lower Egypt, Unnofert, and of making an offering <sup>11</sup>to Re—the day(s) of the 6th- and 7th-day feasts in Heliopolis.

4 I was a priest in Busiris, <an intellectual> in Abydos, (the exalted one who was in the hill; I was a prophet in Abydos)<sup>n</sup> on that day when the land rose. I am one who has seen <sup>12</sup>the mysteries in Rosetau. I was the ritual-reader of the ram, the lord of Mendes. I was the *sm*-priest<sup>o</sup> as his <companion>.<sup>p</sup> I was the chief <master-craftsman><sup>q</sup> on the day of putting <sup>13</sup>the *hnu*-bark on the sledge. It was I who seized <the hoe><sup>r</sup> on the day of hoeing the earth in Heracleopolis.

5 O ye who bring blameless Souls<sup>14</sup> into the house of Osiris, may ye bri<ng> my soul with you (to the house of Osiris, that he<sup>s</sup> may see as) ye see and hear as ye hear (and see), that he may stand as ye stand and sit <sup>15</sup>as ye sit. O (ye) who give bread and beer to

BD 1

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blameless soul(s) in the house of Osiris, (may ye give bread and beer to blameless Souls in <sup>16</sup>the house of Osiris,) may ye give bread and beer day and night to <my><sup>t</sup> soul with you. O (ye who open roads, O ye who clear paths for blameless souls in the house of Osiris), pray open ye the road(s), pray clear ye (the paths for) <my><sup>t</sup> soul with you, that he may enter in <sup>17</sup>anger (but) go forth in {him} peace from the house of Osiris, without his being repulsed or hindered. (That means that) he enters praised and goes forth loved. (He) triumphs; <sup>18</sup>his command is executed in (the house of Osiris. He goes) <that he may speak> with you; Osiris (N.) goes to the west in peace. No fault (of his) has been found by the balance; there is none who knows any.

- 6 <sup>19</sup>Thou <testest><sup>u</sup> me by many mouths. <My><sup>t</sup> soul <has been> confronted with (my) heart, and it has found that I was discreet on earth. Be(hold, I am be)fore (thee, O) lord of the gods. I have reached <the pool of><sup>v</sup> the Two Truths, <sup>20</sup>appearing as a living god and shining as <the Ennead> in the sky. I exist like one of you; (ex)alted (for me) is (my) course in Kheraha. <sup>21</sup>I see august Orion; (I) tread the Deep. There is none who can keep (me) from seeing the lord of the gods. I smell the food of <the Ennead>; (I) sit with you. <sup>22</sup>The ritual(-priest in)vokes for me the coffin; I hear the offering list. I have trodden the *nšmt*-bark; <my><sup>t</sup> soul has not been kept from (being) with you.

- 7 Hail to thee, presider over the west, Osiris, lord of the Abydos <sup>23</sup>nome. Thou lettest me proceed in peace <to><sup>w</sup> the west. The lords of the sacred land receive me. <They> say<sup>x</sup> to me, "Praise, <praise,><sup>y</sup> in peace." <They> make<sup>z</sup> room for me be<sup>24</sup>side the elders in the Council. The two nurses receive me day and night. I ascend to the presence of Unnofert. I <follow> Horus <sup>25</sup><in><sup>aa</sup> Rosetau and Osiris in Mendes. I assume my forms (at will) wherever my spirit may wish (to be).

T<sup>ab</sup> AS FOR <ONE><sup>ac</sup> WHO KNOWS THIS ROLL ON EARTH <sup>26</sup><OR PUTS IT><sup>ad</sup> IN WRITING ON (HIS) COFFIN, HE GOES FORTH<sup>ae</sup> BY DAY (IN) ANY (FORM) HE WISHES AND ENTERS HIS PLACE (AGAIN) UNHINDERED. <THERE <sup>27</sup>ARE GIVEN><sup>af</sup> TO HIM BREAD AND BEER AND A CHUNK (OF) MEAT FROM THE ALTAR OF RE. HE ARRIVES AT THE FIELD OF RUSH(ES), AND BARLEY AND WHEAT <ARE GIVEN> TO HIM THERE. <SO> HE SHALL BE (THRIVING AS HE WAS) ON EARTH.


\* Cf. CT 314. For a free translation of BD I, with interpretation in various senses, see W. Czermak in ZAS LXXVI (1940) 9-24.

<sup>b</sup> Lost to here except for *mt nw Rurwte*, "the similarly titled *Rurwte*," at end of title line.

<sup>c</sup> Cf. BD 17 § P 1.

<sup>d</sup> Written *m tmy dwdl.k* for *ny wt unductl.k*.

<sup>e</sup> Written *r d*, evidently survival of T's *urd-ib*, which M has replaced with *R*.

<sup>f</sup> Written with  for *h'ty(ty)*.

<sup>g</sup> Written *b'ktlbp<sup>l</sup>* for *i'kbytp<sup>l</sup>*.

<sup>h</sup> Written *hsft.tn* for *hrw.fy*.

<sup>i</sup> Written *hsz* for *hbs*.

<sup>k</sup> I.e., the tomb.

<sup>l</sup> Written *hr*, "face."

<sup>m</sup> Written *pr.n.i* for *pr.i*.

<sup>n</sup> Omitted by haplography.

<sup>o</sup> See AEO I 39\*-41\*.

<sup>p</sup> Written *It.f*, "his Father," for *iry.f*.

<sup>q</sup> Misshapen signs look like *hm wq* rather than *hrp hmw*.

<sup>r</sup> Written *hbs t*, "hoe the earth," as in T, for *hbsyt* of Ce, Ea, etc.

<sup>s</sup> I.e., my soul.

<sup>t</sup> Written *.f*, "his."

<sup>u</sup> Written *sttt.n.k* for *stp.k*.

<sup>v</sup> So usually; but M replaces *mr n* with *wt*, "the way (of)."

<sup>w</sup> Written with *nš* for *r*.

### TRANSLATIONS AND NOTES




**BD 1-4**

- <sup>z</sup> Written *dd.m.*, "ye say."  
<sup>y</sup> Written *h t* for *zp 2*, "ditto."  
<sup>x</sup> Written with *}}* = for *}}* —.  
<sup>za</sup> Written *s̄m.i Hr r*, "I lead Horus to."  
<sup>zb</sup> Cf. BD 72 § T 1 and 99 c § T.  
<sup>zc</sup> Written plural.  
<sup>zd</sup> Written *⊃ Δ sw ... r<sup>1</sup> t* for (*hr*) *trt.s ... r<sup>1</sup>.pw*.  
<sup>ze</sup> Introduced by *im.f* for *tw.f*.  
<sup>zf</sup> Written *tw m dd* for *tw di.tw*.

BD 2<sup>a</sup>

**M**

- P 1 28SPELL FOR GOING FORTH BY DAY (AND) <LIVING> AFTER <DEATH>.b  
2 TO BE SAID BY (N.):  
S 1 O sole one, who shinest as the Moon, may (Osiris N.)† go for(th) amid (t)his thy multitude.  
26<Savior>c of those who are in the Sunshine, open {not} for him the nether world.  
2 (Lo, Osiris N.)† is gone forth by day (to) do whatever he may wish on earth <among the  
living>.d

- <sup>c</sup> Written with a sign similar to D 3 , though surely based on hieratic N 28 , *h'*; here meant for P 4 , *wh*.

BD 3<sup>a</sup>

## 5739

- P [...] <sup>(111135b)</sup>N.  
S 1 [...] <sup>(115b)</sup>Ancestors. [...] has] come [...].  
2 [...] that] <sup>(1111N)</sup> [live] after [...] Re every day. Indeed, (she) who bore Re yesterday  
[is the one who bore] <sup>2N</sup>, while every [god] rejoiced over the living one. Osiris N. rejoices  
<sup>3</sup>over the living one as (over) Re, as they rejoice when Ptah lives at his going forth from  
the great [official] palace that is in Hehliopolis].

## M

- P 1 (29) ANOTHER SPELL <sup>30</sup>LIKE IT.  
2 TO BE SAID BY (N.):  
S 1 O Atum, Atum, who camest forth as the Great One from the Surging Flood, blessed one,  
even Ruty, would that thou wouldst speak (to) the an(cestors). <sup>31</sup>Osiris N. has (come  
a)mong them.  
2 He has issued commands (to) <the crew><sup>b</sup> of Re (at) eventide (and by) day <sup>32</sup>that he  
live after his death like Re<sup>c</sup> (every day). Indeed, as for Re's birth yesterday, he was born  
with every god as (was) the living one. (Osiris N. rejoices as) <sup>33</sup>they rejoice when Pthah  
lives at (his) going forth from the great official palace <that is> in Heliopolis.

- <sup>c</sup> Conflation of *min.*, "today," and *R*<sup>s</sup> for *mi R*<sup>s</sup>.

BD 4<sup>a</sup>

## 5739

- P 1 [...] (III 4) LAND [...].  
2 TO BE SAID BY Osiris N.:  
S I am one who has passed the flood, [who parted the two comrades]. <sup>5</sup>[I] have [come]  
that I may give the fields to Osiris.



BD 4-6

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M

P 1 <sup>(33)</sup>SPELL FOR <PASSING><sup>b</sup> ALONG THE LAND ROUTE.

2 TO BE SAID:

S I AM one who has passed <the flood>,<sup>c</sup> who part<sup>34</sup>ed (...).

<sup>a</sup> Cf. BD 147 c 1.

<sup>b</sup> Written *zsf* for *zš*.

<sup>c</sup> Written *mkb* for *ʿgb*.

BD 5<sup>a</sup>

5739

P 1 <sup>(111 5)</sup>[SPELL FOR NOT MAKING A MAN WOR]K IN the god's DOMAIN.

2 TO BE SAID BY Osiris N.:

S [...] <sup>(6)</sup>Hermopolis, who lives on baboon[s]' entrails.

M

S <sup>(34)</sup>I am the seeker of the weary one, who came from Hermopolis, who lives on baboons' entrails.

<sup>a</sup> Cf. CT 431. BD 5 occurs in place of 6 on some ushabti; see A. Wiedemann in *RT* XVII (1895) 13 f., G. Daressy in *Revue de l'Égypte ancienne* I (1927) 212-14, and J. Capart in *Chronique d'Égypte* XV (1940) 190-96 and XVI (1941) 50 f. L. Spolcers' pamphlets criticizing the last have little merit.

BD 6<sup>a</sup>

18022

P<sup>b</sup> <sup>1</sup>N.'s instructions. He says:

S 4<sup>c</sup> <sup>2</sup>O <thou><sup>d</sup> ushabti, if <sup>3</sup>N. is counted off in the god's domain

5 to cultivate <sup>4</sup>the fields, to irrigate the shores, to transport <sup>5</sup>sand of the east (and) of the west, <sup>6</sup>"Here am I" shalt (t thou) say yonder.

18001

S 4 <sup>1</sup>O <thou> ushabti whom N. has instructed, <sup>2</sup>lo, obstacles have been set up for him yonder. If (N.) is counted off for any work that is to be done <sup>3</sup>in the god's domain, as a man to his duties,

5 to cultivate the fields, to irrigate the shores, <sup>4</sup>to transport sand of the east (and) of the west, "Here am I" shalt <thou><sup>e</sup> say.

18002

P <sup>1</sup>N.'s instructions. He says:

S 4 <sup>2</sup>O <thou> ushabti belonging to N. for work <sup>3</sup>that is wont to be done yonder, as a man to (his) duties,

5 to cultivate the fields, <sup>4</sup>to irrigate the shores, to transport sand of the east (and) <sup>5</sup>of the west, "I will do (it); here am I" shalt thou say.

5657

P <sup>1</sup>N.'s instructions. He says:

S 4 O <sup>2</sup><thou> belonging to Osiris N., if (N.) is <summoned><sup>f</sup> and <sup>3</sup>is counted off to do any work that is to be done yonder—lo, <sup>4</sup>an obstacle has been set up for thee yonder—as anyone to his duty,

5 thou shalt count thyself off (at) <sup>6</sup>at any time to cultivate a field, to irrigate the shores, to transport <sup>7</sup>sand of the west (and) of the [ea]st; "Here (am I)" shalt thou say.

12189

P <sup>1</sup>Osiris N.'s instructions:

S 4 <sup>2</sup>O <thou ushabti>, <sup>3</sup>if (N.) is summoned and is assigned <sup>4</sup>to <do><sup>g</sup> any work that is wont to be <done><sup>h</sup> in the god's domain, <sup>5</sup>to transport sand (of) the east (and) of <sup>6</sup>the west, <to><sup>i</sup>

TRANSLATIONS AND NOTES

BD 6

- cultivate the fields,<sup>1</sup> <sup>2</sup>to irrigate the shores—lo, there are <sup>3</sup>obstacles yonder for a man (to keep him) from his duty—
- 5 if N. is summoned at any time, “‘(There I am)’”<sup>k</sup> (shalt thou say).
- 10580
- P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>She says:
- S 4 O <sup>3</sup>(thou) ushabti, if (N.) is summoned <sup>4</sup>and is counted off to do <sup>5</sup>any work that is to be done in the god’s domain, <sup>6</sup>to (cultivate) the King’s fields<sup>l</sup> (...).
- 10757
- P <sup>1</sup>Osiris N.’s instructions. He says:
- S 4 O <sup>2</sup>(thou) ushabti, if <sup>1</sup>... <sup>13</sup>Osiris N. is counted off to do <sup>4</sup>any work that is wont to be done in the god’s domain,
- 5 to cultivate a field, <sup>3</sup>to irrigate the shore, (to)<sup>m</sup> transport sand <sup>6</sup>of the west to the east, “‘I will do (it); here (am I)’” <sup>l</sup>shalt (thou) say<sup>l</sup>.
- 8101
- P <sup>1</sup>Osiris N.’s instructions. He says:
- S 4 O <sup>2</sup>(thou) ushabti, if Osiris N. is counted off and is charged <sup>3</sup>with any work that is wont to be done in the god’s domain, to cultivate <sup>4</sup>the fields, to irrigate the shores, to (transport)<sup>n</sup> sand <sup>5</sup>of the east to the west—lo, obstacles have been set up for him <sup>6</sup>yonder <sup>l</sup>without limit<sup>o</sup>—as a man to his duties,
- 5 if (N.) is counted off at <sup>7</sup>any time, “‘I will do (it); here am I’” shalt thou say.
- 9601
- P <sup>1</sup>Osiris N.’s instructions. He says:
- S 4 O (ushab<sup>2</sup>ti{u}), if (N.) (is assigned<sup>n</sup> and counted off) (to) <sup>3</sup>distinguish himself<sup>lq</sup> in all the work in (the god’s domain), as a man <sup>4</sup>(to) his duty—lo, an obstacle has been set up for him, even him, yonder—
- 5 (to) (irrigate <sup>6</sup>the shores and to)<sup>r</sup> transport sand <sup>6</sup>of the west (to) the east, if (work) is <sup>l</sup>assigned<sup>l</sup> to thee at <sup>7</sup>any (time),<sup>s</sup> speak up for me, (O) servant of (Os)iris<sup>t</sup> <sup>6</sup>N.
- 18188
- P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:
- S 4 O <sup>3</sup>(thou) ushabti, if (N.) is counted off and is assigned to do <sup>4</sup>any work that is wont to be done in the god’s domain, as a man <sup>5</sup>to his duties,
- 5 to transport sand of the west (and) <sup>6</sup>the east, if thou art counted off at any time, <sup>7</sup>“‘I will do (it), I will do (it)’” shalt thou say.
- 18189
- P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:
- S 4 O (thou) ushabti, if <sup>3</sup>Osiris (N.) is counted off and is assigned to do any work that is wont to be done <sup>4</sup>in the god’s domain, as<sup>v</sup> a man to his duties,
- 5 to cultivate <sup>5</sup>the fields and to ir[rigate] the shores, (...).
- 17335-36 (line nos. follow 17335)
- P <sup>1</sup>Osiris N.’s instructions. He says:
- S 4 <sup>2</sup>O (thou) ushabti, if <sup>3</sup>Osiris N. is assigned and<sup>w</sup> is counted off <sup>4</sup>to do any work that is wont to be done in the god’s domain,<sup>x</sup> [to cultivate] <sup>5</sup>the fields and to irrigate the shore, (...).
- 6398 A
- P <sup>1</sup>Osiris N.’s instructions:
- S 4 O <sup>2</sup>(thou) ushabti, if (N.) is counted off and is assigned to do <sup>3</sup>any work that is wont to be done in the god’s domain, to cultivate the fields, to irrigate <sup>4</sup>the shores, to transport sand of the east <sup>5</sup>to the west—lo, obstacles have been set up <sup>l</sup>therein<sup>ly</sup>—as a man <sup>6</sup>to his duties,
- 5 if (thou art)<sup>l</sup> summoned at any time{s}, <sup>7</sup>“‘Here am I’” shalt thou say.

BD 6

THE EGYPTIAN BOOK OF THE DEAD

6449

P <sup>1</sup>[Osiris] N.'s [instructions]. He says:

S 4 O <thou> ushabti, [i]f <sup>2</sup>Osiris N. <sup>1</sup>is<sup>1</sup> counted off and is assigned to do any work that is wont to be done <sup>3</sup>in the god's domain, to cultivate the fields, to irrigate the shore[s], to transport <sup>4</sup>sand of the east to the west—lo, obstacles have been set up for (him) <sup>1</sup>therein<sup>1</sup>—as a man <sup>5</sup>to [his] dutie[s] . . . .

6396

P [Osiris] N.'s [instructions. . . .]:

S 4 [ . . . <sup>x+1</sup>to irrigate the shore[s], [ . . . ]—<sup>x+2</sup>lo, obstacles have been set up for (him) <sup>1</sup>therein<sup>1</sup>—as a man [to] his duties,  
5 i[f] <sup>x+3</sup>thou art summoned at any time, "Here am I" shalt thou say. (So speaks) Osiris N.

6397

S 4 [ . . . ] <sup>(2)</sup>to the west [ . . . ],

5 <sup>(3)</sup>if thou art summoned at [any] time, "Here am I" shalt thou say.

11749-50 (lines 1-6 follow 11749)

P <sup>1</sup>Osiris N.'s instructions. <sup>2</sup>He says:

S 4 O <thou> ushabti, if Osiris <sup>3</sup>N. is summoned, <sup>2</sup> is counted off, and is assigned to do any work that is wont to be done in the god's domain, <sup>4</sup>to cultivate the fields, to irrigate the shores, <sup>5</sup>to transport sand of the east to the west—lo, <sup>6</sup>obstacles have been set up for him yonder—(as) a man to his duties,  
5 (11749) if <sup>7</sup>thou art counted off <sup>1</sup>(any) day<sup>1</sup> at [any] time, "Here am [I]" shalt [thou] say. (11750) if <sup>10</sup>I call at any time, <sup>11</sup>"Here am I" shalt [thou] say. (So speaks) Osiris N.

11751

S 5 [ . . . if] <sup>x+2</sup>thou art counted off at any time, "Here am I" <sup>x+3</sup>shalt thou say yonder. (So speaks) Osiris N.

11753

P N.'s instructions. <sup>2</sup>f . . .

S 4 . . . <sup>1</sup> (if) if <sup>3</sup>N. is<sup>1</sup> summon'ed . . . <sup>1</sup> <sup>4</sup>to irrigate the shore[s], . . . <sup>5</sup> sand <sup>5</sup>f . . . <sup>1</sup>.

11774

S 4 [ . . . ] <sup>x+1</sup>any [work] that is wont to be done in the god's domain, (to) cultivate a field, <sup>x+2</sup>to irrigate the shores, (to) transport <sup>x+3</sup>sand of the west to the east,  
5 if <sup>x+4</sup>thou (art) count(ed off at) any time, "Here am I" ( . . . ).

11775-76 (line numbers follow 11775)

P <sup>1</sup>Osiris N.'s instructions. <sup>2</sup>He says:

S 4 O <thou> ushabti, if <sup>3</sup>Osiris N. is summoned and is assigned <sup>4</sup>to do any work that is wont to be done <sup>5</sup>in the god's domain,  
5 "I will do (it); here am I" shalt thou say.

17065

P <sup>1</sup>Osiris N.'s instructions. He says:

S O <sup>2</sup><thou> ushabti, if Osiris <sup>3</sup>N. is counted off and is charged with any work <sup>4</sup>that is wont to be done in the god's domain—lo, obstacles have been set up for (me), <sup>5</sup>e[ven] me—as a man to his duties,  
5 to cultivate <sup>6</sup>[ . . . ].

10755

P <sup>1</sup>Osiris N.'s instructions. <sup>2</sup>He says:

S 4 O <thou> ushabti, if <sup>3</sup>Osiris N. is summoned and (is) assign(ed)  
5 at any time to cultivate <sup>4</sup>a field, to irrigate the shore, <sup>5</sup>to transport sand of the east to the west, "I will do (it)" (shalt thou say).

TRANSLATIONS AND NOTES

BD 6

6332-33 and 6335-37 (line numbers follow 6333)

S 4 <sup>1</sup>O <sup>2</sup>ye ushabtiu, if <sup>3</sup>N. is counted off <sup>4</sup>to do <sup>5</sup>any work that is wont to be done yonder in the god's domain—<sup>6</sup>lo, obstacles have been set up yonder—as a man <sup>7</sup>to his duties, “Here he is” shall ye say.

5 <sup>8</sup>(If) ye are counted off at any time to serve <sup>9</sup>yonder, to cultivate the fields, <sup>10</sup>to irrigate the shores, <sup>11</sup>to transport sand of <sup>12</sup>the west (and) of the east, <sup>13</sup>“Here am I” shall ye say.

17356-57 (line numbers follow 17357)

P <sup>1</sup>Osiris N., she says:

S 4 f. <sup>2</sup>O ‘thou’ ushabti,<sup>aa</sup> if Osiris <sup>3</sup>{Osiris} N. is summoned to transport sand <sup>4</sup>of the east to the west—lo, (obstacles) have been set up—<sup>5</sup>“Here am I” shalt thou say.

10660, 17279, and 18052 (line numbers follow 18052)

P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:

S 4 O ‘(thou)’ ushabti, <sup>3</sup>if N. is counted off<sup>ab</sup> in connection with any<sup>ac</sup> work that is wont to be done yonder<sup>ac</sup> <sup>4</sup>in the god’s domain, as a man to his duties,<sup>ad</sup>

5 to cultivate a field, to irrigate <sup>5</sup>the shores, to transport sand <sup>6</sup>of the east to the west, “Here am I” <sup>7</sup>shalt thou say.

9426 and 10717 (line numbers follow 9426)

P <sup>1</sup>Osiris N.’s instructions. She says:

S 4 O <sup>2</sup>ye ushabti(u), if Osiris N. is counted off and is assigned (to) <sup>3</sup>do ‘any’ work that is wont to be done yonder in the god’s domain—lo, an obstacle has been set up yonder—(i.e.) to her duty.

5 <sup>4</sup>count (you)rself off (at) any time yonder (to) serve yonder,<sup>ac</sup> to cultivate the fields, to irrigate <sup>5</sup>the shores, to transport <sand><sup>af</sup> of the east to the west and vice versa. <sup>6</sup>If Osiris N. hastens (to respond),<sup>ag</sup> “Here am (I)” shall <ye> say.

17304

P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:

S 4 O <sup>3</sup>(thou)’ ushabti, if Osiris ‘N. is assigned to do any work in the god’s domain,

5 <sup>5</sup>“I will do (it); ‘here am (I)’” shalt thou say.

17278

P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:

S 4 O thou ushabti, if Osiris N. is counted off <sup>3</sup>to do any work that is to be done yonder in the god’s domain—lo, <sup>4</sup>obstacles have been set up yonder—as a man to his duty, <sup>5</sup>“Here am I” shalt thou say.

5 <sup>6</sup>(If) ye are counted off at any time (to) transport sand of <sup>7</sup>the west (to) the east and vice versa, “Here <sup>8</sup>am I” shalt <sup>9</sup>thou say.

17981

P <sup>1</sup>Osiris N.’s instructions. <sup>2</sup>He says:

S 4 O ye ushabtiu, if (N.) is counted off to do <sup>3</sup>any work that is to be done yonder in the god’s domain—lo, an obstacle has been set up <sup>4</sup>yonder—as a man to his duties, “Here am <sup>5</sup>I” shall ye say.

5 (If) ye are counted off at <sup>6</sup>any time (to) serve yonder, to cultivate a field, <sup>7</sup>to irrigate the shores, to transport sand <sup>8</sup>of the west (to) the east and vice versa, “Here <sup>9</sup>am I” shall ye <say>.

10719 and 17980 (line numbers follow 17980)

P <sup>1</sup>Osiris N.’s instructions. He says:

S 4 O <sup>2</sup>ye ushabtiu, if Osiris N. is counted off <sup>3</sup>to do any work that is to be done<sup>aa</sup> yonder in the god’s domain—lo, an obstacle has been set up <sup>4</sup>yonder—as a man to his duties, “Here am I” shall <sup>5</sup><ye> say.

BD 6

THE EGYPTIAN BOOK OF THE DEAD

- 5 (If) ye are counted off at any time (to) serve <sup>6</sup>yonder, to cultivate a field, to irrigate <sup>7</sup>the shore, to transport sand of <sup>8</sup>the west to the east and vice versa, "(I will) do (it yo)nder; <sup>9</sup>here am I" shall ye say.

9858 and 17297-98 (line numbers follow 9858)

P <sup>1</sup>Osiris N.'s instructions. He says:

- S 4 O <sup>2</sup>ye ushabtiu, if Osiris N. is counted off <sup>3</sup>to do any work that is to be done yonder in the god's domain—lo, <sup>4</sup>an obstacle has been set up yonder—as a man to his duties, "Here am I" shall ye say.

- 5 (If) ye are counted off at <sup>6</sup>any time (to) serve yonder, to cultivate a field, to irrigate <sup>7</sup>the shore, to transport sand of the west <sup>8</sup>to<sup>ah2</sup> the east and vice versa, "Here am I" <sup>9</sup>shall ye say.

9434 and 17323 (line numbers follow 17323)

P <sup>1</sup>Osiris N.'s instructions. He says:

- S 4 O <sup>2</sup>ye ushabtiu, if (Os)iris N. (is counted off) <sup>3</sup>to do any work that is to be done <sup>4</sup><yonder><sup>al</sup> (in) the god's domain,

- 5 "Here am I" shall ye say.<sup>ak</sup>

17318 and 18056 (illegible)

5739

P (III 6) [... To be said by Osiris] <sup>(7)</sup>N.:

- S 4 [... if Osiris] <sup>(8)</sup>N. [is counted off] to do [any] work [...—<sup>9</sup>lo, obstacle]s have been set up yonder—[as a man] to his duties, "He[re ...]" [...].

- 5 [... at] any time (to) serve yo[nder, ...] <sup>(10)</sup>the shores. [to] transport sand of [..., "..."] shall ye [say].

7142

- S 4 <sup>1</sup>O ye ushabti(u), (ye are) to do <sup>2</sup>any <sup>1</sup>work <sup>2</sup>in <sup>1</sup>the god's domain <sup>1</sup>for Osiris N.

10659

- S 4 <sup>1</sup>O ye <ushabtiu>, if the worthy Osiris N. is counted off <sup>2</sup>to do any work,

- 5 count yourselves off at any time <sup>3</sup>to cultivate a field, to irrigate the shore, to <sup>4</sup>transport sand of the west (to) the east, (to) serve yonder <sup>5</sup>in the god's domain—<lo,><sup>al</sup> an obstacle has been set up yonder—<as><sup>am</sup> <sup>6</sup>a man to his duties. <sup>7</sup>"Here [...]" [...].

M

P 1 <sup>(34)</sup>SPELL FOR MAKING [A MAN DO THE WORK] USHARTIU DO THE WORK <sup>35</sup>IN THE GOD'S DOMAIN.

2 TO BE SAID:

- S 4 O <ye> ushabtiu, if Osiris N. is counted off <sup>36</sup>to do any work that is wont to be done <yonder><sup>an</sup> in the god's domain—lo, an obstacle has been set up <sup>1</sup>therein<sup>1a0</sup>—as a man <to> his <duties>,<sup>an</sup> "Here am I" shall ye <say>.

- 5 (If) ye <are> count<ed> off (...) <sup>37</sup>and vice versa, (...).

<sup>a</sup> Cf. CT 472. Of the documents used for BD 6, all are ushabtiu except 5739 and M. The ushabtiu bear BD 6 alone, except that 11750 adds an offering formula.

Ushabtiu then in the Boulaq (now Cairo) Museum were classified and their inscriptions analyzed by V. Loret in *RT* IV (1883) 89-117 and V (1884) 70-76. Lengthy discussions appear in L. Speleers, *Les figurines funéraires égyptiennes* (Bruxelles, 1923), and Sir W. M. F. Petrie, *Shabtis* (London, 1935).



<sup>b</sup> A BD-style title occurs in M only; that of 5739 is lost.

<sup>c</sup> Only MK documents have § S 1-3. With § S 4 f. cf. BD 151 *i* (not in OIM documents).

<sup>d</sup> Though the demonstrative adjective is commonly written as plural, the earlier documents address each ushabti individually. Obvious mistakes include omissions, additions, transpositions, etc.

<sup>e</sup> Written *nb* for *k*.

<sup>f</sup> Written *un.tw* for *'S.tw*.

<sup>g</sup> Written with  for .

TRANSLATIONS AND NOTES

BD 6

- <sup>h</sup> Written with  $\overline{\text{w}}$  for  $\text{w}$ .
- <sup>i</sup> Ideogram incomplete.
- <sup>k</sup> Written  $m\langle k \rangle w(t) m$ , with  $nb$  for  $k$ .
- <sup>l</sup> What looks like hieratic plural  $\overline{\text{w}}$  follows hieroglyphic plural  $\text{t}$ .
- <sup>m</sup> Sign looks more like D 35  $\overline{\text{w}}$  than D 21  $\overline{\text{w}}$ .
- <sup>n</sup> Written  $t'n h$  for  $hnt$ .
- <sup>o</sup> Possibly read  $nm dr(w)$ .
- <sup>p</sup> Written with  $hbsw$ , "clothing," for  $hsh.tu$ .
- <sup>q</sup> Lit. "make lord of names."
- <sup>r</sup> Written  $nmh^{p1} w^{q1} d(b)^{p1} i$  for  $snht wqb^{p1} r$ .
- <sup>s</sup> Written with  $stp$  for  $nw$  and probably  $m$  for  $w$ .
- <sup>t</sup> Written with  $\text{'}$  for portable seat Q 2.
- <sup>u</sup> But beneficiary is a woman!
- <sup>v</sup> Sign damaged, but probably Z 11  $\dagger$  used for alphabetic  $m$  as on 18188.
- <sup>w</sup> Damaged  $try$  for  $ir$ , "if," seems to appear twice before second verb.
- <sup>x</sup> The rest (line 5) of 17336 is illegible.
- <sup>y</sup> With masculine suffix, though  $hr-ntr$ , "the god's domain," is properly feminine (Gard. p. 51, n. 4).
- <sup>z</sup> OIM 11749 omits N's title and probably "if is summoned."
- <sup>aa</sup> End of 17356.
- <sup>ab</sup> Only 17279 has passive  $tu$ .
- <sup>ac</sup> Word in 17279 only.
- <sup>ad</sup> Phrase in 17279 only.
- <sup>ae</sup> OIM 10717 omits "(to) serve yonder."
- <sup>af</sup> Written with  $\text{'}$  for  $s$ .
- <sup>ag</sup> So 9426; variant in 10717: "If Osiris N. is called."
- <sup>ah</sup> OIM 17980 omits "that is to be done." In 10719  $irrt k't ir nb$  is written for  $r irt k't nb(t) ir(t)$ .
- <sup>ai</sup> OIM 17297 omits.
- <sup>aj</sup> Written  $tu$  for  $im$ .
- <sup>ak</sup> OIM 9434 omits "I" and "shall say." End of 17323; but 9434 shows traces of possible signs below line 5.
- <sup>al</sup> Written  $tiu$  for  $tst$ .
- <sup>am</sup> Written  $n$  for  $m$ .
- <sup>an</sup> Written  $im.f$  for  $im$ .
- <sup>ao</sup> See note y.
- <sup>ap</sup> Written with  $nb g$  for  $r hr$ .

BD 6 substitute 1<sup>a</sup>

17286 and 17354 (line numbers follow 17286)

- P <sup>1</sup>[Making an ushabti do the work for the worthy Osiris N.]<sup>†</sup> in the god's domain.
- S O gods <sup>2</sup>[who exist beside the lord of the universe, who sit at his behest,<sup>b</sup> may ye mention me to] him whose name ye utter, when <sup>3</sup>[ye] give [him the evening meal <sup>†</sup>(and) earlier<sup>1</sup> when ye hear all his petitions] in the district of *Pqr* as he celebrates <sup>4</sup>[the *w'g*-feast.<sup>c</sup> May Osiris N. be mentioned daily in the presence of] Unnofer to receive bread.<sup>d</sup>

<sup>a</sup> This and other unusual ushabti texts are discussed by J. Capart in *Chronique d'Égypte* XVI (1941) 196-204. On this alone see especially A. Wiedemann in *Sphinx* XVI (1912) 33-54; see also B 9544 in Berlin, Staatliche Museen, *Aegyptische Inschriften* II (1924) 279, and Cambridge 31 in University of Cambridge, *A Catalogue of the Egyptian Collection in the Fitzwilliam Museum* (1893). In our translation losses as well as line numbers follow 17286 but are similar in 17354. BD 6 substitutes 2-3 are not found in the OIM documents.

<sup>b</sup> So if we restore  $r tp r' f$ ; but some documents read  $r tp \text{'}$ , "before him."

<sup>c</sup> Here some documents insert  $unn.tu hr Wst r N. \dagger r srd(t) sh't^{p1}$  etc. (cf. BD 6), "One (i.e., the ushabti) shall be (i.e., shall serve as substitute) for Osiris N., to cultivate the fields, to irrigate the shores, to transport sand of the east to the west" or similar. But both OIM documents lack space for this.

<sup>d</sup> So 17286; but 17354 transposes "daily" to the end and omits "to receive bread."



BD 7-8

THE EGYPTIAN BOOK OF THE DEAD

BD 7

5739

P 1 (11 10) SPELL FOR PASSING BY [...] by Osiris] <sup>11</sup>N.

2 TO BE SAID:

S O (thou who art) 'only' wa[x ...], <sup>(12)</sup>I will [not] weary for thee, I will not wea[ken] for thee. Thy poison shall not enter into [all] my members. [... ] <sup>(13)</sup>Thy [...] into any of these members (of mine). I am the one-faced one who presides over the Deep; [... ] <sup>(14)</sup>millions (of years). I<sup>a</sup> am one who came forth from At[um].

M

P 1 (37) SPELL FOR PASSING BY THE VERTEBRA OF APOPHIS.

2 TO BE SAID BY (N.):

S O (thou who art) 'only' wax, <despoiler><sup>b</sup> who seizes (by) <force><sup>c</sup> and lives on <the weary>,<sup>d</sup> I will not (weary) for thee. Thy <poison><sup>e</sup> shall not enter<sup>38</sup> into <all my members>. (If thou weakenest not,) I weaken not (for thee). Thy feebleness<sup>f</sup> shall not enter into <these members of mine>. I am the one-faced one who presides over the Deep; (my) protec(tion) is (that of) <sup>39</sup>all the gods. I am one whose names are secret, whose seats are sacred,<sup>g</sup> for millions (of years). I am one who came forth from Atum; I am 'in charge of the offerings on (this) occasion'<sup>h</sup>.

<sup>a</sup> After *ink* four squares are left blank.

<sup>b</sup> Written with *p* for *q*.

<sup>c</sup> Written *t* ( *m* ' ) *w* *y*, with *w* made like *rus* sign.

<sup>d</sup> Written *nn*, "this."

<sup>e</sup> Written *m b* *h* *k*, "before thee."

<sup>f</sup> D 53 *mn* (cf. in *mtwt*, "poison," as emended above) is repeated before *gmw* <sup>31</sup> *k*.

<sup>g</sup> Written *t* *dar* *st* <sup>31</sup>, "[land] sacred of seats."

<sup>h</sup> Or emend *r* (*t*) *h* <sup>31</sup> to *rh* (*th*) <sup>31</sup> and translate: "I am one who understands (thing)s at once" ? Other documents differ in various ways.

BD 8

a<sup>a</sup>

5739

P 1 11 15 [...] N.

2 TO BE SAID:

S Open what ought to be opened. [...] <sup>(16)</sup>the gods.

M

P 1 (39) SPELL (FOR) OPENING THE WEST BY DAY.

2 TO BE SAID BY (N.):

S <sup>40</sup>Open <what ought to be opened>.<sup>b</sup> My seal is upon Thoth, who transfigured the eye of Horus. (Take me, O eye of Horus,) blessed one, ornament<sup>c</sup> (against millions) (in the pate of Re the father) of the gods.

b<sup>d</sup>

5739

S 1 This is I, (even) Osiris the lord of the west. [Osiris] kn[ows ...].

2 [Stand] <sup>(17)</sup>thou, Horus. [...].

M

S 1 This is I, (even) Osiris <sup>41</sup>the lord of the west. Osiris knows his whole spell. (So) I exist yonder; I am Suty (who is) with the gods. I shall not perish.

TRANSLATIONS AND NOTES

BD 8-16

2 Stand thou, Horus, that he may count (thee) among (the gods).<sup>e</sup>

<sup>a</sup> Cf. CT 97, also BD 92 *α* beginning.

<sup>b</sup> Written *wn wn nwt* Ⓞ, "Open, open 'the city'." Emend to follow B 3 L and T 1 L; other CT documents: "Open the cords."

<sup>c</sup> With U 28  $\frac{1}{2}$  miswritten for ideogram Aa 30  $\frac{1}{2}$ .

<sup>d</sup> Cf. CT 564.

<sup>e</sup> BD 15 follows.

BD 9<sup>a</sup>

5739

P 1 <sup>1v</sup> 1[Spell for . . . Osiris] (<sup>2v</sup>N).

2 TO BE SAID:

S 1 O Soul [great of dignity, behold, <sup>3</sup>Osiris N. is come. He sees thee;] he opens the nether world. [He] sees [his father Osiris; he drives <sup>4</sup>the darkness away 'from his father Osiris'. He is his beloved; he has come that he may see his father Osiris. He has hacked out the heart of] the ene[my<sup>b</sup> . . .].

<sup>a</sup> Cf. BD 73.

<sup>b</sup> Usually "Seth" (but cf. C 61025, p. 51:8).

BD 10-14

These spells are missing in the OIM documents.<sup>a</sup>

<sup>a</sup> For BD 10-13 cf. BD 48-49 and 120-21.

BD 15<sup>a</sup>

*α*

7196

P 1 <sup>1</sup>[Praising Re when] he rises in the eastern horizon of the sky.

2 <sup>2</sup>[. . .]†:

S O Re, lord of ra(ys), who rī<sup>3</sup>[ses. . .], mayest thou shine in the face of Osiris N. <sup>4</sup>[. . .] in the evening. May his soul ascend <sup>5</sup>[. . . May it set out . . .] and moor in the night bark, and may it mingle [with <sup>6</sup>. . .].

M

P 2 (<sup>4v</sup>)TO BE SAID BY (N.):

S <sup>42</sup>(O) Re, lord <of rays><sup>b</sup>, who rises in the {his} eastern horizon of the sky, {for yonder Re} mayest thou shine in his face when he praises <thee> in the morning and (puts thee) to rest in <sup>43</sup>the evening.<sup>c</sup> May his soul ascend with thee to the sky, setting out in the day bark and mooring in the night bark, and may it mingle with the unweari<able> stars<sup>d</sup> before Osiris.

*b*

7196

P 'Osiris' N., he says in extolling <sup>7</sup>[. . .]:

S 1 [. . .] 'Khepri', who came into being of himself. [How] beautiful <sup>8</sup>[is thy rising in the horizon],<sup>e</sup> illuminator of the Two Lands with [thy] ray[s]. <sup>9</sup>[. . .] when they see<sup>f</sup> the King of the sky with the lady of the urae[us<sup>10</sup>. . .] and the crowns of [Upper] and Lower Egypt abiding on [. . . <sup>11</sup>. . .] while [Tho]th abides at the prow of [thy] bark, [. . .] <sup>12</sup>and they who are in the nether world are {I} come forth at [. . .].

BD 15

THE EGYPTIAN BOOK OF THE DEAD

- 2 <sup>(13)</sup>I have come unto thee, [I] am [with thee, to see thy disk every day. . . .] <sup>(14)</sup>me; none [ . . . . . ] <sup>(15)</sup>thy beauty<sup>1</sup>, [ . . . <sup>16</sup> . . . ].

5739

- S 2 [ . . . ] <sup>(17)</sup>with thee, to see [ . . . ] <sup>(18)</sup>on earth. I have reached the land [ . . . ].

M

P <sup>44</sup>HE SAYS (IN) <EXTOLLING><sup>4</sup> THE LORD OF ENDLESS RECURRENCE:

- S 1 HAIL TO THEE, Re-Harakhte, who came into being of himself. Beautiful One, thou risest (in the horizon, illuminator) of the Two Landa with thy ray(s).<sup>h</sup> All the gods are in rejoicing <sup>45</sup>when they see the King (of the sky) with the lady of the uraeus <established><sup>1</sup> on thy head and the crowns of Upper and Lower Egypt on thy pate. They take their seat on <thy><sup>k</sup> brow, while Thoth is established <sup>46</sup>at the prow of thy bark, <punishing><sup>1</sup> ALL THY ENEMIES, and (they) who are in the nether world are come forth at thy departure to see this thy beautiful Image.

- 2 <sup>47</sup>I have come unto thee, I am with thee every day. None can tread on me. My body becomes new<sup>m</sup> through <beholding><sup>a</sup> thy beauty, like (the bodies of) <sup>48</sup><all> thy <favored ones><sup>o</sup>, because I am one of these who were pleasing to thee on earth. I have reached the land of endless recurrence; I have joined <the land><sup>p</sup> of changelessness. It is thou<sup>q</sup> who hast allotted <sup>49</sup><it> (to me), <my> lord.<sup>r</sup>

c

5739

- S 1 [ . . . ] <sup>(19)</sup>horizon as [ . . . . . s]eeing thee.  
2 When thou [g]oest and art hidden from [ . . . .  
3 . . . <sup>(20)</sup>repo]rts attaining thy brightness.  
4 All the lands [ . . . . . <sup>(21)</sup>the Deep].<sup>s</sup>  
5 Let [me] go [ . . . . . <sup>(22)</sup>and se]ttest.  
6 When thou hast completed the hou[rs . . . ].

12220

P <sup>a</sup> 'To be said by this Osiris<sup>82</sup> N.:

- S 1 Hail to thee <sup>3</sup>when thou risest in thy horizon as Re who takes pleasure in Truth. <sup>4</sup>Thou hast crossed the sky, with everyone seeing thee.  
2 <sup>5</sup>When thou hast gone and art hidden from their face(s), thou presentest <sup>6</sup>thyself in the nether world every day.  
3 <sup>7</sup>People prosper when they row conducting thy majesty, (for) thy ray(s) are in their face(s); <sup>8</sup>though unrecognized.<sup>t</sup> (Even with) electrum none reports attaining ( . . . ).<sup>u</sup>

M

P He says:

- S 1 Hail to thee when thou risest in thy horizon as Re who takes pleasure in truth. Thou hast crossed the sky, with <every>one<sup>v</sup> seeing thee.  
2 <sup>50</sup>When thou hast gone and art hidden from their face(s), thou presentest thyself in the nether world <every day>.<sup>w</sup>  
3 People prosper <when (they) row conducting><sup>x</sup> <sup>51</sup>thy Majesty, (for thy rays are in) their (faces). There is nothing of electrum;<sup>y</sup> none reports attaining (thy) <brightness>.<sup>z</sup>  
4 <The lands of><sup>aa</sup> the gods 'see thee because of<sup>1</sup> the writing(s).<sup>ab</sup> (as do the highlands) of P<sup>52</sup>unt, so that he may be examined who was hidden from their face(s). Thou <didst> fashion <thyself> while thou wast alone,<sup>ac</sup> while thy form was indeed<sup>ad</sup> upon the Deep.<sup>ae</sup>  
5 Let me go <sup>53</sup><as thou goest>.<sup>af</sup> <Like> thy Majesty, I shall not <cease><sup>ag</sup> (for even) a little while.<sup>ah</sup> Thou who coursest <afar><sup>ai</sup> (leagues) by the hundred-thousands (or) millions, in a brief <instant> thou dost <traverse them><sup>ak</sup> <sup>54</sup>and set(test).

## TRANSLATIONS AND NOTES

BD 15

- 6 When thou (hast completed) the <hour(s)><sup>a1</sup> of the night likewise, (which) when thou hast overrun them and (completed) (them) according to thy <wont>,<sup>a2m</sup> thou illuminest (the earth) as Re when thou risest <sup>55</sup>in thy horizon.

## d

5739

- P [...] <sup>(133)</sup>N. [...]:  
 S 1 [...] (O god) who bore] <sup>(14)</sup>himself, who is not born, [...] <sup>(15)</sup>w]ith them to see [...]  
 2 [...] <sup>(16)</sup>endless recurrence. [I] praise [...].  
 M  
 P HE SAYS WHEN HE <PRAISES THEE><sup>a2</sup> in the morning when <thou> shinest<sup>a3</sup> {every day}; he says to thee (at) thy rising, when he <praises thee>,<sup>a4</sup> (in ex)alting <sup>56</sup>thy form as thou dawnest and waxest in thy beauty:  
 S 1 Thou art <the fashioner><sup>a5</sup> as thou createst thy body. (O god) who bore himself, who is not born, in his horizon, thou who r<sup>57</sup>isest in the sky, (mayest thou grant that I reach the sky)<sup>a6</sup> of endless recurrence, the burial region of the Favored Ones. (May I) unite<sup>a7</sup> with the (august) <Initiates><sup>a8</sup> of the god's domain, (and may I) ascend with them to see <sup>58</sup>thy beauty at thy rising (in) the evening.  
 2 (Thou hast) <traversed><sup>a9</sup> thy mother the Nether Sky; thou directest <thy face><sup>a10</sup> toward the west. (My) arms (are raised) in praise, <sup>59</sup>in praise, at thy setting (in the region of life), <for><sup>a11</sup> (thou art) the maker of endless recurrence. (I) praise thee at thy setting in the Deep, <I fix thee><sup>a12</sup> in (my) heart, <unwearied one><sup>a13</sup> who art more divine than (all the other) gods.

## e

5739

- P [...] <sup>(127)</sup>N. [...]:  
 S 2 [...] <sup>(111 17)</sup>May he join the Souls in the god's domain. May he row in the Fields of Rush[es ...].  
 M  
 P <sup>60</sup>HE SAYS:  
 S 1 PRAISE TO THEE, (god) who rises from the Deep and illumines the earth on the day he is born. Thy mother bears <thee><sup>a14</sup> (anew) on her hand (after thou hast illumined all the circuit of the Disk).<sup>a15</sup> Thou illuminest, (O) Great One, <sup>61</sup>at thy rising<sup>a16</sup> from the Deep, (god) who created (his) family from the (primeval) waters. Thou <make><sup>a17</sup>st festive thy <estates>,<sup>a18</sup> guarded by thy beauty.  
 2 <sup>62</sup>Piled high is <sup>63</sup>thy fare of food offerings, greatly dreaded one, < Mightiest of the Mighty, ><sup>a19</sup> whose seat is remote (from sin), majestic of appearance in the night bark, great of dignity <sup>64</sup>in the day bark. Mayest thou (make) him a blessed one in the god's domain. Mayest thou grant that he attain the west, free from evil, <unconcerned with sin>.<sup>a20</sup> Mayest thou put <sup>65</sup>him among the Worthy. May he join the Souls in the god's domain. (May he) row in the Field of Rush(es) <after departing in><sup>a21</sup> gladness.

## f

5739

- P <sup>(18)</sup>Osiris N., he says:  
 S 1 <sup>69</sup>[...] with the Stars. Praise is offered to me [in] the bark and recite<sup>70</sup>[d .... the Disk within his shrine; [I] gladden his [Disk] every day.

BD 15

THE EGYPTIAN BOOK OF THE DEAD

- 2 <sup>111</sup>I see [...] the turquoise [<sup>1</sup>pool<sup>1</sup>];<sup>11</sup> I see the <sup>12</sup>*ḥ*[<sup>1</sup>*ḏw*-fish, its] fate having come to pass.  
 3 <sup>112</sup>[... as] I [predicted] for him; the knife severs his vertebra. [Re] is (wafted) by a <sup>113</sup>[fair] wind; [...].  
 4 Re's [crew] is jubilant. (As for) the Lady of Life, her heart is glad, (for) <sup>114</sup>[she has] laid [low ....  
 5 ... t]iller, with Thoth and Truth before him.  
 6 <sup>115</sup>[All] the gods [are jubilant when they see him, (saying): "Welcome in peace], thou who bleasest [the hearts of] the blessed."

M

P (He) says:

- S 1 <sup>61</sup>I ascend to the sky (and to the earth), I cross the firmament, I fraternize with the Stars. Praise (is) offer(ed) to me in the bark of Re and (re)cit<sup>62</sup>ed (to me) in the day bark. I behold<sup>63</sup> the Disk within his shrine; I gladden his disk every (day).  
 2 (I) see <the bulti><sup>64</sup> in <its><sup>65</sup> (true) nature <sup>67</sup>at the <turquoise><sup>66</sup> spring; I see the <sup>12</sup>*ḥ*<sup>67</sup>*ḏw*-fish, its <fate><sup>68</sup> having come to pass.  
 3 <The EVIL-natured one><sup>69</sup> IS FALLEN, EVEN HIS ENEMY; (the knife) severs <sup>68</sup>his vertebra. Re is (wafted) by a {his} fair wind; the night bark <...>.<sup>69</sup>  
 4 Re's <crew><sup>70</sup> is jubilant. (As for the lady) of life, <her><sup>71</sup> heart is glad, (for) she (has) laid low <sup>69</sup>his enemies.  
 5 I see Horus at <the tiller>,<sup>72</sup> with Thoth and <Truth><sup>73</sup> before him.  
 6 All the gods are jubilant.

*g*<sup>68</sup>

12220

P 2 <sup>74</sup>To be said by this Osiris<sup>75</sup> N.:

- S 1 Hail to thee, <sup>76</sup>who art come as Atum and art become the creator <sup>77</sup>of the gods. Hail to thee, who art come (as) soul <sup>78</sup>of soul(s), sacred soul who is in the west. Hail to thee, (god) who is over the gods, who illumines <sup>79</sup>the nether world with his beauty. Hail to thee, (god) who conveys <sup>80</sup>the blessed, who rows as he who is in <sup>81</sup>his disk.  
 2 Hail to thee, (god) greater than the (other) gods, who dawns in the sky, who rules the nether world.<sup>82</sup>

M

P 1 <sup>79</sup>Praising Re while providing his protection<sup>83</sup> in the region of life.

2 To be said b(y N.):

- S 1 <sup>71</sup>HAIL TO THEE, who art come as Atum and art become the creator of the gods. <sup>72</sup>HAIL TO THEE, who art come as (Soul of) Souls, sacred one<sup>84</sup> who is in the (wes)t. <sup>73</sup>HAIL TO THEE, (god) who is over all the gods, who illumines the nether world with (his) beauty. <sup>74</sup>HAIL TO THEE, (god) who conveys the Blessed, who rows, who is in his disk.  
 2 <sup>75</sup>HAIL TO THEE, (god) <greater> than <all><sup>85</sup> the (other) gods, who dawns in the sky, who rules the nether world. <sup>76</sup>HAIL TO THEE, (god) who <opens><sup>86</sup> the nether world, who governs the double doors of the burial regions.<sup>87</sup> <sup>77</sup>HAIL TO THEE, (god) who is in his concealment, who creates the nether world by his radiance. <sup>78</sup>HAIL TO THEE, (god) greatest of all the gods, who jud(ge)s in the god's domain.<sup>88</sup>  
 4<sup>89</sup> <sup>79</sup>HAIL TO THEE, who art great and exalted, whose enemies (are fallen) in their place of execution.<sup>90</sup> <sup>80</sup>HAIL TO THEE, for whom the impious are cut off, (for) whom Apophis has been annihilated.<sup>91</sup>  
 T<sup>92</sup> <sup>81</sup>Then the west will open to the Elder Horus, the great one <who has cleft the earth>,<sup>93</sup> the exalted one(s) (who sets) in the mountain of the underworld, who illumines the nether world with his radiance <sup>82</sup>and Souls<sup>94</sup> in <their><sup>95</sup> mysterious (abode), who lights

TRANSLATIONS AND NOTES

BD 15

(those) who are before their cave, who has inflicted (evil)<sup>cl</sup> on the punishable one, (for) thou annihilatest his enemies.<sup>ck</sup>

*h*<sup>cl</sup>

5739

- S 3 [...] <sup>(viii 15)</sup>sunshine. [...] The gods [...]. <sup>(16)</sup>The Elder[s] join thee; [...] they who are in [...] row thee.  
4 [...] <sup>(17)</sup>thy Majesty[']s [...]: "Welcome [...]"  
5 Thy] mother [...] has embraced thee; [...] <sup>(18)</sup>lord' [...] of dignity, 'when [thou] set[est] [...].  
6 <sup>(19)</sup>[He has given thee] worthiness in the presence of Osiris [...].

**M**

- P To be said by Osiris <sup>83</sup>N. He says in praising Khepri as he sets in the region of life:<sup>cm</sup>  
S 3<sup>ca</sup> (Thou hast crossed the sky, thou hast touched the earth,) <sup>(88)</sup>thou hast filled the sky with <sunshine>.<sup>co</sup> <sup>89</sup>The Two Sanctuaries <have come to><sup>cp</sup> thee (bowing down); they give thee praise every day. The gods of the west rejoice at thy beauty; they whose seats are hidden<sup>cu</sup> praise thee. The Elder<sup>co</sup>s join thee; (they) raise (to thee) <a shout of joy>.<sup>ct</sup> (They) who are in the horizon paddle thee; (they) who are in the night bark row thee.  
4 (The western souls worship thee.)<sup>cs</sup> They utter praise to thee at <sup>91</sup>thy Majesty's approach, (saying): "<Welcome, welcome, thou having arrived><sup>ct</sup> in peace. Praise to thee, joy to thee, <lord><sup>cu</sup> of the sky, ruler of the west."  
5 Thy mother the Nether Sky has embraced (thee); she sees her son <sup>92</sup>in <thee> (as) <lord><sup>cv</sup> of fear, great of dignity, when thou settest in the region of life in the nest.<sup>cw</sup> Thy Father Ta(te)nen lifts <thee>.<sup>cx</sup> indeed he <wraps><sup>cy</sup> his arms about <sup>93</sup>thee, (while thou) exist(est) and art divine in the earth).<sup>cz</sup>

*i*

5739

- P [Osiris] <sup>(10)</sup>N. [he says [...]:  
S 1 [...] <sup>(11)</sup>the region of life, [Atum,] father of the gods. When [thou] j[oinest] [...], ... receive [...].  
2 <sup>(12)</sup>[The double doors are opened [for thee in] thy [horizon] at 'thy' setting toward [...]. Thy [r]ays penetrate [...], ...] <sup>(13)</sup>pr[ai]se to thee and beg to see thee [...].  
3 Thou causest] the gods <to set><sup>da</sup> in the earth—[thy] follow[ers] [...], <sup>(14)</sup>thou' [...]—great is he in [...] myster'y'.  
4 [...] to Osiris] <sup>(15)</sup>N.

**M**

- S 1<sup>db</sup> (Hail to thee, who settest in the region of life,) <sup>(85)</sup><Atum, father><sup>dc</sup> of the gods. <sup>86</sup>When thou hast joined thy mother, even the Nether Sky,<sup>dd</sup> her arms receive thee every day. The image of thy Majesty is within Soka(r), while thou rejoicest over <sup>87</sup>him whom thou hast loved, (O) Great One.<sup>de</sup>  
2 The double doors are opened for thee in thy horizon at (thy) <setting> (toward)<sup>df</sup> the earth to illumine the west. Thy <rays> (pene)trate<sup>dg</sup> the earth to illumine the west, <sup>88</sup>while the gods who dwell in the nether world intone praise to thee and <beg><sup>dh</sup> to see thee every day.  
3 (Thou causest) the gods to set in the earth—thy <Followers><sup>di</sup> they, who are <sup>89</sup>in (thy) train, (O) Soul holy of utterance, begetter of the gods, who endued himself with his unknown form, (thou) First-born—great is he in <sup>90</sup>his mysteries.



BD 15

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- 4 May thy beautiful face be gracious <to> me<sup>dk</sup> (who am) a mummy correct and upright of the sacred land,<sup>d1</sup> (O) Atum, father of the gods,<sup>dm</sup>

<sup>a</sup> Variants in late manuscripts of T's type in the Louvre are utilized in an early study by E. Lefébure, *Traduction comparée des hymnes au Soleil composant le XV<sup>e</sup> chapitre du Rituel funéraire égyptien* (Paris, 1868).

<sup>b</sup> Written *znt.f* for *stwt*<sup>p1</sup>.

<sup>c</sup> Written *dw<sup>h</sup>w.tw.f* ... *h<sup>h</sup>p.f* ..., "when he is praised ... and goes to rest ..."

<sup>d</sup> Written with *qq* for *thm*.

<sup>e</sup> *∞*, miswritten for *∞*, survives.

<sup>f</sup> Original shows traces of U 3 *→*.

<sup>g</sup> Written *s rwd t<sup>1</sup>* for *sw<sup>1</sup>š*.

<sup>h</sup> Written with *zd* for *st(wt)*.

<sup>i</sup> Written with *s* for *mn*.

<sup>k</sup> Written *m nb* for *k*.

<sup>l</sup> Written *szwnnw* for *szwn* *∞*.

<sup>m</sup> Writing includes two eyes, as though a form of *m<sup>h</sup>*, "see," were meant.

<sup>n</sup> Written with *d t p* *∞* for *dgt*.

<sup>o</sup> Written *shn<sup>p1</sup>.k r<sup>1</sup>.k* *∞* for *h<sup>h</sup>z<sup>p1</sup>.k nb*.

<sup>p</sup> Written *š*, "pool," "lake."

<sup>q</sup> With *qq* for particle *šs*.

<sup>r</sup> Written *swti nbw<sup>p1</sup>* for *sw nb.š*.

<sup>s</sup> Determinatives survive.

<sup>s2</sup> Title precedes.

<sup>t</sup> For division here cf. BD 15.43 b § S 2 end (not in OIM documents).

<sup>u</sup> End of this half of document.

<sup>v</sup> Written *hr.k Rnn<sup>p1</sup>* for *hr-nb<sup>p1</sup>*.

<sup>w</sup> Written *m gr pr ∆ ntk* for *m hr(yt) hrw nt (r<sup>1</sup>) nb*.

<sup>x</sup> Written with *hm iz d* for *sqd(.tw)* and *q d z* for *hr*.

<sup>y</sup> Unique.

<sup>z</sup> Written with *tc* for *tm<sup>1</sup>*. Originally probably *q<sup>1</sup>m nn sw mt tm<sup>p1</sup>.k*, "even electrum is not like thy brightness."

Cf. BM 826 and Vat. 127a.

<sup>aa</sup> Written with *mrw<sup>p1</sup>*, "canals," for *t<sup>p1</sup>*, also *∅* for *mw-jar*.

<sup>ab</sup> Written (*hr*) *m<sup>h</sup> tw hr zš<sup>p1</sup>*, with *n* for plural marks.

<sup>ac</sup> Written *trr.k wt w<sup>1</sup>t* for *tr.n.k tw w<sup>1</sup>tl*.

<sup>ad</sup> Read *r(.f)*.

<sup>ae</sup> Cf. thought in BD 17 § S 1 beginning.

<sup>af</sup> Written *.k mt šm.f* for *mt šm.k*.

<sup>ag</sup> Written with *††* *∞* for *thw mt*.

<sup>ah</sup> Written *hrw.k twty* for *hrw ktt*.

<sup>ai</sup> Written *∞ ∞ ∞ ∞ ∞* for *∞ ∞ ∞ ∞ ∞*, *w<sup>1</sup>(ti)*.

<sup>aj</sup> Written with *∞* for *t* and *r.k nty* for *tr.k st*.

<sup>ak</sup> Written (*k*)*m(n).k unwt* *∞*.

<sup>am</sup> Written (*k*)*m.n.k mt (nt-)<sup>p1</sup>.k*, with *z* for papyrus-roll determinative of *nt-<sup>1</sup>*.

<sup>an</sup> Written *dw<sup>h</sup>w.tw.f* for *dw<sup>1</sup>.f tw*.

<sup>ao</sup> Written in 3d person, "he shines."

<sup>ap</sup> Written *hp* for *pth* according to BM 826:3.

<sup>aq</sup> Omitted by haplography.

<sup>ar</sup> Written *hnm(.š)*, but regularly *zm<sup>1</sup>.š* in other documents.

<sup>as</sup> Written with *tr∞* for *tqr<sup>p1</sup>*.

<sup>at</sup> Written *m wrst* *∞* *m t<sup>1</sup>* for *nmt(.n.k)*.

<sup>au</sup> Written as *hry(t)*, "sky."

<sup>av</sup> Written *qq* for *šs*.

<sup>aw</sup> Written *∞ ∞ ∞* for *dt.š tw*.





<sup>ax</sup> Written *bgm* for *bgt* < *b'gy*.

<sup>ay</sup> Written *wt* for *tw*.

<sup>az</sup> Omitted by haplography.

TRANSLATIONS AND NOTES

BD 15

- ba Unique; regularly "Great illuminer who rises."
- bb Or "nemes" ? Written with  for ,  for  or , and  for ; emend to *shb.k d'tt(or sp't)Pl.k*.
- bc Written <Shm> (Shm)Pl, with 'h' for shm sign.
- bd Corrupted from *mkh' tztp*Pl.
- be Emend to *hr s' wd(t) m*.
- bf Probably restore *b'b't* as found in Eb and Ec.
- bg Verb *dg.f* written with  for .
- bh Written as "valley," with wrong determinative.
- bi Written .sn, "their."
- bk Emend to *m/kt*Pl.
- bl Emend *hp.f*, "he journeys," to *zp.f*.
- bm Written *sqd-qw* for *dw-qd*.
- bn Written as *dt.tn*, "ye give," where parallels offer *sk.n.s ph sw* or similar, "it has wiped out his assailant."
- bo Written *idnuz* for *qd*, with *t* for *qd* sign, *z* for papyrus roll; but emend to *tzl*.
- bp Written .j, "his."
- bq Written *nfr wd* for *nfrt*—.
- br Written merely *m't*, "true."
- bs Cf. BD 15B3 g (not in OIM documents).
- bt Title precedes.
- bu End of document.
- bv Unique; for *h/t tr(t) z't* most documents have simply *h/t.f*, "when he sets."
- bw Written with desert determinative + *r* repeated.
- bx Written with *n* for "and" and *r* for *nb*.
- by Written with *wd* for *wb* sign.
- bz Probably read ideographically as *zmyt*; cf. writing with  in Dair al-Madinah ostrakon 1088 published by G. Posener in "Documents de fouilles de l'Institut français d'archéologie orientale du Caire" I (1938).
- ca Other documents regularly put this line before preceding line.
- cb § S 3 as a whole has been noted in Ec only (Pl. LXXV 11-14), though the second of its four lines occurs in a few other documents (not in OIM).
- cc Ideogram looks more like *t't*, "abode," than like the usual *nmt*.
- cd OIM documents omit the refrain found throughout § S in Ec, T, etc.
- ce Found as early as 21st dynasty in Ec (Pl. VII 12-14).
- cf Emend *wp* (Pl), "who has judged the lands," to *wp× t'*.
- cg Determinative of deity precedes *b't*Pl.
- ch The *s* of .sn is omitted.
- ci Emend *hptw* to *dw*.
- ck Ec is similar but ends with "the enemy." Other documents vary; some may mean "(for) thou hast annihilated the enemy," others, "who has annihilated for thee thy enemies."
- cl Cf. BD 15B3 c (not in OIM documents).
- cm M skips by haplography to *i* § S, after which it returns to *h* § S 3-5.
- cn M omits § S 1 f. The fullest form of § S 1 occurs in Ec (Pl. LXXV 17-20), of § S 2 in Ec (Pl. LXXXIV 1-3) and L 3082 (Pl. IV 13 b-15 b).
- co Written *ndm* for *ndw*.
- cp Legs determinative is misplaced after preposition.
- cq Preposition *m* wrongly inserted before subject.
- cr Written  *t'* for  *t'*.
- cs Insert from Ec (Pl. LXXXIV 5) and L 3082 (Pl. IV 20).
- ct Written *tt.t h rr* (i.e., *phr*).n.t for *tt zp* (2) *sprrt*.
- cu Written *n* for *nb*.
- cv Written *tm.z kt* for *tm.k (m) nb*.
- cw For M's *m z* other documents have *hnuw s'tt* (<*ks't*) or similar, "within the night."
- cx Written  *Δ* for *tw*.
- cy Written with *n lth* for *shh*.
- cz BD 17 follows.
- da Written with *h'tp*Pl, meaning as it stands: "Thou puttest the gods' offerings."
- db Follows BD 15 h § P.
- dc Written *hpr.f m* for *Itm tt* of Ec etc.

BD 15

THE EGYPTIAN BOOK OF THE DEAD

- dd *Nmwt* begins with *t* for *n*; but other documents regularly read *m M'ntw*, "in the Western Range."  
 de Documents vary here; Ec: "over thy large eye"!  
 df Written  $\overline{\Delta}$  for *htp(.k r)*.  
 dg Written *(m)htp(.k (h)b.sm m*.  
 dh Written *nbbst* for *nht*.  
 di Written *Ssm<pl>.k*, "thy Leaders," with papyrus roll for plural marks.  
 dk Written *htp* with  $\overline{\Delta}$  for phonetic complement  $\overline{\Delta}$ , —  $\overline{\Delta}$  for *n.f*.  
 dl Phrase in M only.  
 dm BD 15 h § S 3-5 follows.

BD 15A3

a<sup>a</sup>

1365

- P 2 <sup>1</sup>N., [he says]:  
 S 1 [Hai]l to thee, Re at <thy><sup>b</sup> rising, <sup>2</sup>Amon at thy setting. Beautiful one, thou dawnest, [thou shi]nest on the back of thy mother, having dawned <sup>3</sup>as king of the Ennead.  
 3<sup>c</sup> [...] sprinkles [...] before thee (in greeting); Truth embraces thee day and night.  
 4 [Thou] traver[sest] the sky, thy heart glad, <sup>4</sup>the pool of the twin knives having grown [calm.<sup>d</sup>  
 5 [...] is fallen, his arms <sup>5</sup>bound. [Knives have severed his vertebrae.]<sup>e</sup> Re is regularly (wafted) by <sup>7</sup>a [fair] wind [...].<sup>f</sup>

9380

- P 1 <sup>1</sup>Praising Re-Harakhte at his dawning in the eastern horizon of the sky.  
 2 N. shall say:  
 S 1 Hail to thee, <sup>4</sup>Re at <thy><sup>g</sup> rising, Atum at thy setting. Beautiful one, thou dawnest, thou shinest on the back of thy mother, having dawned as <sup>6</sup>king of the Ennead.  
 3 Truth sprinkles water before thee (in greeting); the two crews praise thee day and night.  
 4 Thou traversest the sky, thy heart <sup>6</sup>glad, the pool of the twin knives being inundated with joy over thee.  
 5 Thy enemy <sup>8</sup>is fallen; his head has been cut off. (As for) that punishable one, consigned to the fire is his corpse as that which exists not.<sup>h</sup> <sup>10</sup>The day bark is regularly (wafted) by a fair wind, (and) the night bark <sup>11</sup>has wiped out her assailant. Southerners and northerners, westerners and <sup>12</sup>[east]erners draw thee while praising thee, primeval one of the Two Lands, Atum-Harakhte.<sup>i</sup>

<sup>a</sup> With beginning cf. that of BD 15A1 a (not in OIM documents).

<sup>b</sup> Written .f, "his."

<sup>c</sup> § S 2 seems to occur in Ag only.

<sup>d</sup> Restore *m htp*<sup>pl</sup> with Nakht, Ag, Eb, etc.

<sup>e</sup> Restore *hsg.n dmt*<sup>pl</sup> *gz*<sup>pl</sup>.f; cf. Nakht, BM 10471, and Eb.

<sup>f</sup> Rest of document lost.

<sup>g</sup> Written .f, "his."

<sup>h</sup> On word order cf. Gard. § 507:2; on meaning of *tm* see *ibid.* § 342 Obs. For a corrupt variant see Marseille 39.

<sup>i</sup> End of document.

BD 15A5<sup>a</sup>

6898

- P 1 <sup>a</sup> <sup>1</sup>Praising Re at his rising in the eastern horizon of the sky.  
 2 <sup>2</sup>Osiris N., he says:  
 S 1 Hail <sup>6</sup>[to thee, (god) who rises in the sacred land, light] that has dawned in <sup>7</sup>[...].

<sup>a</sup> This hymn is commonly paired with 15B4, as on OIM 6898, or with a variant of 15 h beginning. See the editor's publication of all these hymns in *JNES* VIII 349-55 for full texts, variants, etc.

TRANSLATIONS AND NOTES

BD 15-17

BD 15B4

6898

- P 1 <sup>b</sup>1Praising Re when he sets in the region of life.  
 2 Osiris N., <sup>5</sup>[he says:  
 S H]ail to thee, Re-Atum-Khepri-Harakhte, divine soul [il]luminating the nether world with the rays of <sup>7</sup>[his] bright divine eye, who shines by day (but is also) lord of nigh[t, making festive] the twin caverns, who strides at will in a circuit of millions (of leagues), <sup>9</sup>[who courses the nether sky without] limit. (I) praise <thy> beauty.

BD 16

This is a vignette only,<sup>a</sup> found in OIM 5739, R, and M. In the first apparently it was between BD 15 and 17. In R it precedes 17 but is itself the beginning of the manuscript as we have it, all that preceded 16 being lost. In M it appears in the middle of 17, between lines 133 and 134.

<sup>a</sup> For discussions of similar scenes cf. K. Sethe, "Altägyptische Vorstellungen vom Lauf der Sonne," in Preussische Akademie der Wissenschaften, Philoa.-hist. Klasse, *Sitzungsberichte*, 1928, pp. 259-84, and comments by H. Schäfer in *ZAS* LXXI (1935) 15-38.

BD 17<sup>a</sup>

5739

- P 6 <sup>x</sup>1To be said by Osiris N., [worthy] in the presence of the great god the lord of the west:  
 S 1 I am Atum [...]. <sup>2</sup>I am Re at his dawning at the beginning of his reign.<sup>b</sup>  
 WHAT IS THE MEANING OF "[...] the beginning of his reign"? [It means that Re] began [dawning <sup>3</sup>in] Heracleopolis and in Hermopolis before the uplifted of Shu had come into being, while he was on [the mound] that is in Hermopolis, after he had annihilated the child[ren of ...] <sup>(4)</sup>in Hermopo]lis.  
 2 I am the great god who came into being of himself,  
 [That means] the water, [...] the father of] the gods. WHAT IS THE MEANING OF "[the great] god [...]"? <sup>5</sup>It means [...] the father of the gods. Variant: it means Re.  
 who created [...] 'the Enne]ad'.  
 WHAT [...] <sup>(6)</sup>who are in the train of Re.  
 I am one who is not kept away [...].  
 WHAT DOES TH]AT [MEAN]? It means Atum [...] <sup>(7)</sup>of the sky.  
 3 I am<sup>c</sup> yesterday, and I know [...].  
 [...] <sup>(8)</sup>the transgressor[s ...] <sup>(9)</sup>by [his] fa[ther ...].<sup>d</sup>  
 R  
 P 1<sup>e</sup> <sup>11</sup>Spells for extolling the blessed one and ascending (from) and descending into the god's beautiful domain.  
 2<sup>f</sup> Being in the retinue of Osiris, being satisfied with the viands of Unnofer†.  
 3 Going forth by day, assuming any form into which one may desire to change, playing\* chess, being in the twin halls, (since) the living Soul of Osiris N. is worthy in the presence of the great Ennead in the west after his mooring.  
 4 It goes well with him who has recited them on earth.  
 5 <Let> the statement be addressed <to the lord> of all mankind.<sup>h</sup>  
 6 <sup>11</sup>To be said by N.:

BD 17

THE EGYPTIAN BOOK OF THE DEAD

- S 1 I am Atum, who made the sky and created what exists while I existed alone in the deep.  
I am Re<sup>2</sup> at his dawning as Ruler at the beginning of his reign.  
What is the meaning of "[it is] Re at his dawning as Ruler" and "[it is] the beginning of his reign"? It means that Re began dawning in Heracleopolis<sup>3</sup> as one who existed before the uplifted of Shu and the deep had come into being, while he was on the mound that is in Hermopolis, after he had annihilated the children of the feeble one/s<sup>1</sup> on the mound(s) in Hermopolis.
- 2 I am<sup>4</sup> the great god who came into being of himself,  
That means the water, i.e., the deep, the father of the gods. What is the meaning of "the great god who came into being of himself"? It means Re, i.e., the deep, the father of the gods.  
Variant: <sup>5</sup>it means Re.  
who created his names as lord of the Ennead.  
What does that mean? It means Re, who created his body; (thus) came into being these gods who are in the train of Re.  
I am one who is not kept away from the gods.  
<sup>6</sup>What does that mean? It means Atum who is in the Disk, the god. Variant: it means Re in his Disk, when he rises in the eastern horizon of the sky.
- 3 I am yesterday, and I know the morrow.  
<sup>7</sup>What does that mean? "Yesterday" means Osiris, "the morrow" means Re, on that day wherein the transgressors against the Lord of the Universe were annihilated and he was intrusted<sup>1</sup> to his son Horus—<sup>8</sup>variant: on that day (of) the festival (called) We Abide, i.e., when burial of Osiris was ordered by his father Re.<sup>6</sup>
- 4 The fighting of the gods was done for him according to his command, (that of) Osiris the lord of the western desert.  
What<sup>9</sup> does that mean? It means the west. It was made for the Souls of the gods "according to his command, (that of) Osiris the lord of the western desert." Variant: it means the west, i.e., this to which Re caused every god to descend; then <sup>10</sup>he fought in its behalf.  
I know that great god who is therein.  
Who, pray, is he? He is Osiris. Variant: his name is Praiser of Re; his name is Soul of Re.  
<sup>11</sup>He copulates with himself.
- 5 I am that great phoenix that is in Heliopolis; I am the examiner of what exists.  
What does that mean? "The Phoenix" means Osiris who is <sup>12</sup>in Heliopolis. "The examiner of what exists" means (his) corpse. Variant: it means endless recurrence and changelessness. "Endless recurrence" means day; "changelessness" means night.
- 6 I am Min <sup>13</sup>at his goings forth. He has put his twin plumes on his head.  
What does that mean? "Min" means Horus who saved his father Osiris. "His goings forth" means his births. As for "his twin plumes on his head," <sup>14</sup>Isis and Nephthys went, they put (their wings) around him, since they were hawks, while it<sup>1</sup> remained on his head. Variant: they are the great large twin uraei that are on the brow <sup>15</sup>of his Father Atum. Variant: "his twin plumes on his head" are his eyes.
- 7 I exist in the earth,<sup>m</sup> having come from my city.  
What does that mean? It means the horizon of my Father Atum.
- 8 Removed is my <sup>16</sup>wrong(doing), done away with is my evil.  
What does that mean? It means that the navel cord of Osiris N. was cut.  
<sup>17</sup>All the evil that adhered to him has been removed.  
What does that mean?

TRANSLATIONS AND NOTES

BD 17

Osiris N. was cleansed on the day he was born in the two great <sup>18</sup>large ponds that are in Heracleopolis, the day when the common folk make offerings (to) that great god who is therein.<sup>19</sup>

What does that mean? Guide of Millions is the name of one (pond); the Sea is the name of the other. <sup>19</sup>Those are the natron lake and yonder 'r—variant: m'(*t*)—lake. Variant: Begetter of Millions is the name of one; the Sea is the name of the other. And as for "that great god who is therein," <sup>20</sup>that means Re himself.

- 9 I go on a road that I know toward the Pool of the Two Truths.<sup>21</sup>

What does that mean? As for Rosetau, it is the south gate (of) Naref and the <sup>21</sup>north gate of the abode of Osiris; and "the Pool of the Two Truths" is Abydos. Variant: it means the road on which his Father Atum goes when he proceeds to the Fields of Rushes.

<sup>22</sup>He arrives at<sup>23</sup> the horizon land and enters the gate of the sacred region.

What does that mean? It means the Field of Rushes, which bore food for the gods around <sup>23</sup>the shrine. As for "the sacred gate," it is the gate of the uplifted of Shu. As for "the north gate," that is the gate of the nether world. Variant: that means the twin leaves of the door <sup>24</sup>through which his Father Atum proceeds when he proceeds to the eastern horizon of the sky.

- 10 (O) Ancestors, <sup>25</sup>give me your hands. It is I, who came into being through you.

Whom <sup>25</sup>does that mean? They are the drops of blood that dripped from the phallus of Re when he set about cutting himself. Then they became gods, i.e., those that are before Re. <sup>26</sup>They are Authority and Perception, who are in the train of their Father Atum daily.

- 11 Osiris this N. filled out <sup>27</sup>the Sound Eye after its crushing on that day when the Two Comrades fought.

What does that mean? It means the day when Horus fought with Seth, when he <sup>28</sup>injured the face of Horus and Horus snatched away Seth's testicles. Now it was<sup>29</sup> Thoth who did this with his own fingers.

Osiris N. <lifted><sup>30</sup> the hair <sup>31</sup>away from<sup>32</sup> the Sound Eye at (its) time of raging.

What does that mean? That right eye of Re when it was raging against him after <sup>30</sup>he sent it forth. Now it was Thoth who lifted its hair. He brought it (back) to life, soundness, and health, (so that) it was not remiss toward its Lord. Variant: it means that his eye was sick while it was weeping for its mate. <sup>31</sup>Then Thoth spat upon it.

- 12 Osiris N. sees that Re who was born yesterday from the buttock(s) of the <sup>32</sup>Great Flood. If Osiris N. prospers, he prospers, and vice versa.

What does that mean? It means these waters (of) the sky. <sup>33</sup>Variant: it means the image of the eye of Re, born early every day. Now [as for] "the Great Flood," [it is] the Sound Eye of Re.

For I am one of these gods who are in <sup>34</sup>the train of Horus, one whose utterances are in behalf of all his desire.<sup>35</sup>

Whom does that mean? Imset, Hapi, Duamutef, and Qebehsenuf.

- 13 Hail to you, gods, lords of Truth, Council around <sup>36</sup>Osiris, who inspire terror in sinners, (ye) who are in the train of *Htp.s-hw.s*. Behold, I am come unto you that ye may remove all the evil that adheres to me, just as ye <did> (for)<sup>37</sup> those 7 blessed ones who were in the retinue of their Lord the Examiner<sup>38</sup> and whose seat(s) Anubis prepared on that day (called) Come Thou to Us.

What does that mean? As for these "gods, lords of truth," <sup>36</sup>they are Thoth and <sup>37</sup>Isdz the lord of the west. As for the "Council around Osiris," these are Imset, Hapi, Duamutef, and Qebehsenuf, who are back of the Great Bear <sup>38</sup>in the northern sky.<sup>39</sup> As for them "who inspire terror in sinners, (them) who are in the train of *Htp.s-hw.s*," they are the Crocodiles that are in the water. As for *Htp.s-hw.s*, she is the eye<sup>40</sup> of Re. Variant: she is the fire (that is) in<sup>41</sup>



the train of Osiris, consuming the souls of his enemies. And as for "all the evil that adheres to me," (that means) what he was doing (am)ong the lord(s) of endless recurrence since he descended from the womb of his mother. <sup>7</sup>And as for "those 7 blessed ones," (they are) Imset, Hapi, Duamutef, Qebehsenuf, He Whom His Father Sees, He Who Is Under His Moringa Tree, and Horus with No Eyes in His Forehead. Anubis made them the magical protection of the burial <sup>8</sup>of Osiris—variant: the magical protection of the tomb of Osiris. Variant: as for "those 7 blessed ones," (they are) *Nghndh*,<sup>9a</sup> Dozer, Bull Who Gives No Glow from His Hot Breath,<sup>9b</sup> <sup>9c</sup>Observant One in His Prime<sup>1</sup>, Red-eyed One in the House of Bright Red Linen, Face-afire Who Came Forth Backward, and He Who Sees by Night Him Whom He Carried Off by Day. And as for (the head of) the Council of Naref, <sup>10</sup>his greatness (belongs) to <sup>10</sup>his Father Re.<sup>9c</sup> As for "that day (called) Come Thou to Us," it means that Osiris said to Re: "Come, pray, that I may see thee," when Re was keeping (him) away from the west.<sup>9d</sup>

- 14 I am his Soul dwelling in his Twin Progeny.

Whom does that mean? <sup>11</sup>It means Osiris when he entered Mendes. He found the Soul of Re there. Then they embraced<sup>9e</sup> each other there. Then his Soul became one "dwelling in his Twin Progeny." <sup>12</sup>Now as for "his twin progeny," they are Horus who saved his Father and <sup>12</sup>Horus with No Eyes in His Forehead. Variant: as for the "Soul dwelling in his Twin Progeny," it means the Soul of Re, it means the Soul of Osiris, it means the Soul of Shu and the Soul of Tefnut, it means the Souls that are in Busiris.

- 15 I am <sup>13</sup>that big cat that split the *isd*-trees beside him in Heliopolis on that night of battle and guarding the rebels, on that day wherein the enemies of the Lord of the Universe were annihilated.

What <sup>14</sup>does that mean? "That big cat" is Re himself. He is called Cat because Perception said: "He is such in this that he has done." Thus his (name) of Cat originated.<sup>9f</sup> Variant: it means when Shu was drawing <sup>15</sup>wills for Geb and Osiris. And as for "him who (split)<sup>9g</sup> the *isd*-trees beside him in Heliopolis," it means when the children of the feeble ones were (trying to) justify their action. As for "that night of <sup>16</sup>battle," it means when they forced their way into the east of the sky. Then a great battle took place within the whole earth.

- 16 O Re in his egg, shining in his Disk, rising in his Horizon, float<sup>17</sup>ing on his metallic expanse, (thou) whose abomination is sin, rowing on the uplifted of Shu,<sup>9h</sup> without his equal among the gods, causing a breeze by the scorching breath of his mouth, illumining<sup>9i</sup> the Two Lands with <sup>18</sup>his sunshine, mayest thou rescue Osiris N. from that great god mysterious of form whose eyebrows are the arms of the bal<sup>19</sup>ance on that night of reckoning with the (female) Robber,

Who, pray, is he? He is He Who <sup>1</sup>Carried Off His Portion<sup>1,9j</sup>. As for "that night of reckoning with the (female) Robber," that is the night (of) fire and fallen ones.

- <sup>20</sup>who lassos sin(ner)s (and hauls them) to (his) slaughtering-block which does away with Souls.<sup>9k</sup>

Who, pray, is he? He is *Szmu*; he is the mutilator of Osiris. Variant: he is the *zp*-serpent;<sup>9l</sup> he possesses<sup>9m</sup> one head <sup>21</sup>bearing truth. Variant: he is a falcon; he possesses<sup>9m</sup> 2 heads—one bears truth, the other, falsehood—which give fal[sehood to] him who practices it and Truth (to) him who comes bearing it. Variant: he is Horus presiding over Letopolis. <sup>22</sup>Variant: (he is) Thoth. Variant: he is Nefertem the son of Bastet. It is the Council that punishes the enemies of the Lord of the Universe.<sup>9n</sup>

Rescue ye<sup>20</sup> Osiris N. <sup>23</sup>from these <sup>1</sup>torturers<sup>1</sup>, the Slaughterers, sharp-fingered, cruel at beheading, from whose guarding there is no escape, who are in the train <sup>24</sup>of Osiris. They shall not prevail over me, I will not fall (prey) to their kettle(s), for I know him, I know the name of that Smiter who is among them <sup>25</sup>in the house of Osiris, who shoots (rays) with his eye while he is unseen, who surrounds the sky for himself with the flame of his mouth. He announces the inundation while it is (still) unseen.

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- 17 Osiris N. <sup>26</sup>was sound of utterance on earth in the presence of Re, and he shall moor auspiciously in the presence of Osiris. Offerings shall not be made out of me<sup>27</sup> (for)<sup>28</sup> those in charge of their brazier(s), for he <sup>27</sup>is a Follower of the Lord of the Universe in the books of Khepri. Osiris N. flies as a falcon, he honks as a *sm<sup>28</sup>n*-goose. He shall not perish forever, like *Nhb-k<sup>2</sup>*.

Who, pray, is he? He is Anubis; he is Horus with No Eyes in His Forehead—variant: he is Horus of the court. Variant: (it is) the Council for warding off <sup>29</sup>the enemies of the Lord of the Universe. Variant: he is the chief physician of the court.

They shall not rage at me, I will not fall (prey) to their kettle(s).

Whom does that mean? It means these <sup>30</sup>“who are in charge of their brazier(s).” They are the image of the eye of Re and the image of the eye of Horus.

- 18 O lord of the Great House, Sovereign of the gods, mayest thou rescue Osiris N. <sup>31</sup>from that god whose face is (that of) a greyhound (but) whose eyebrows are (those of) a man and he lives on sacrifices. He is the one who is at the bend of the lake of fire, who swallows corpses, who ste<sup>32</sup>als hearts, who attacks corpses without his being seen.

Who, pray, is he? Swallower of Millions is his name; he exists in the lake of Punt. And as for “the lake of fire,” (it is) the one that (extends) from Naref to <sup>33</sup>the court. Everyone who treads on it while unclean<sup>34</sup> succumbs to the sword. Variant: his name is the Keen One; he is the doorkeeper of <sup>35</sup>(of) the west. Variant: his name is *B<sup>36</sup>h<sup>3</sup>*; it is he who guards that bend of the west. Variant: <sup>37</sup>his name is Master of His Affair(s).

- 19 O lord of terror, supreme over the Two Lands, lord of blood, whose slaughtering-block thrives,<sup>38</sup> who lives on viscera,

Who, pray, is <sup>39</sup>he? He is the heart of Osiris; it is he who is in all carnage.

to whom were given the Upper Egyptian crown and gladness of heart in <sup>40</sup>Heracleopolis,

Who, pray, is he? He “to whom were given the Upper Egyptian crown and gladness of heart within Heracleopolis” <sup>41</sup>is Osiris.

to whom was assigned rule over the gods on that day when the Two Lands were established in the presence of the Lord of the Universe,

Who, pray, is he <sup>42</sup>“to whom was assigned rule over the gods”? He is Horus the son of Osiris, whom he<sup>43</sup> caused to rule in place of his Father Osiris. As for <sup>44</sup>“that day when the Two Lands were established,” it was when the Two Lands united to bury Osiris.

blameless Soul in Heracleopolis, who gives <sup>45</sup>nourishment and does away with sin and to whom leads the way of endless recurrence,

Who, pray, is that? That is Re himself.

mayest thou rescue Osiris N. <sup>46</sup>from that god who carries off Souls, who gulps down hearts, <sup>47</sup>who lives on carrion, who is attached to darkness and is in Sokar,<sup>48</sup> of whom a feeble one is afraid.

Who, pray, is he? He is Seth. <sup>49</sup>Variant: “the wild bull” is Horus the son of Geb.<sup>50</sup>

- 20 O Khepri dwelling in his Bark, Primeval One as to his own body—variant: (whose body is) changeless, <sup>51</sup>mayest thou rescue Osiris N. from these (it) Examiners <sup>52</sup>[Baboons]<sup>53</sup> to whom the lord gave the radiant eye (in) order to guard his enemies, (Examiners) who (he) cause terror in the place of execution and from <sup>54</sup>whose guarding there is no escape. I shall not go down among their knife(s), I shall not come to their slaughtering-block, I shall not languish within <sup>55</sup>their throne, I shall not go down within their slaughtering-block, I shall not dwell within their concealment, and offerings of these <sup>56</sup>abominations of the gods will not be made to me, for I am the Hereditary Prince in the great broad hall. Osiris N., <sup>57</sup>he is one who passes (in safety), a pure one dwelling in <sup>58</sup>the place of smiting<sup>59</sup>, to whom are given suppers of the fayence that is in the *fnm*-sanctuary.

What <sup>19</sup>does that mean? As for "Khepri dwelling in his Bark," that is Re-Harakhte himself. As for "these Examiners," they are the Two Baboons,<sup>28</sup> (or) <sup>29</sup>they are Isis and Nephthys. As for "these abominations of the gods," they are accounts, they are (his) lying. As for "one who passes (in safety), a pure one dwelling <sup>31</sup>in [the place of smiting]," that is Anubis, since he is in charge of the chest that contains the viscera of Osiris. As for him "to whom are given suppers of fay<sup>22</sup>ence in the *fnnt*-sanctuary," that is Osiris. Variant: as for "suppers of fayence in the *fnnt*-sanctuary," sky and earth are meant. <sup>23</sup>Variant: it means when Shu crushed the lands<sup>24</sup> as Ruler of Heracleopolis. As for "fayence," that means the eye of Horus.<sup>22</sup> As for "the *fnnt*-sanctuary," it is the throne <sup>24</sup>of Osiris.

- 21 Thy house is being built, (O) Atum; thy dwelling is being founded, (O) Ruty. (O) Ptah, turn around, turn around, [return].<sup>25</sup> <sup>26</sup>(If) Horus becomes pure, Seth becomes divine, and vice versa. Osiris N. has come into this land; <sup>26</sup>he has taken possession with his feet. He is Atum; he is in his city. Back, Lion with white mouth<sup>27</sup> and (flattened)<sup>28</sup> head! Yield to the might of Osiris presiding over the westerners; <sup>27</sup>yield to the might of Osiris N. "Thou who keepest watch without being seen, <sup>28</sup>watch (me)<sup>29</sup> not," says Osiris N. Isis is his. When thou hast found him, he lets <sup>29</sup>his hair down (over) his face in disorder so that it is mussed at the mouth of his road— variant: his pate,<sup>30</sup> He conceives through Isis, he begets through Nephthys. Isis does away with <sup>30</sup>all his evil; Nephthys puts an end to his troubles. Dread is behind him, awe is before him. Millions bend their arms to me, <sup>31</sup>the common folk appeal to me. The herd executes for me (my) enemies; the gray-haired ones bare their arms to me. <sup>32</sup>It is granted me to smell the sweetness which they who are in Kheraha and they who are in Heliopolis create for me. Every god is afraid of me because of the greatness of <sup>33</sup>dread of me and the vastness of awe of me. I have saved every god from his (de)tractor; I have shot until he escapes. I live as I will, (for) <sup>34</sup>I am Uto, (lady of) the devouring (flames). If they ascend to me, few of them (reach me).

What does that mean? Mysterious of Form, Whom <sup>35</sup>Amon Gives, is (the name)<sup>36</sup> of the trap.<sup>37</sup> He Who Sees at Once What He Carried Off is the name (of) the storm cloud<sup>38</sup>— variant: the name of (the pit).<sup>39</sup> As for the "Lion with white mouth and flattened <sup>38</sup>head," that is the phallus of Osiris—variant: that is the phallus of Re. As for "he lets his hair down (over) his face in disorder so that it is mussed at the mouth of his pate," <sup>37</sup>it means when Isis was hiding herself. Then she wipe(d) her hair [into] her face. As for "Uto, (lady of) the devouring (flames)," that means the eye of Re. As for "if <sup>38</sup>they [ascend] (to me), (they) few of them (reach me)," it means when Suty's gang was approaching them, since it was a [searing] approach.

He [has been appoint]ed <sup>39</sup>as examiner of the inhabitants of Mendes and mutilator of the souls of his enemies.<sup>40</sup>

M<sup>41</sup>

- P 6 (39)To be said by Osiris N. justifi(ed) in the presence of his city-god:

- S 1 I am Atum; (I) existed alone in the Deep. <sup>41</sup>I am Re at his dawning at the beginning of (the time when) he reigned.

WHAT IS THE MEANING OF "Re at his dawning at the beginning of (the time when) he reigned"? It means that Re began <sup>42</sup>with his dawning in Heracleopolis and in Hermopolis before the uplifted of Shu had come into being, (while) he (was) on the mound that is in Hermopolis, after he (had annihilated)<sup>43</sup> <sup>44</sup>the children of the feeble ones on the mound that is in Hermopolis.

- 2 I am the great god who came into being of himself,

It means the water, [even] i.e., the Deep, the Father of the gods. Variant: <sup>45</sup>it means (Re).<sup>46</sup> who created his (names)<sup>47</sup> as lord of the Ennead.

WHAT DOES THAT MEAN? (It means) Re, who created (his) body; (thus) came into being these gods who are in the train of <sup>48</sup>Re.

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I am one who is not kept away from the gods.

WHAT DOES THAT MEAN? It means Atum in his Disk. Variant: it means Re in (his Disk), when he rises in <sup>99</sup>the {his} eastern horizon of the sky.

3 I am yesterday, and I know the morrow.

WHAT DOES THAT MEAN? "<Yesterday>"<sup>bp</sup> means Osiris, "the morrow" (means) Re, <sup>100</sup>on that day wherein the transgressors against the Lord of the Universe were annihilated and he (caused) his son Horus to rule—variant: on that day of the festival (called) <sup>101</sup><We Abide>,<sup>bq</sup> i.e., when burial of Osiris <was> order<ed><sup>br</sup> by his Father Re.

4 The fighting of the gods was done according to his command, (that of) Osiris the lord of the western desert.

<sup>102</sup>WHAT DOES THAT MEAN? It means the west. It <was made for><sup>bs</sup> the Souls of the gods "according to his command, (that of) Osiris the lord of the western desert." Variant: it means the west, this <sup>103</sup>to which {I} Re caused (every) god to ascend; then he fought<sup>bt</sup> in its behalf.

I know that great god who is therein.<sup>ba</sup>

WHO, PRAY, IS HE? <sup>104</sup>He is Osiris. Variant {of it}: his name is Praiser of Re. He copulates with (him)self.<sup>bv</sup>

5 I am that great phoenix that is in Heliopolis; I am the examiner<sup>bw</sup> <sup>105</sup>(of) what exists.

WHAT DOES THAT MEAN? "The phoenix" means Osiris who is in Heliopolis. "The examiner of what exists" means his corpse. Variant {of it}: <sup>106</sup>it means endless recurrence and changelessness. "Endless recurrence" (means) day; "(changelessness)" means night.

6 I am Min at his going forth. He has put (his) twin plumes on his head.

WHAT DOES THAT MEAN? <sup>107</sup>"Min" (means) Horus who saved his Father Osiris. "His going forth" (means . . .). As for "his twin plumes on his head," Isis and Nephthys went, <they><sup>bx</sup> put (their wings) around him, <sup>108</sup>since <they><sup>bx</sup> were hawks, while it remained on his head. Variant: they are the great large urae(i) that are on the brow of his <father><sup>by</sup> Atum. <sup>109</sup>Variant {of it}: "his twin plumes on his head" are his eyes.

7 I exist in the earth, having come from (the earth) my city.

WHAT DOES THAT MEAN? It means the horizon of <sup>110</sup>his Father Atum.

8 Removed is my wrong(doing), done away with is (my) evil.

WHAT DOES THAT MEAN? It means the cutting (of the navel cord) of Osiris (N.).

All the evil that adhered to <sup>111</sup>him has been removed.

WHAT DOES THAT MEAN? It means that he cleansed himself<sup>bz</sup> on the day he was born in Heracleopolis, the day when the common folk <make offerings><sup>ca</sup> to that great god <sup>112</sup>who is therein. WHAT DOES THAT MEAN? Guide of Millions is the name of one (pond in Heracleopolis); the Sea is the name of the other. {He says} those are the natron lake and that <sup>113</sup>m<sup>ct</sup> lake. Variant: <Begetter><sup>cb</sup> of Millions is the name of one; <the Sea><sup>cc</sup> is the name of the other. And as for "that great god who is therein," that means Re himself.

9 <sup>114</sup>(I) go (on) a road that I know (to)ward the Pool of the Two Truths.

WHAT DOES THAT MEAN? As for Rosetau, it is the south gate (of) Naref and the north (gate) of the abode <sup>115</sup>of Osiris; and "the Pool of the Two Truths" is Abydos. Variant: it means the {his} road on which his Father Atum <went><sup>cd</sup> when he was proceeding <sup>116</sup>to the Field of Rush(es).

I <arrive><sup>ce</sup> at the horizon{s} land; I go forth from the gate of the sacred region.

WHAT DOES THAT MEAN? It means the Field of Rush(es), (which bore) <food><sup>ct</sup> <sup>117</sup>for the gods around the shrine. As for "the gate of the sacred region," it is (the gate of) the uplifted of Shu. As for "the north gate," that is (the gate of) the nether world. Variant: that means the twin leaves (of the door) <sup>118</sup>through which (my) Father (Atum) proceeds (when) he proceeds to the eastern horizon of the sky.



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THE EGYPTIAN BOOK OF THE DEAD

- 10 (O) Ancestors, give me (your) hands. It is I, who came into being through you.  
 WHOM <sup>119</sup>DOES THAT MEAN? They are the drops of blood <that dripped><sup>cs</sup> from the phallus (of Re) <when><sup>cn</sup> he set about (w)ounding him(self). Then they became<sup>cl</sup> the gods that are before Re. <sup>120</sup>They are Authority and Perception, who are in the train of their Father Atum daily.
- 11 He filled out the Sound Eye after <sup>121</sup>its <crushing><sup>ck</sup> on that day when the Two Comrades fought.  
 WHAT DOES THAT MEAN? It means the day when Horus fought with SETH, (when he inju)red the face of Horus <sup>122</sup>and Horus <snatched away> SETH's testicles. Now it was Thoth who did this with his own fingers.  
 I lift(ed) the hair 'away from' the Sound Eye at <sup>123</sup>its time (of) raging.  
 WHAT DOES THAT MEAN? That right eye of Re when <it> was raging against him after (he) <sent> it forth.<sup>cl</sup> Now it was<sup>cm</sup> Thoth who lifted <sup>124</sup>the hair. <He> brought (it back)<sup>cn</sup> to life, soundness, and health, (so that it) was not remiss toward (its) <Lord>.<sup>co</sup> Variant: <it means that> his eye was <sick><sup>cd</sup> while it was weeping for <sup>125</sup><its mate>.<sup>ca</sup> Then Thoth spat upon <it>.<sup>cr</sup>
- 12 He sees<sup>cs</sup> (that) Re (who was born) yesterday from the <buttocks of><sup>ct</sup> the Great Flood. If he prospers, the Sound Eye (prosper)s, and vice versa.  
 WHAT <sup>126</sup>DOES THAT MEAN? It means these <waters><sup>cu</sup> of the sky. Variant: it means the Image of the eye of Re, born early every day. Now as for "the Great Flood," <sup>127</sup>it is the Sound Eye of Re.  
 For I am one of these gods in the train of Horus, one whose utterance is in behalf of him whom his Lord has loved.  
 WHOM DOES THAT MEAN? Imset, <sup>128</sup>Hapi, Duamutef, and Qebehsenuf.
- 13 Hail to you, gods, lords of Truth, Council around Osiris, who inspire terror in <sup>129</sup>sinner)s, (ye) who are in the train of *Htp.s(-hw.s)*. Behold, I (unto you I) am come unto you that ye may remove all the evil that adheres to <sup>130</sup>me, just as ye <did><sup>cv</sup> to <those><sup>cw</sup> 7 Blessed Ones who were in <the retinus><sup>cx</sup> of their Lord (the Examiner)<sup>cy</sup> and whose seat(s) Anubis prepared on the day called <sup>131</sup><called> Come <Thou> to <Us>.<sup>cz</sup>  
 WHAT DOES THAT MEAN? As for these "gods, lords of Truth," they are Thoth and 'Isdz the lord of the west. As for the "Council <sup>132</sup>around Osiris," these are Imset, Hapi, (Duamutef, and Qebehsenuf,) who are back of <the> Great Bear in the northern sky. As for him "who inspires terror in si<sup>133</sup>n(ner)s, (him) who is in the train of *Htp.s-hw(.s)*," he is Sobk who is in the water. As for *Htp.s-hw.s*, <she> is the eye of Re. Variant [of it]:<sup>da</sup> <sup>134</sup>she is the fire that is in the train of Osiris, warming {*Htp.s-hw.s*, she is the eye of Re. Variant of it: she is the fire that is in <sup>135</sup>the train of Osiris, warming) the soul(s) of his enemies. And as for "all the evil," (that means) the doorkeeper of his eye<sup>db</sup> (am)ong the lords of endless recurrence since he came forth from the womb of his mother. And as for <sup>136</sup><these> 7 Blessed Ones," (they are) Imset, Hapi, Duamutef, (Qebehsenuf,) He Whom His Father Sees, (He Who Is Under His Moringa Tree,) and Horus with No (Eyes) in His Forehead. Give not yourselves to Anubis as <sup>137</sup>ye guard the coffin—variant: behind the tomb—of Osiris. Variant: as for "<those><sup>dc</sup> 7 Blessed Ones," (they are) *Ndkd*, <Dozer>,<sup>dd</sup> <sup>138</sup>Bull Who Gives No Heat, 'Observant One in His Prime', Red-eyed One Who Is in the House <of Bright Red Linen>,<sup>de</sup> Face<-afire><sup>dt</sup> Who Came Forth <sup>139</sup>Later, and He Who Sees by Night Him Whom He Carried Off by Day. As for <the chief><sup>dw</sup> of the Council of Naref, his name is the Great One. As for that "day called Come <sup>140</sup>Thou <to> Us,"<sup>dh</sup> it means {another} that Osiris said (to) Re: "Come, pray, that (I) may see (th)ee," when Re was keeping him away from the west.
- 14 I am his Soul dwelling in his progeny.  
 WHOM <sup>141</sup>DOES THAT MEAN? It means Osiris when (he) entered Mendes. He found the Soul of Re there. Then <they> embraced <each> other.<sup>di</sup> Then <his Soul became><sup>dk</sup> <sup>142</sup>his

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progeny." And as for "his progeny," they are Horus who saved his Father and Horus with No Eyes in His Forehead. Variant: as for "his Soul dwelling in <sup>143</sup>his Progeny," it means the Soul of Re and the Soul of Osiris, it means the Soul of Shu, (it means) the soul of Tef(nu)t, it means (the Soul) of Re (him)self.<sup>d1</sup>

- 15 I am that big cat <sup>144</sup>that divided the ~~isd~~-trees beside him in Heliopolis on that night of battle and <slaughtering> the rebel(s),<sup>dm</sup> on that day wherein the enemies of the Lord of the Universe were annihilated.

<sup>145</sup>WHAT DOES THAT MEAN? "(Th)at big cat in Heliopolis" is Re himself. He is called Cat because Perception said: "He is such in this <sup>146</sup>that he has done." Thus (his name) of Cat (originated). Variant: (it means) when Shu was drawing wills for Geb and for Osiris. <And><sup>dn</sup> as for "him who divided the ~~isd~~-trees beside him in <sup>147</sup>Heliopolis," it means when the children of the feeble ones were (trying to) <justify their> action.<sup>do</sup> As for "that night of battle," that was the gaining of access to it, (namely) the east of the sky. Then a great battle <sup>148</sup>took place in the sky and in the whole earth.

- 16 O Re in his egg, shining in his disk, rising in his horizon, floating on (his) <metallic expanse>,<sup>dp</sup> (thou whose) abomination is <sin>,<sup>dq</sup> <sup>149</sup>(his) rowing on the uplifted of Shu, without rebels against the gods,<sup>dr</sup> causing a breeze by the scorching breath (of his) mouth, illumining the earth with his sunshine, mayest <sup>150</sup>thou rescue me (behold me) from that god mysterious of form, whose eyebrows are the arms of the balance <sup>151</sup>on that night of reckoning with the Robber,

WHO, PRAY, IS HE? He is he who 'carried off his portion'. As for "that night of reckoning with the robber," [even] it is the night of <sup>152</sup>fire and of fallen ones.

who lassos {his} sin(ner)s (and hauls them to) his slaughtering-block which does away with Souls.

WHO, PRAY, IS HE? He is *Szmu*; he is the mutilator<sup>ds</sup> of Osiris. Variant: <sup>153</sup>he is the winged scarab; he possesses (one) head (bearing) truth. Variant: he is Horus; he possesses <2> heads<sup>dt</sup>—one bears truth, the other, <falsehood>—(which give falsehood) to him who practices it and truth (to him who comes bearing it). Variant: <sup>154</sup>he is Horus presiding over Letopolis. Vari(ant): he is Thoth. Variant: (he is) Nefertem the son of Bastet. It is the Council for punishing<sup>dt</sup> the enemies (of) the Lord of the Uni<sup>155</sup>verse, even him.

Rescue ye me from these <(torturer(s))<sup>1</sup>,<sup>dv</sup> the slaughterers, sharp-fingered, <cruel><sup>dw</sup> at beheading, <sup>156</sup>from whose <guarding><sup>dx</sup> there is no escape, {who are among <them>}, who are in the train of Osiris. They shall not prevail over (me), (I) will not fall (prey) to their <kettles>,<sup>d1</sup> for I know him. <sup>157</sup>He is <the Smiter><sup>d2</sup> who is among them in the house of Osiris, <who shoots><sup>ea</sup> (rays) with his eye while he is unseen, who surrounds the sky for himself (with) the flame of his mouth. He announces the Inundation while <sup>158</sup>it is (still) unseen.

He proceeded on earth in the presence of Re and is moored auspiciously <in the presence of><sup>eb</sup> Osiris. Your offering(s) shall not be made out of (me) <for><sup>ec</sup> those in charge of <their> brazier(s), for he is <sup>159</sup>among <the Followers> of <the Lord><sup>ed</sup> of the Universe (in) the book of Khepri. He flies as a falcon, (he) <honks><sup>ee</sup> to Shu as a *amn*-goose. He shall not perish (forever), like *Nhb*.<sup>160</sup>*k*!

WHO, PRAY, IS HE? He is Anubis; he is Horus with <No> Eyes in His Forehead. Variant: it is the Council for warding off the enemies of the Lord of the Universe from him. Variant: (he is) the chief <sup>161</sup><physician>;<sup>ef</sup> he is the great one of 'the palace'.

<(They)> shall not rage at (me); I will (not) fall (prey) to <their kettles>.<sup>es</sup>

WHOM DOES THAT MEAN? It means these "who are in charge of their brazier(s)." <sup>162</sup>They are the Begetter of the eye of Re and the Begetter<sup>eh</sup> of the eye of Horus.



- 18 O lord of the great house, sovereign of the gods, mayest thou rescue me from (that) God whose face<sup>163</sup> is (that of) a greyhound (but) whose eyebrows are (those of) a man {—variant: whose eyebrows are (those of) a man; variant: whose eyebrows are (those of) a man—} and he lives on sacrifices. <sup>164</sup>He is the one who is at the bend of the lake of fire, who (swal)lows corpses, who steals hearts, <who attacks><sup>e1</sup> corpses without his being seen.

WHO, PRAY, IS HE? Swallower (of Millions is his name; he exists in) the lake of Punt. <sup>165</sup>And as for "the lake of fire," it is (the one) that is <between><sup>e2</sup> Naref and 'the Palace'.<sup>e1</sup> <Every-one><sup>e3</sup> who treads on it while unclean is infused with terror.<sup>e2</sup> His name is the Keen One; <sup>166</sup>he is the doorkeeper of the west. Variant: his name is *Bb*; it is he <who guards><sup>e3</sup> that bend of the west. Variant: his name is Master of His <Affair(s)>.<sup>e3</sup>

- 19 O <lord><sup>e4</sup> of terror, <sup>167</sup>supreme over the Two Lands, lord of blood, who commands the horizon and lives on viscera,

WHO, PRAY, IS HE? He is the heart of Osiris; it is <he> who is in <all> carnage.<sup>e7</sup>

<sup>168</sup>to whom <were given> the double crown and gladness of heart within Heracleopolis,

WHO, PRAY, IS HE? He "to whom were given the double crown and gladness of heart in Heracleopolis" (is) Osiris.<sup>e8</sup>

(...)

(...) whom he caused to rule in place of (his) Father <sup>169</sup>Osiris. (As for) "that day when the Two Lands were established," it was when the Two Lands united (to) bury Osiris.

blameless soul in Heracleopolis, who gives nourishment and does away with sin and to whom leads <sup>170</sup>the way of endless recurrence,

WHO, PRAY, IS THAT? That is Re himself.

mayest thou rescue me from that God <who carries off> Souls, who gulps down hearts, who lives on <sup>171</sup>carion, (who is attached to) darkness and is in Sokar, (of) whom a feeble one<sup>e1</sup> is afraid.

WHO, PRAY, IS HE? He is SETH. Variant: "the wild bull" <sup>172</sup>is Horus the son of Geb.

- 20 O Khepri dwelling in his bark, Prim(eval One as to) his own (body—variant: whose body is) changeless, mayest thou rescue me from these {it} <examiners><sup>e4</sup> (to) whom was given <sup>173</sup>magic power (in) order <to keep guard over><sup>e5</sup> his enemies, (examiners) who cause terror in the place of execution and <from whose guarding> there is no <escape>.<sup>e6</sup> He will not go down (am)ong their knives, <sup>174</sup>he will not come to <their> slaughtering-block, he will not languish within their throne, he will not go down within their slaughtering-block, he will not dwell within their trap, and offerings of <sup>175</sup>{comrade}<sup>e7</sup> these {their} abominations of the gods will not be made to him, for he is the hereditary prince in the great broad hall of Osiris. He is one who passes, being pure, through 'the place of smiting', to whom are given suppers of fayence in the <sup>176</sup>*mnt-city*.

WHAT DOES THAT MEAN? As for "Khepri dwelling in his bark," that is Re-Harakhte himself. As for "<these Examiners>,"<sup>e7</sup> they are the Baboon and Isis and Nephthys. As for the "abominations <sup>177</sup>of the gods," that means Arsaphes—variant: they are <accounting>, they are lying. As for "one who passes, being pure, through 'the place of smiting'," (that is) Anubis, since he is in charge of the chest <that><sup>e8</sup> contains <sup>178</sup>{me} the viscera of Osiris. As for him "(to) whom are given suppers in the *mnt-city*," that is (Os)iris. Variant: as for "suppers of fayence in the *mnt-city*," sky <sup>179</sup>and earth are meant. Variant: (it means) when Shu crushed this wind that was in Heracleopolis. As for "fayence," that means the eye of Horus. As for "the *mnt-city*," it is the throne of Osiris.

- 21 <sup>180</sup>Thy house is being built, (O Atum); {thy house} (thy) dwelling <is being><sup>a</sup> founded, (O) Ruty. (O) runner, runner, 'provider,'<sup>b</sup> (if) Horus becomes pure, Seth becomes divine, and vice versa. He comes; he has taken possession with his feet. He is (Atum);

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<sup>181</sup>he is in his city. Back, Ruty with white mouth and <flattened head>!<sup>182</sup> Yield to the might of Osiris N. <sup>183</sup>Isis is his. When he has found thee, he lets his hair down in disorder so that it is mussed at the mouth of his pate. He conceives through Isis, he begets through Nephthys. (Isis) does away with his evil; Nephthys puts an end to <sup>184</sup>his troubles. Dread is behind him, awe of him is before him. Millions bend their arms to him, the common folk attend him. <The herd>!<sup>185</sup> executes for him <sup>186</sup>every enemy; <the Gray-haired Ones bare>!<sup>187</sup> their arms to him. (It is granted him) to smell the sweetness which he who is in Kheraha and he who is in Heliopolis create for him. Every god is afraid of <sup>188</sup>him because great is dread of him and vast is awe of him. He has saved every God from his detractor; he has shot!<sup>189</sup> (until) his escape. He lives for his dependents; he is Uto, lady <sup>190</sup>of the devouring (flames). If they ascend to him, they are few.

WHAT DOES THAT MEAN? Concealed of Form in the Arms of the Hidden One is the name of <the trap>.<sup>191</sup> He Sees at Once What He Carried Off is the name of the storm cloud—vari<sup>192</sup>ant: the name of <the pit>.<sup>193</sup> As for the slaughtering-block, (...).<sup>194</sup> As for the "lion with white <mouth and flattened>!<sup>195</sup> head," that is the phallus of Re. As for "he lets his hair down into his face (in disorder) so that it is mussed at the mouth <sup>196</sup>of his pate," Isis was 'on her crypt!'. Then she wipe(d) her hair [hair] 'into' her face. As for "Uto, lady of the devouring (flames)," that means the eye of Re. <sup>197</sup>As for "if they ascend <to him, they are few>,"<sup>198</sup> it means when Seth's <gang>!<sup>199</sup> was approaching them, <since>!<sup>200</sup> it was a <searing>!<sup>201</sup> approach.

They have <been appointed>!<sup>202</sup> as (ex)aminers <sup>203</sup>of the inhabitants of Busiris and <muti-lator(s)>!<sup>204</sup> of the Souls of his enemies.<sup>205</sup>

<sup>a</sup> Cf. CT 335, also parts of 336. Lepsius' lettered subdivisions of BD 17 in his publication of T and also H. Grapow's numbered subdivisions in "Urk." V are somewhat illogical. The subdivisions here used may likewise be improvable. The terminologies correlate as follows:

Here	Grapow	Lepsius	T's lines
P	Überschrift		
S	1	a beginning	1-3
	2	a end-c beginning	3-5
	3	c/d	5-7
	4	d end-f beginning	7-9
	5	f/g	9-11
	6	g/h	11-14
	7	h/i	14
	8	i end-m beginning	14-18
	9	m end-o beginning	18-22
	10	o/p	22-24
	11	p end-r beginning	24-28
	12	r end-t beginning	28-32
	13	t except beginning-u except end	32-42
	14	u/v	42-45
	15	v/w	45-50
	16	w end-y beginning	50-59
	17	y end-aa beginning	59-64
	18	aa/bb	64-68
	19	bb end-gg beginning	68-74
	20	gg/hh	74-83
	21	hh end-ii	83-95
T	Nachschrift		

<sup>b</sup> Lit. "of the rule which he exercised." To take *fr.n.f* as a second direct genitive and translate "at the beginning of (his) rule over what he had made" seems less likely.

<sup>c</sup> CT: *nnk*, "Mine is."

<sup>d</sup> Lost from here to BD 148.

<sup>e</sup> Cf. BD 1 § P 1.

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- <sup>f</sup> Cf. BD 18 § T 5 in Ia.
- <sup>g</sup> Written *h̄b̄* for *h̄b̄*.
- <sup>h</sup> Written *h̄pr.n* (CT: *h̄pr*) *md̄w̄l nb n* (emend to *n nb*) *tm̄m̄w̄l*.
- <sup>i</sup> Written *hn̄* *stp.n.tw.f*. Gard. § 171:4 mentions similar use of *hn̄*, but with *sdm.f* form, in the Empire variant of this passage.
- <sup>k</sup> Cf. gloss on § 8 19 in T 1 C 427.
- <sup>l</sup> The twin-plume headdress.
- <sup>m</sup> CT: "my land."
- <sup>n</sup> I.e., in that city. Cf. in main text of CT: "ponds . . . wherein the offerings of the common folk to . . . are cleansed" (so T 1 C and M 54 C) or "ponds . . . which cleanse the offerings of the common folk to . . ."
- <sup>o</sup> Originally "the isle of the righteous" according to CT etc.
- <sup>p</sup> Written *n* for *r*.
- <sup>q</sup> Written *Imydw̄l b̄/h̄w̄l*, "(Ye) who are before" in either space or time. The fact that *b̄/h̄* is literally "phallus" gives basis for first part of gloss that follows, though the word there used is *hnw*.
- <sup>r</sup> Written with *tr* in both R (but cf. line 30) and M for *tn* of CT etc.
- <sup>s</sup> Written *m̄h̄* (repeated from line 26) for *is.n*.
- <sup>t</sup> Written *n* for *m* of CT and Empire.
- <sup>u</sup> Written *md̄w̄l.f hr tp mrwt.f nbt*; but CT has *mdw hr tp mry Nb.f*, "one who speaks in behalf of the beloved of his Lord," as answer in a gloss.
- <sup>v</sup> Written *mt nn trrt.tn* for CT *mt nw tr.n. tn n*.
- <sup>w</sup> For *Nb.m Stp* CT has *Nb sp̄t*, "the Noma-lord," with some variants.
- <sup>x</sup> The four sons of Horus seem, then, to constitute the constellation called Leo Minor.
- <sup>y</sup> Written *trt twy* (cf. NG § 125).
- <sup>z</sup> Written *nrt pw Imydw̄l*; but cf. CT *Nzrt* (var. *Nert*) *rd̄t.n.t(w).s m*, also M.
- <sup>aa</sup> This fullest form of name occurs as early as CT document L 1 NY. Possibly translate "Tusker" ?
- <sup>ab</sup> Though written in two phrases, each ending with determinative of deity, only one being can be meant, as in CT. Separation would give eight instead of seven "blessed ones."
- <sup>ac</sup> Similarly T. But no Council of Naref has been mentioned, nor is there an antecedent for *.f*, "his," of *ur.f*. It would seem that the "7 blessed ones" last listed are meant. CT, which puts its version of this statement before the list, reads *tr hry n D̄d̄t tn N̄tr-ur rn.f* and similar, "As for the head of this Council, *N̄tr-ur* is his name."
- <sup>ad</sup> Written *hs̄f* (*sw*) *R̄ m tm̄tyt*, with *hs̄f* corrupted from Empire *hr̄w̄.fy*, "he said."
- <sup>ae</sup> Written *h̄c̄.n h̄pt*, similarly *h̄c̄.n h̄pr* in next statement (see NG § 564).
- <sup>af</sup> Written with *h̄prw̄.f pw*, "it was his form," for *h̄pr rn.f pw* of CT etc.
- <sup>ag</sup> Written *ps̄.tw* for *ps̄n*.
- <sup>ah</sup> Gard.'s translation of *st̄p̄w̄l Šw* and its variants (e.g. *iz Šw* here) is "the supports of Shu"; but this passage among others suggests translating "the uplifted of Shu," i.e., the expanse of the sky rather than the pillars that were thought to hold it away from the earth.
- <sup>ai</sup> Written *sh̄d̄.f*, "he illumines."
- <sup>aj</sup> Again in BD 125 b § 8 42.
- <sup>ak</sup> The glosses that follow show that the lassoer was considered a separate deity already in Empire; but in CT only one god is concerned.
- <sup>al</sup> Probably developed out of *ʿpp*, "Apophis," found in Aa and Cb.
- <sup>am</sup> Written *wn̄n.f m*, "he is with."
- <sup>an</sup> Similarly in Empire. Some CT documents have a similar gloss, but after "Rescue . . . Osiris." It occurs again in § 8 17 R and M.
- <sup>ao</sup> CT, also Aa at least, continues properly with "thou."
- <sup>ap</sup> So; but 3d person precedes and follows.
- <sup>aq</sup> Negative written for preposition.
- <sup>ar</sup> Read qualitative *s̄t̄(tw)*.
- <sup>as</sup> Written *w̄g nmt̄*.
- <sup>at</sup> The Lord of the Universe.
- <sup>au</sup> Corrupted from CT and Empire *zn̄kt* parallel to *kkw*, "darkness."
- <sup>av</sup> This variant is corrupted from Empire (see especially Cb): "Variant: he is the Great Wild Bull; he is the soul of Geb."
- <sup>aw</sup> Cf. the gloss below.
- <sup>ax</sup> Masculine.
- <sup>ay</sup> Written as dual + plural marks; but cf. plural in Cb, Ce, Ea, etc.













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- <sup>a2</sup> Cf. *ghnt* as a name (Pyr. 454 a) of the "big left eye" of eastern Horus which deceased brings to him (Pyr. 450 c-51 a).
- <sup>ba</sup> So written; but *Pth phr tw* was originally *phrrw*, "runner," used of a god who runs to help (cf. Cb, Ce, Ea, etc.). Determinative of *nw* at end is uncertain; most documents use no determinative.
- <sup>bb</sup> I.e., with teeth showing, snarling.
- <sup>bc</sup> With *s* of *pds* transposed to beginning.
- <sup>bd</sup> Most Empire documents include *wt*.
- <sup>be</sup> I.e., "over his forehead" ?
- <sup>bf</sup> Written  for .
- <sup>bg</sup> For *h'd*, "trap," see § S 20 in CT etc., including M.
- <sup>bh</sup> But *grt* is not found in main text.
- <sup>bi</sup> Written *nhnt-m* for *tnm* of § S 20 in CT, Cb, Ce, etc.
- <sup>bk</sup> This statement appears here corruptly as early as La. For source cf. BD 18 § S 8 end. BD 18 follows. Grapow's BD 17 "Nachschrift" is represented in R by BD 18 § T and 20 § T.
- <sup>bl</sup> Follows BD 15 h § S 5.
- <sup>bm</sup> Miswritten with *hq' + q* for *h* and *ur + r* for "evil" bird + *n*.
- <sup>bn</sup> Written *f* for *R'*.
- <sup>bo</sup> Written (r)n<sup>pl</sup>, [n]f.
- <sup>bp</sup> Written *dwt*, "the morrow," for *sf*.
- <sup>bq</sup> Written *tm.sn mn{z}.tn hb* for *tw.n-mnwyn*.
- <sup>br</sup> Written *dhn.f* for *dhn.tw*.
- <sup>bs</sup> Written *n tr.tw.z nt* for *tr.n.tw.s n*.
- <sup>bt</sup> The *n* of *h'.n* is omitted.
- <sup>bu</sup> Written *tm.zn* for *tm.s*.
- <sup>bv</sup> Written with *tm.z* for *tm.f*.
- <sup>bw</sup> Written with *t* for *r* of *iry* and *spty* (*ty* corrected from plural marks) for *spty*.
- <sup>bx</sup> Pronoun *sn* written with papyrus roll for *z*.
- <sup>bv</sup> Written *mh.f n*, "his flood of," for *it.f*.
- <sup>bz</sup> Written *wb{pw}.n.f pw*.
- <sup>ca</sup> Written with *q* for ' and *l + hm* for "bt ideogram.
- <sup>cb</sup> Written *ttw* for *wtt*.
- <sup>cc</sup> Written *hsf Wr*, "repeller of the Great One," for *Wtd-wr*.
- <sup>cd</sup> With *t* and *n* of *smt.n.f* transposed.
- <sup>ce</sup> Written *phr.n.t*, "I went about," for *spr.t*.
- <sup>cf</sup> Written *Phuty*, "Thoth," for *df<sup>pl</sup>*.
- <sup>cg</sup> Written *asm* for *h'*.
- <sup>ch</sup> Written *ur-bird* for *m*.
- <sup>ci</sup> Written *h'(n).w hpr (m)*.
- <sup>ck</sup> Written with *pr q b* for *hbq*.
- <sup>cl</sup> Written *hq swt* for *h'b.f sy*.
- <sup>cm</sup> Written with *tr* for *tn* as in preceding line (cf. note r).
- <sup>cn</sup> Written *tnnt* for *tn.n.f sy*.
- <sup>co</sup> Written *nn bq' r K* for *nn b'g.s r Nb.s*.
- <sup>cp</sup> Written *wn trt.f w p* (transposition of *pw*) *wq w r ur + r* (for U 23 *mr* + phonetic complements *m* and *r* + "evil" bird) desert sign (for *z < sy*).
- <sup>cq</sup> Written  for .
- <sup>cr</sup> Written ' for *z*.
- <sup>cs</sup> Introduced by *r* for *tw*.
- <sup>ct</sup> Written *hpu n.f* for *hpdu<sup>pl</sup> n*.
- <sup>cu</sup> Written *nw*, "this," for *nwy*.
- <sup>cv</sup> Written without *n*.
- <sup>cw</sup> Written *tm<sup>pl</sup>* for *ipw*.
- <sup>cx</sup> Written *Ssm<sup>pl</sup>* for *smaw<sup>pl</sup>*.
- <sup>cy</sup> Written *Nb.n{zn} Spt* for *Nb.sn Stp*.
- <sup>cz</sup> Written *r'.k n.z<sup>pl</sup>* for *r.k n.n<sup>pl</sup>*.
- <sup>da</sup> Here BD 16 (a vignette) is inserted.
- <sup>db</sup> A unique corruption, *try-' trt.f*, for *try.t trt.f*, "that adheres to me, (that means) what he did."
- <sup>dc</sup> Written with shrine for *p*.

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- dd Written *Qdt Qdt-nt* for *Qdgd*.
- de Written with *trz* for *tns*.
- df Written with *m* for *i* of *ths*.
- dg Written *hr lb tp* for *hry tp*.
- dh Written with *z* for preposition *n*.
- di Written *hpt(l).f ky* for *hpt(n) ky ky*.
- dk Written with *m* and *B<sup>1</sup>.f* transposed.
- dl Written *h<sup>cc</sup>* for *r h<sup>cp</sup>.f*.
- dm Written *r mt* "enemy" determinative for *irt sm<sup>i</sup> sbi<sup>pl</sup>*.
- dn Written *p r n* for *gr(t)* .
- do Written    "causing us to see (or 'be seen')," for  .
- dp Written *bs* for *bt<sup>pl</sup>.f*.
- dq Writing of *tzft<sup>pl</sup>* includes *tbl n* for the signs *t + tz + z*.
- dr This variant seems unique.
- ds Written *sty* for *st<sup>i</sup>ty*.
- dt Written *tp.f*, "his head."
- du Written *hsj (t)ht<sup>pl</sup> r* (for *n*).
- dv Written with *p* for *t<sup>i</sup>* of *st<sup>i</sup>(p)<sup>pl</sup>*.
- dw Written with  for .
- dx Written with *fry-<sup>i</sup>* for *z<sup>i</sup>w*.
- dy Written with *kmw wrt* for *ktwt<sup>pl</sup>*.
- dz Writing includes *st<sup>i</sup>* instead of *m<sup>i</sup>d* ideogram.
- ea Written *hsj.f* for *sty*.
- eb Written *rn* amended to *rh* for *hr*.
- ec Written *z* for *n*.
- ed Written with *ssm* for *sms* and *k* for *nb*.
- ee Written *ntn +* seated child for *ngg +* man with hand at mouth.
- ef Written *wr n n stp nw w* for *wr zmw<sup>pl</sup>*.
- eg Written *kw.n* for *ktwt<sup>pl</sup> sn*.
- eh Written *(t)wt* and *wtt* respectively for normal *twt*, "image."
- ei Written with *r* for *d* of *wd*.
- ek Written   for *lmytw.ny*.
- el Written as in line 181 + .
- em Written *k* for *nb*.
- en Written *(w)d n.f s<sup>i</sup>t*, a unique variant.
- eo Written *(fry-)<sup>i</sup>*, "door(keeper)," for *z<sup>i</sup>w*.
- ep Written with *psd.f*, "his shining," for *zp.f*.
- eq Written *r* for *nb*.
- er Written with *nty* for *ntj* and *k* for *nb*.
- es M omits by haplography next clause of main text and beginning of its gloss.
- et Written *lmy bq<sup>i</sup>.f* (for *b<sup>i</sup>g*).
- eu Written *fry-<sup>cp</sup> tpt.n* for *(fry<sup>pl</sup>.stp<sup>pl</sup>*.
- ev Written *mr irt<sup>i</sup>  fry-<sup>i</sup>* for *n mrut irt z<sup>i</sup>ut*.
- ew Written *twt m pr(t) fry-<sup>i</sup>.wt<sup>i</sup>* for *twt<sup>pl</sup> prt m z<sup>i</sup>w*.
- ex The *fry* sign is falcon-headed!
- ey Written *nmw<sup>pl</sup>* (with *stp* for *nw* sign) *'fry-<sup>i</sup>-sp* (+ determinative similar to F 38, meant for L 5) for *nn fry<sup>pl</sup>.stp<sup>pl</sup>*.
- ez Written *ntj*, "he," for *nty*.
- fa Written *nw* for *.tw*.
- fb Determined by papyrus roll.
- fc Written *hd r pdhw ht* for *hd r<sup>i</sup> pds tp*.
- fd Written with *nn* for *wn* in *wgdw(t)<sup>pl</sup>*.
- fe Written *ph<sup>i</sup>ty n.f m t 'I<sup>pl</sup>* for *kf n.f (Sk)myp<sup>pl</sup>*.
- ff Verb *sty* written with *n* for *z*.
- fg Written *h<sup>i</sup>d(sr)*. This gloss applies to § S 20.
- fn Written *qm* for *fnm*.
- fi See still § S 20.
- fk Written *r p r wbt + b* for *rt pds*.

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<sup>n</sup> Written *m nq . . . d.n* for *n.f 'nd.sn*.

<sup>fm</sup> Written *z(m')y<sup>pl</sup>*.

<sup>fn</sup> Written *gr (n)ty(t)*.

<sup>fo</sup> Written with *b'* for *i* of *'m*.

<sup>fp</sup> Written *'z n.w<sup>pl</sup>* for *rdt.n.tw.w*.

<sup>fq</sup> Written *s s b'* for *stl(p<sup>pl</sup>)*.

<sup>fr</sup> End of BD 17 vignette stands between lines 190, in which BD 17 text ends, and 191, with which BD 18 begins.

BD 18<sup>a</sup>

1338

P <sup>1</sup>To be said by Osiris N.:

S 1 <sup>2</sup>O Thoth who didst vindicate Osiris against his enemy, vindicate <sup>3</sup>Osiris N. [...] <sup>4</sup>in Heliopolis on that night of altar-offering(s), on that night of fighting and of guarding <sup>5</sup>the rebels, on that day [wherein . . .] were annihilated.<sup>b</sup> [...]

R

S 1 <sup>v</sup> <sup>1</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against <sup>2</sup>his enemies before the great Council that includes Re, before the great Council that includes <sup>3</sup>Osiris, before the great Council who are in Heliopolis on that night (of) offerings on the altars, on <sup>4</sup>that day of fighting and of guarding the rebels, on that day wherein the enemies of the Lord of the Universe were annihilated.

As for "the <sup>12</sup>great Council who are in Heliopolis," they are Atum, Shu, and Tefnut. As for "guarding <sup>14</sup>the rebels," the companions of Seth were annihilated in that (day) in requital of the harm they had done.

2 <sup>vi</sup> <sup>a</sup> <sup>1</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies ( . . . ) before the <sup>2</sup>great Council who are in Mendes<sup>c</sup> on that night (of) erecting the *Dd*-pillar in Mendes.

As for <sup>7</sup>"the great Council who are in Mendes," (they are) Osiris, Isis, Nephthys, and Horus who saved <sup>9</sup>his Father. As for "erecting the *Dd*-pillar in Mendes," that means the upper arm of Osiris<sup>d</sup> <sup>11</sup>presiding over Letopolis. They were around Osiris like a strip of clothing.

3 <sup>vii</sup> <sup>a</sup> <sup>1</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate (Osiris) against <sup>2</sup>his enemies before the great Council who are in Letopolis on <sup>3</sup>that night (of) altar-offerings in Letopolis.

As for "the <sup>10</sup>great Council who are in Letopolis," they are Horus who is in Letopolis and <sup>12</sup>Thoth who is in the Council (of) Naref. As for <sup>14</sup>"that night of altar-offerings in Letopolis," it was the dawn <sup>16</sup>of the burial of Osiris the lord of the west.

4 <sup>viii</sup> <sup>a</sup> <sup>1</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against <sup>2</sup>his enemies as thou didst vindicate Osiris against his enemies before the great Council <sup>3</sup>who are in Pe and Dep on that night (of) erecting the sanctuary of Horus and confirming the <sup>4</sup>inheritance to Horus, namely the possessions of his Father Osiris.

<sup>10</sup>As for "the great Council who are in Pe and Dep," they are Horus, Isis, <sup>12</sup>Imset, and Hapi. As for "erecting the sanctuary of Horus," that means when Seth said <sup>14</sup>to his retinue: "Establish a sanctuary against it."<sup>e</sup>

5 <sup>ix</sup> <sup>a</sup> <sup>1</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against <sup>2</sup>his enemies as thou didst vindicate Osiris against his enemies before the great Council <sup>3</sup>who are in Washerman's Shores on that night (when) Isis lay <sup>4</sup>awake, mourning over her brother Osiris.

As for <sup>11</sup>"the great Council who are in Washerman's Shores," they are Isis, Horus, <sup>13</sup>and Imset.



- 6 v b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against (his) enemies as thou didst vindicate Osiris <sup>5</sup>against his enemies before the great Council who are in Abydos on that night of <sup>7</sup>the h <sup>1</sup>kr-feast at the counting of the dead, at the stocktaking of the blessed, when dancing took place <sup>9</sup>at the counting of the dead.

As for "the great Council who are in Abydos," <sup>11</sup>they are Osiris, Isis, Nephthys, and Upwawet.

- 7 vi b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies <sup>5</sup>as thou didst vindicate Osiris against his enemies before the great Council who are in <sup>7</sup>the roads of the dead on that night of taking stock of the nobodies.

<sup>9</sup>As for "the great Council who are in the roads of the dead," they are Thoth, Osiris, <sup>11</sup>Anubis, and <sup>12</sup>Isdz. As for the "stocktaking of the nobodies," <sup>13</sup>that was when offerings were barred from the souls of the children of the feeble ones.

- 8 vii b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies <sup>5</sup>as thou didst vindicate Osiris against his enemies before the great Council who were at <sup>7</sup>the great earth-hoeing in Mendes<sup>1</sup> on that night of earth-hoeing with blood and <sup>9</sup>vindicating Osiris against his enemies.

<sup>10</sup>As for "the great Council who were at the great earth-hoeing in Mendes," they are Thoth, Osiris, Anubis, and Upwawet. <sup>12</sup>It was when the companions of Seth came, having assumed the form <sup>15</sup>of goats<sup>1</sup>. Then they were slaughtered before {these} those gods, since <sup>17</sup>blood would issue from them,<sup>8</sup> and were assigned to the inhabitants of Mendes.

- 9 viii b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies (...) before the <sup>5</sup>great Council who are in Naref on that night of the great mystery as to form.

<sup>7</sup>As for "the great Council who are in Naref," they are Re, Osiris, <sup>9</sup>Shu, and <sup>10</sup>B'by. As for "that night (of) the great mystery as to form," <sup>11</sup>they were burying the arm and thighs and chest of Osiris-Unnofer justified forever.

- 10 ix b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies <sup>5</sup>as thou didst vindicate Osiris against his enemies before the great Council who are in <sup>7</sup>Rosetau on that night (when) Anubis put his hands on the offerings around <sup>9</sup>Osiris and Horus was vindicated against his enemies.

<sup>10</sup>As for "the great Council who are in Rosetau," they are Osiris, Isis, <sup>12</sup>and Horus.

- 12h The heart of Osiris is happy, the heart of Horus is happy, while the two sanctuaries are <sup>14</sup>content therewith. Verily Thoth comes and vindicates<sup>1</sup> Osiris N. <sup>15</sup>against his enemies before the great Council of every god and every goddess (and) before the Lord of the Universe. He does away with the enemy of Osiris N.; <sup>16</sup>[he] does away with all the evil that adheres to him.

- T 1 If this purifying spell is uttered, it assures going forth by day [af]ter mooring <sup>20</sup>by a man and assuming any form at will.

- 4 And if this spell is read in his behalf, it means that he prospers on earth, he escapes from <sup>22</sup>every fire, and nothing evil befalls him.

- 5 A truly excellent spell (proved) a million times.

M<sub>1</sub>

- S 1 <sup>101</sup>Knowing the names of the great Council that is in Heliopolis. <sup>102</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris <sup>103</sup>N. against HIS ENEMIES as (thou) didst vindicate Osiris against <sup>104</sup>HIS ENEMIES before the great Council that is in Heliopolis <sup>105</sup>on that night of offerings on the altar in Heliopolis.

As for <sup>106</sup>"the great Council that is in Heliopolis," <sup>107</sup>it consists of Atum, Shu, and Tefnut.

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- 2 <sup>198</sup>Knowing the names of the great Council that is in Mendes. <sup>199</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate <sup>200</sup>Osiris N. against HIS ENEMIES as (thou) didst vindicate (Osiris) against HIS ENEMIES before <sup>202</sup>the great Council that is in Mendes on that night of erecting the *Dd*-pillar in Mendes.

As for "the great Council <sup>201</sup>that is in Mendes," it consists of Osiris, Isis, Nephthys, and Horus.

- 3 <sup>205</sup>KNOWING THE NAMES OF THE GREAT COUNCIL THAT IS IN LETOPOLIS.<sup>k</sup> <sup>206</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. against HIS ENEMIES <sup>208</sup>as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Letopolis on that night of altar-offerings <sup>210</sup>in Letopolis.

As for "the great Council that is in Letopolis," it consists of Horus and Thoth.

- 4 <sup>212</sup>KNOWING THE NAMES OF THE GREAT COUNCIL THAT IS IN PE AND DEP. <sup>213</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate<sup>1</sup> Osiris N. <sup>215</sup>against HIS ENEMIES as (thou) didst vindicate (Osiris) against HIS ENEMIES before the (great) Council that is in Pe and Dep on that night <sup>217</sup>of (e)recting [for him] a sanctuary for Horus.

As for "the great Council that is in Pe and Dep," it consists of Horus, Isis, Nephthys, and Imset.

- 5 <sup>219</sup>KNOWING THE NAMES OF THE (GREAT) COUNCIL THAT IS IN WASHERMAN'S SHORES. <sup>220</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. <sup>222</sup>against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in (Washerman's)<sup>m</sup> Shores <sup>224</sup>on that night of vindicating (Osiris) against HIS ENEMIES before the great Council that is in Washerman's Shores.

As for "the great Council that is in (Washerman's) Shores," (it consists of) Isis, Horus, Hapi, and Anubis.

- 6<sub>1</sub> <sup>226</sup>KNOWING THE NAMES OF THE GREAT COUNCIL (THAT IS IN) (ABYDOS).<sup>n</sup> <sup>227</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. <sup>229</sup>against HIS ENEMY (...) before the great Council that is in Abydos<sup>o</sup> on that night when Isis lay mourning<sup>p</sup> <sup>231</sup>over her brother Osiris.

As for "the great Council who are in Abydos,"<sup>o</sup> they are Osiris, Horus, and Imset.

- 6<sub>2</sub> <sup>233</sup>KNOWING THE NAMES OF THE (GREAT) COUNCIL THAT IS IN ABYDOS. <sup>234</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. <sup>236</sup>against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Abydos on that night <sup>238</sup>when Isis lay mourning<sup>p</sup> over her brother Osiris.

As for "the great Council that is in Abydos," (it consists of) Osiris, Horus, Imset, and Upwawet.

- 9 <sup>240</sup>KNOWING THE NAMES OF THE GREAT COUNCIL THAT IS IN NAREF. <sup>241</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. <sup>243</sup>against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Naref on that night when <sup>245</sup>Anubis lay with his hands on the offerings around Osiris.

(As for) "the great Council that is in Naref," it consists of Osiris, Horus, Isis, and Imset.

- 10 <sup>247</sup>KNOWING THE NAMES OF THE COUNCIL OF ROSETAU. <sup>248</sup>O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. against HIS ENEMIES (as thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Rosetau on that night of the great<sup>1</sup> secrets as to forms.

As for "the great Council that is in Rosetau," <sup>250</sup>it consists of Osiris, Horus, and Isis.

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- 12 The heart of Osiris is happy, the heart of Horus is in gladness.<sup>r</sup> O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. (against) <sup>251</sup>HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that includes Re. <Thou who didst vindicate><sup>s</sup> (Osiris) against HIS ENEMIES, vindicate Osiris N. <sup>252</sup>against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council like every god and every goddess that is in the sky.

M<sub>2</sub><sup>t</sup>

- S 1 (255) O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. against HIS ENEMIES as <sup>256</sup>(thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Heliopolis on that night of offerings on the altar in Heliopolis.

As for "the great Council that is in Heliopolis," <sup>257</sup>it consists of Atum, Shu, and Tefnut.

- 2 O Thoth who didst vindicate Osiris against HIS ENEMIES, vindicate Osiris N. against HIS ENEMY <sup>258</sup>as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Mendes on that night of erecting the *Dd*-pillar in Mendes.
- 3 O Thoth who didst vindicate Osiris against <sup>259</sup>HIS ENEMIES, vindicate Osiris N. AGAINST HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the (great) Council that is in Letopolis.

<sup>260</sup>As for "the great Council in Letopolis," (it consists of) Horus presiding over Letopolis and Thoth in the Council of Naref.

- 4 O Thoth who didst vindicate Osiris against <sup>261</sup>HIS ENEMIES, vindicate Osiris N. against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the great Council that is in Pe and <sup>262</sup>Dep on that night of confirming the sanctuary to Horus with<sup>u</sup> the possessions of his Father.

As for "the great Council that is in Pe and Dep," it consists of Osiris, Horus, Isis, and Imset.

- 11 <sup>263</sup>O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. <sup>264</sup>against HIS ENEMIES as (thou) didst vindicate Osiris against HIS ENEMIES before the (great) Council that is in (Khemmis)<sup>v</sup> on that night (of) altar-offerings.<sup>w</sup>

\* With H. Grapow in "Urk." V we follow the MK arrangement of BD 20 in numbering the subdivisions of its derivatives BD 18 and 19 also. The late order in BD 18 § S as found in T and R is 1, 6, 2, 7, 3, 8, 4, 9, 5, 10. M follows the old order instead, but with some confusion, duplication, and omission. M adds too a title (not noted elsewhere) for each subdivision, as though each were a separate spell. On the whole, M's vignettes match its text, but R's do not except in 1 and 10; for *text* of both M and R is arranged in successive *vertical* groups, whereas R's *vignettes* are grouped in two *horizontal* bands. Or we may think of both text and vignettes of R as arranged in horizontal bands, text following the *old* order, vignettes the *new*. M's second occurrence (M 255-64) replaces BD 20.

<sup>b</sup> Same "day" is mentioned in BD 17 § S 15.

<sup>c</sup> Normally "Busiris."

<sup>d</sup> Empire documents have here and in main text "the two *gd*-pillars," which according to original form of gloss represent "the two arms (*q'hw*y rather than R's *q'h*) of Horus" (R alone has "of Osiris"). The "they" in following clause is a survival of original wording.

<sup>e</sup> The Council?

<sup>f</sup> Normally "Busiris."

<sup>g</sup> I.e., the animals would bleed, while deities as such would not?

<sup>h</sup> § S 11 is found in M only.

<sup>i</sup> Here written as a compound verb, *sm<sup>r</sup>-hru.f*.

<sup>k</sup> Written *hm*, "sanctuary," without city determinative which M uses elsewhere in § S 3.

<sup>l</sup> Uraeus determinative at end of 213 belongs to *ist* at end of 214.

<sup>m</sup> Written with only one bird of the pair G 50.

<sup>n</sup> So originally, but erased and replaced by *Dd(w)*, "Busiris."

<sup>o</sup> "Abydos" erased.

<sup>p</sup> Written <*tbbi* for *tkb*, with falcon for *t*.

<sup>q</sup> Papyrus-roll determinative and plural marks miswritten as *t n* sky.

TRANSLATIONS AND NOTES

BD 18-19

- \* Emend *r* to *lw* at beginning of each clause and omit *r* after *Hr*.  
 \* Written with *w*<sup>cc</sup> for *sm*<sup>cc</sup>.  
 † Follows BD 19.  
 ‡ Written *n* < *m*.  
 † Written with *hn*-plant for bee.  
 ‡ BD 21 follows.

BD 19<sup>a</sup>

R

- P 1 \*<sup>1</sup>Spell for wreaths of vindication.  
 2 To be said by Osiris N.:

- S 1-10 <sup>2</sup>Thy Father Atum binds for thee this beautiful wreath of vindication on this thy brow. Live; (for) <sup>4</sup>the gods desire that thou live forever. Osiris presiding over the westerners has vindicated thee against thy enemies. <sup>5</sup>Thy Father Geb assigns to thee his whole inheritance. Come! Praise be to thee as one vindicated, (O) Horus the son of Isis and son of Osiris on the throne of thy Father Re, overthrowing <sup>7</sup>thy enemies. He assigns to thee the whole of the Two Lands; he assigns to thee the whole of the Two Lands. Atum has assigned and the Ennead has confirmed the two regions of beauty to the vindicated one, Horus the son of Isis and son of Osiris, <sup>8</sup>forever and ever, (even) Osiris N. Osiris presiding over the westerners, both sanctuaries of the gods together, and every god and <sup>11</sup>every goddess who is in the sky and in the earth are vindicating Horus the son of Isis and the son of Osiris against <sup>b</sup>his enemies before Osiris presiding over the westerners, are vindicating Osiris N. <sup>12</sup>against his enemies before Osiris presiding over the westerners, Unnofer†, the son of Nut, on that day <sup>13</sup>of vindicating him against Seth and his companions  
 1 before the great Council who are in Heliopolis on that night of fighting and overthrowing the rebels,  
 6 <sup>17</sup>before the great Council who are in Abydos on that night of vindicating Osiris against his enemies and vindicating Osiris N. <sup>18</sup>against his enemies before the great Council who are in the western horizon on that night of the *h'kr*-feast,  
 2 before the <sup>21</sup>great Council who are in Mendes<sup>c</sup> on that night of erecting the *Dd*-pillar in Mendes,  
 7 before the great Council who are in the roads of the dead on <sup>22</sup>that night of taking stock of the nobodies,  
 3 before the great Council who are in Letopolis on that night of offerings on the altars <sup>23</sup>in Letopolis,  
 4 before the great Council who are in Pe and Dep on that night of confirming the inheritance to Horus, namely the possessions of his Father <sup>27</sup>Osiris,  
 8 before the great Council who are at the great earth-hoeing in Abydos on that night of dismissing grief,  
 9 before the great Council <sup>28</sup>who are in Naref from his place<sup>d</sup> on that night when Horus received the domicile of the gods,  
 5 before the great Council who are in Washerman's Shores on <sup>29</sup>that night when Isis lay awake, mourning over her Brother,  
 10 (and) before the great Council who are in Rosetau <sup>30</sup>on that night of vindicating Osiris against his enemies.  
 T 1 Horus has repeated praise 4 times, for (all) his enemies are fallen, overthrown and slain. <sup>31</sup>Osiris N. has repeated praise 4 times, for all his enemies are fallen, overthrown and slain. <sup>37</sup>Horus the son of Isis and the son of Osiris has repeated millions of jubilees, for all his enemies are fallen, overthrown and slain. They have been carried off to <sup>38</sup>the place of execution, the slaughtering-block of the easterners. They have been decapitated, they

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have been strangled, their arm(s) have been cut off, their heart(s) have been removed. They have been given (to the Great) Annihilator <sup>41</sup>in the valley; they shall never escape from the custody of Geb.<sup>2</sup>

2 If this spell is uttered over wreaths put on a man's head, after thou hast offered <sup>43</sup>burnt incense to Osiris N., there is brought about his vindication against his enemies, whether he be dead or alive; and he shall be {to be said} <sup>45</sup>a follower of Osiris, while a cake, a jar, and a loaf are given him before this god.

3 Say (it) over thee early, twice, (for) it is a great protection.

4 A truly excellent spell (proved) a million times.

M

P 1 <sup>253</sup>SPELL FOR WREATHS OF VINDICATION.

2 <sup>254</sup>TO BE SAID BY Osiris N.:

S Thy Father Atum binds for thee this beautiful wreath of vindication on this thy brow. Live, <sup>255</sup>beloved of the gods, forever.<sup>1</sup>

\* Cf. in "Urk." V.

<sup>b</sup> Written *fw* for *r*.

<sup>c</sup> Substitute for "Busiris" as in BD 18.

<sup>d</sup> "Naref," though a city name, is here treated as beginning of a sentence (with *n* to be emended to *nn*): "There is no evicting him from his place."

<sup>e</sup> Cf. in BD 145 v § S 4.

<sup>f</sup> BD 18 M<sub>2</sub> follows.

BD 20<sup>a</sup>

R

P <sup>21</sup>Another spell for wreaths of vindication.

S 1 <sup>22</sup>O Thoth, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the <sup>23</sup>great Council who are in Heliopolis on that night (of) fighting and overthrowing the rebels.

2 ff. <sup>vertical</sup>O Thoth, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemy before the great Council

2 <sup>7</sup>that is in Mendes on that night of erecting the *Dd*-pillar in Mendes,

3 <sup>9</sup>that is in Letopolis on that night of offerings on the altars in Letopolis,

4 <sup>11</sup>that is in Pe and Dep on that night of confirming the inheritance to Horus, namely the possessions of his father Osiris,

5 <sup>13</sup>that is in Washerman's Shores on that night of the mourning that Isis made over her brother Osiris,

10 <sup>15</sup>that is in Rosetau on that night of vindicating Osiris against his enemies,

6 <sup>17</sup>that is in Abydos on that night (of) dancing (at) the counting of the dead,

7 <sup>19</sup>that is in the roads of the dead on that night of taking stock of the nobodies,

8 <sup>21</sup>that is at the great earth-hoeing in Mendes on that night of being content therewith

12<sup>b</sup> <sup>23</sup>before the Council of Re, before the Council of Osiris, <sup>25</sup>before the Council that is in the sky and (the one) that is in the earth, <sup>26</sup>before the Council of every god and every goddess.

T 1 <sup>27</sup>If a man recites this spell and purifies himself with natron-water, it assures going forth after mooring <sup>29</sup>and assuming any form at will.

2 It assures escape from the fire.

3 A truly excellent spell (proved) a million times.

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P [Another] spell [for] wreaths [...].

S 1 ff. <sup>horizontal</sup>[O] Thoth, vindicate Osiris N. [...]



TRANSLATIONS AND NOTES

BD 20-22

- 1 <sup>1</sup>[before the] great [Council] that is in Heliopolis on that night of fighting and over-throwing the rebel,<sup>c</sup>  
 2 <sup>2</sup>before the great Council that is in Busiris on that night <of e>recting<sup>d</sup> the two *gd*-pillars in Mendes,  
 3 <sup>3</sup>before the great Council that is in Letopolis on that night of altar-offerings in Letopolis,  
 4 <sup>4</sup>before the great Council that is in Pe and Dep on that night of confirming <the inheritance to><sup>e</sup> Horus,  
 5 <sup>5</sup>before the great Council (that is in) Washerman's Shores (...),  
 10 (...) on that night of vindicating Osiris against his enemy,  
 6ff. [...].

<sup>a</sup> Cf. in "Urk." V.

<sup>b</sup> Cf. in BD 18.

<sup>c</sup> Ideogram A 13 only.

<sup>d</sup> Written with *n* and *z* transposed.

<sup>e</sup> Written *m tw* for *twst n*.

BD 21<sup>a</sup>

- R  
 P 1 <sup>x11</sup>Spell for giving a man's mouth to him in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S Hail to thee, Osiris, lord of light, <sup>2</sup>presiding over the Great House, dwelling in darkness. <sup>3</sup>I have come unto thee, a pure blessed one; <sup>4</sup>my arms are around thee. I am <sup>5</sup>[I am] (come) to thee, thy doorkeeper, and thy chiefs.<sup>c</sup> May he give him his mouth, that he may speak <sup>14</sup>therewith.<sup>d</sup> Mayest thou guide his heart at his hour of danger.<sup>e</sup>

M<sup>f</sup>

- P 1 <sup>265</sup>Spell for giving a man's mouth to him.  
 2 <sup>266</sup>TO BE SAID BY Osiris N.:  
 S Hail to thee, lord of light, presiding over the great house, dwelling in darkness. (Behold,) I am come unto thee; <sup>267</sup>I am with thee. Behold, I am blessed and <pure><sup>g</sup> and am ascended that (I) may see thee before <me>.<sup>h</sup> <sup>268</sup>I ascend to see <my><sup>h</sup> Father every day.<sup>i</sup>

<sup>a</sup> Cf. CT 351.

<sup>b</sup> 1st person qualitative is used in Cb and Eb.

<sup>c</sup> Similarly T.

<sup>d</sup> Better in CT, also Ea and Eb: "Mayest thou give me my mouth, that I may speak therewith."

<sup>e</sup> On *Nbd* as demon of darkness, justifying "night" determinative of *nbd* here, see H. Kees in *ZAS* LIX (1924) 69 f.

<sup>f</sup> Follows BD 18 M<sub>2</sub>.

<sup>g</sup> Verb root written *st*, "seat," probably meant for the usual *wb*; but cf. variant root *stl*, "libate" etc., in some CT documents.

<sup>h</sup> Written with 3d person .f.

<sup>i</sup> For a similar idea cf. BD 15 b § S 2. Rest of M 268 and all of 269 are blank. BD 23 follows.

BD 22

- R  
 P 1 <sup>x11 13</sup>Another spell for giving a man's mouth to him in (in) the god's domain.  
 2 To be said by <sup>15</sup>Osiris N.:  
 S I rise from the egg that is in<sup>a</sup> the hidden land. <sup>19</sup>My mouth has been given to me, that I may speak therewith while I am before the great Council and before the great god the lord of the nether world. <sup>22</sup>I shall <sup>1</sup>not<sup>10</sup> be kept away from before the Council of every god and (every) goddess, (for) I am <sup>24</sup>Osiris the lord of Rosetau, that is, this (god) who is



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at the top of the terrace. <sup>27</sup>I have come; I accomplish my heart's desire in the day of fire. <sup>c</sup><sup>28</sup>I quench the fire when it breaks out.

<sup>a</sup> The sign *imy* that belongs before second *m* has been added as a correction but before first *m* instead.

<sup>b</sup> Trace in right margin? Found in Empire documents but omitted by T.

<sup>c</sup> Empire documents: "in the Isle of Flame."

BD 23

A

P 1 <sup>1</sup>Spell for opening a man's mouth for him (west) in the god's domain.

2 To be said (by) Osiris N.:

S 1 <sup>2</sup>It is Ptah who has loosed the bonds<sup>a</sup> that are at (my) mouth; it is my City-god. Thoth comes fully equipped <sup>3</sup>with his magic; he looses the bonds<sup>a</sup> of Seth that are at my mouth when he (Seth) opposes Atum <sup>4</sup>and sets their guard.

2 My mouth has been opened, my mouth has been parted, by Ptah with that chisel of (sky-)metal <sup>5</sup>with which the mouth(s) of the gods were parted. I am Sekhmet seated at the starboard side, great one of the sky. I am <sup>6</sup>Orion,<sup>b</sup> the great one dwelling among the souls of Heliopolis. As for every magician, male or female, whom I have mentioned, <sup>7</sup>however,<sup>c</sup> may the gods stand against them<sup>d</sup>—their whole Ennead and the Enneads as a whole.

R

P 1 <sup>xiii</sup>Spell for opening a man's mouth for him in the god's domain.

2 <sup>1</sup>To be said by N.:

S 1 My mouth has been opened by Ptah; <sup>5</sup>the bond of my mouth has been loosed by Amon, the god in my city, since I have come from my mother's womb. <sup>8</sup>Thoth comes fully equipped with his magic; he looses the bond <sup>9</sup>for<sup>10</sup> Atum. <sup>10</sup>It is Seth who comes against me as he wards off Atum, who attacks him who comes against me.

2 <sup>12</sup>My mouth has been parted by Ptah with that metal chisel of his with which the mouth(s) of the gods were parted. I am Sekhmet; I sit <sup>16</sup>at the starboard side, (I) the great one of the sky. My mouth <sup>17</sup>(is that of) <sup>18</sup>Osiris <sup>19</sup>presiding over the westerners. I am Orion, the great one dwelling among the Souls of Heliopolis. As for all the magic and <sup>21</sup>all the statements which he<sup>22</sup> has thought, however, to recite against me, stand, (O) Ennead, bring magic <sup>23</sup>against them, (O) Ennead as a whole.

M

P 1 <sup>270</sup>Spell for opening a man's mouth.

S 1 <sup>271</sup>MY MOUTH (HE) HAS BEEN OPENED BY PTAH (WITH) HIS CHISEL.<sup>b</sup> "I HAVE LOOSED (IT)," SAYS (SETH). (HE HAS INDEED GONE FORTH<sup>1</sup> BECAUSE OF HIM. <sup>272</sup>His mouth is given to him, (that he may speak) therewith.<sup>1</sup> Guided for him is (his heart) at the hour of going forth;<sup>2</sup> (on) <sup>273</sup>his mouth is loosed for him, so that he may speak. HE SHALL NOT BE KEPT AWAY FROM BEFORE HIM. I am one who serves him every day.

<sup>a</sup> Written *nawp*<sup>1</sup> for *nifp*<sup>1</sup>.

<sup>b</sup> Empire documents: *S'hyt*, a goddess.

<sup>c</sup> Read *dd.n.t sw(t)*. Or possibly read *dd n.t sw*, "name him to me."

<sup>d</sup> Written .s for .m.

<sup>e</sup> Written *nt*, probably for *n*.

<sup>f</sup> Insert *m* (cf. *n* in T) †

<sup>g</sup> Some magician, unnamed.

<sup>h</sup> With house determinative probably for block. The "chisel" is normally mentioned in § S 2.

<sup>i</sup> Cf. in BD 22.

<sup>k</sup> With this and preceding cf. BD 21 end.

TRANSLATIONS AND NOTES

BD 24

BD 24<sup>a</sup>

A

- P 1 (1) <sup>1</sup>SPELL FOR BRINGING <sup>2</sup>A MAN'S MAGIC TO HIM IN THE GOD'S DOMAIN.  
 2 TO BE SAID (by) Osiris N.:  
 S 1 I am Atum, <sup>3</sup>who came into being of himself (on) the lap of Mut, who gave jackals to those who are in the waters and *bh<n>*-dogs<sup>b</sup> to those who are in <sup>10</sup>the council. Lo, this magic of mine has been assembled for me from every place where it was, from the man with <whom> it was,<sup>c</sup> faster<sup>d</sup> than <sup>11</sup>greyhounds, quicker than Light.  
 2 O thou who bringest (the ferry)<sup>e</sup> to Re, stand firm in thy cargo boat in the flood when <sup>12</sup>thou proceedest upstream to the Pool of Flame in the god's domain. Lo, thou hast assembled this magic of mine from every place where it was, from <sup>13</sup>the man with whom it was, faster<sup>d</sup> than greyhounds, quicker than a shadow.

R

- P 1 <sup>11v</sup>Spell for bringing a man(s) magic to him in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 I am Khepri, <sup>4</sup>who came into being of himself <on><sup>f</sup> the lap of his mother, who gave <jackals><sup>g</sup> to <sup>6</sup>those who are in the Deep and the Phoenix (to) those who are in the Council. Lo, <sup>8</sup>this magic has been assembled for me from every place where it was,<sup>h</sup> from that man <sup>11</sup>with whom it was, <faster><sup>i</sup> than greyhounds, quicker (than) a shadow—variant: from <sup>13</sup>Shu.  
 2 O ferry-bringer, may thy towline hold firm in the flood <sup>14</sup>when thou proceedest upstream to the Pool of Flame in the god's domain. Lo, <sup>17</sup>thou hast assembled this magic (for) Osiris N., scattered, from <sup>21</sup>every place where it was,<sup>h</sup> from this man with whom it was, <faster><sup>i</sup> than greyhounds, quicker than a shadow.  
 3 <sup>24</sup>As this which the gods created out of silence, <sup>26</sup>a cry has been given to the *nw*-bird to warm<sup>k</sup> the mouth(s) of the gods.<sup>l</sup> This magic of his has been given (to) Osiris N.<sup>m</sup> from this man <sup>32</sup>with whom it was, <faster><sup>i</sup> than greyhounds, quicker than a shadow—<sup>34</sup>variant: <sup>1</sup>from the light<sup>10</sup> of the majesty of Shu.

M

- S 1 (273) I am (the god) who came into being of himself. <sup>274</sup>This magic has been assembled for me from every place wherein it was,<sup>o</sup> <sup>1</sup>fleeter<sup>1</sup> than a greyhound, <quicker><sup>p</sup> than the jackals of the Deep. <sup>275</sup>(I am) one who gave <*bhn*>-dogs <to><sup>q</sup> those who are in the Council. <Lo,><sup>r</sup> this magic has been assembled for me.

<sup>a</sup> Cf. CT 402.

<sup>b</sup> Written *bh<tw>*<sup>pl</sup>.

<sup>c</sup> Written with *tn.tw.f* for *nty.f*.

<sup>d</sup> Written *b<tn>* <*lbn*>.

<sup>e</sup> Written peculiarly, but read *mhn*! according to CT.

<sup>f</sup> Written as adjective *hry*.

<sup>g</sup> Written *wn sm* for *wns*<sup>pl</sup>.

<sup>h</sup> Written *nty tw.f;tm*, similarly in lines 22 and 31 before *hr.f* (cf. *NG* §§ 841 and 478 end).

<sup>i</sup> Written *bnn*, possibly developed out of *b<n>* but more likely for *b<tn>* <*lbn*>.

<sup>k</sup> Written *swf* with flame determinative as in M 2 NY and Empire.

<sup>l</sup> § S 3 beginning varies widely, even in CT.

<sup>m</sup> Egyptian word order is based on original reading *n.f*.

<sup>n</sup> Written *hr h<g>*<sup>pl</sup>.

<sup>o</sup> Written *m b<tt>* (for *bw*) *nb nty tm.f* (miswritten for *tw.f*, on which see Gard. § 466:4) *tm.sm*.

<sup>p</sup> Written *h<g>* (for *zh f*) *r f<g>m* (with *n* for *z*) *h'(<h>)*.

<sup>q</sup> Written *h<bnw>*<sup>pl</sup> *nt* for *bhn*<sup>pl</sup> *n*.

<sup>r</sup> Written *r z n* for *tw.sm*, which evidently sounded like *ts(f)*.

BD 25-26

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BD 25

A

- P 1 (1 13)SPELL FOR CAUSING (A MAN) TO REMEMBER HIS NAME IN THE GOD'S DOMAIN.  
2 11 1To be said by Osiris N.:

a<sup>a</sup>

- S I have put <sup>a</sup>my name in the Upper Egyptian shrine, I have made my name to be remembered in the Lower Egyptian shrine,<sup>b</sup> on that night (of) counting the years and <sup>3</sup>of numbering the months. I<sup>c</sup> am 'with thee', (O) thou who art in session. (As for) every god who shall not come in my train, <sup>4</sup>I will tell his name thereafter.

R

- P 1 \*vSpell for giving a man's memory to him in the god's domain.  
2 1To be said by Osiris N.:

a

- S I have caused <sup>a</sup>a man to remember my spell in the Upper Egyptian shrine and a man to remember <sup>7</sup>my spell in the Lower Egyptian shrine in front of the Ennead on that night <sup>9</sup>of counting the years and numbering the months in the house of <sup>11</sup>that fashioner who sits in the great place of <sup>13</sup>the sky. As for every god who shall not come in the train of Osiris N., <sup>15</sup>(I) will tell his name thereafter.

M

- P 2 270To be said by Osiris N.:

a

- S I have (made) my name to be remembered<sup>d</sup> in <sup>277</sup>the Lower Egyptian shrine. It has led<sup>e</sup> (me) to the bark (wherein) Re goes forth. He circles about<sup>f</sup> so that he may be seen over him whom he knows. I am one whom his Father has remembered. <sup>278</sup>He shall not be kept (from) his circling about (when)<sup>g</sup> he goes to the Lower Egyptian shrine. He likes to circle about<sup>h</sup> among you.

<sup>a</sup> Cf. CT 410 + 412. The letter *b* is reserved for CT 411, not yet noted in post-CT documents.

<sup>b</sup> Written with flame sign in all three documents.

<sup>c</sup> Damaged; but see same writing of *ink* at end of iii 6.

<sup>d</sup> Written with *th'w.n.f* for *sh'f.n.f*.

<sup>e</sup> Written with *n* for *z* before *sm* sign.

<sup>f</sup> Translate so if *n* of *phr.n.f* is miswritten for papyrus-roll determinative as it seems to be twice in next line.

<sup>g</sup> Written *m<sup>c</sup>* for *m*.

<sup>h</sup> Written *phrf.n.f* for *phr.f*.

BD 26

a

A

- P 1 (11 4)SPELL FOR GIVING THE HEART OF (...).  
2 (To be said) <BY><sup>a</sup> Osiris N.:

- S <sup>5</sup>I have come from<sup>b</sup> the house(s) of hearts; my breast is in the house of breasts.<sup>c</sup> I have <sup>6</sup>my breast; it is content with me. <sup>7</sup>It has<sup>1</sup> eaten cake(s) be(side)<sup>d</sup> Osiris <sup>8</sup>on<sup>e</sup> yonder east side of the Bowl(s) <sup>9</sup>while (thy) going downstream and upstream. <sup>10</sup>I have<sup>1</sup> embarked <sup>11</sup>(in) the boat<sup>11</sup> that is with thee. I have my mouth to speak (with), <sup>12</sup>my feet to walk (with). I have my hands to overthrow his enemies.

1335 A<sup>g</sup>

- S 1[... spea]k (with), my feet to walk (with). 2[...]

R

- P 1 \*v1Spell for giving a man('s) heart to him in the god's domain.  
2 1To be said by Osiris N.:

TRANSLATIONS AND NOTES

BD 26

**S** I have my heart in the house of hearts; <sup>2</sup>I have my breast in the house of breasts. <sup>7</sup>My heart has been given me; it is content with me. I shall not eat sand beside Osiris on <sup>10</sup>yonder east side of the Bowl when I am gone downstream or upstream. I do not go down <sup>13</sup>to the resting-place<sup>b</sup> that is with thee. My mouth has been given me to speak (with), my feet to walk (with). <sup>16</sup>My hands have been given me to overthrow my enemies.

**M**

**P** 1 <sup>279</sup>Spell for (not) <giving><sup>1</sup> a man's heart to him (in) the god's domain.

**S** <sup>280</sup>I HAVE (MY) HEART IN THE HOUSE OF HEARTS. The breasts that were on earth, I know their hands are 'extended'<sup>1\*</sup> I have (my) breast in the house of (breasts). <sup>281</sup>He is seen<sup>1</sup> when he circles about<sup>m</sup> to (...). None can seize for himself this heart of his, which would weep for itself 'openly'<sup>m</sup> if he should go forth having parted with his heart. <sup>282</sup>If he circles about,<sup>m</sup> I circle about<sup>m</sup> beside him. He has passed away, (but) his heart is (still) in (its) seat.<sup>o</sup> None can seize for himself that heart of his which (...). He shall not be kept from looking upon it with his eyes; <sup>283</sup>he shall not come to his slaughtering-block.<sup>p</sup> (He) has his mouth (to) speak therewith; (he) has his hands to (overthrow his) <enemies>.<sup>q</sup> His mouth shall speak, (for) his heart is (still) in its place.<sup>r</sup>

**b<sup>a</sup>**

**A**

**S** 1 Opened for me are the double doors of the sky. <sup>2</sup>Geb the hereditary prince of the gods has unclenched<sup>t</sup> his hands.  
2 He opens my blind eyes, <sup>10</sup>he straightens my crooked feet.<sup>u</sup>  
3 Anubis has strengthened <sup>11</sup>my knees; my father lifts me. The goddess Sekhmet who exists in the sky <straightens><sup>v</sup> me. <sup>111</sup><sup>1</sup>My commands are performed in Memphis.  
4 I perceive with (my) mind, I control my breast. <sup>2</sup>I control my hands, I control my foot.  
5 I <do><sup>w</sup> what my spirit desires. <sup>3</sup>My Soul shall not be kept from my corpse<sup>x</sup> at the gates of the west. <sup>4</sup>The Soul of Osiris N. shall (not) be kept <sup>5</sup>from the gates of the west.<sup>y</sup>

1335 **A**

**S** 1 [... ] Geb the hereditary prince of the gods opens for me <sup>3</sup>[...].  
2 [... ] he [... ] my crooked arms.  
3 <sup>4</sup>[...] strengthen[...] so that it may 'run'. The goddess Sekhmet <sup>5</sup>[...] straightens me. [...]  
4 I perceive] with my mind, (I) have gained control of my breast. <sup>6</sup>[...]  
5 I do] what my spirit [de]sires. <sup>7</sup>[...] shall not be kept [... ..] of Osiris N. [shall not be kept away].<sup>z</sup>

**R**

**S** 1 Opened <sup>18</sup>for me are<sup>\*\*</sup> sky and earth. Geb the hereditary prince of the gods opens for me <sup>20</sup>my jaws and my mouth.  
2 He opens for me my eyes when I am blind, <sup>22</sup>he straightens my crooked arms.  
3 Anubis strengthens my knees; yea, I have arisen <sup>25</sup>that I may run.<sup>sb</sup> I stretch as the goddess Sekhmet, and the sky is opened for me. I perform what is commanded me in Memphis.  
4 <sup>26</sup>I know with my mind, I control my breast. <sup>30</sup>I control my hands, I control my feet.  
5 I do what my Spirit desires. <sup>30</sup>My Soul shall not be kept from my corpse at the gates of the west forever <sup>35</sup>and ever.

<sup>a</sup> Written *tn*{*n*}.

<sup>b</sup> Faint traces of *m*.

<sup>c</sup> "Heart" and "breast" represent *tb* and *h'ty* respectively. These seem often synonymous, though *tb* may also mean "mind," as in *b*. On these words see *AEO* II 250\*-52\*.

BD 26-27

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- <sup>d</sup> Written with *ms* for *gs*.  
<sup>e</sup> Written *h<sup>1</sup>r<sup>1</sup>* {*n*}.  
<sup>f</sup> Read *h<sup>1</sup>y.n.t* (*r*) <*hwh<sup>1</sup>t*>.  
<sup>g</sup> Written retrograde in horizontal lines under ends of unidentified vertical lines.  
<sup>h</sup> Written *h<sup>1</sup>nw* determined by bird and legs.  
<sup>i</sup> Written *r<sup>1</sup>n* for *rdt*.  
<sup>k</sup> Written *pr*, qualitative (cf. Gard. § 315). The next two squares are blank except for two diagonal strokes in second square.  
<sup>l</sup> Written <*tw*> *m<sup>1</sup>z.tw.f*, with *r* for *tw*. Is "he" Re (cf. BD 25 M)?  
<sup>m</sup> Probably with *n* for papyrus roll of *phr* (cf. BD 25, note f).  
<sup>n</sup> Written *nty* (*r*) *rm(t).f ds.f r rw(t)y*. Emend final *nt* to sky determinative. With idea here cf. that in BD 28 *b* near beginning.  
<sup>o</sup> Written with *r* for *tw*. Same idea appears in BD 32 *c* near end and in BD 44.  
<sup>p</sup> Cf. in BD 17 § S 20, also BD 50 title.  
<sup>q</sup> Written *r r<sup>1</sup>.f mdt<sup>pl</sup> twm.f r wy.f r (t)h<sup>1</sup>wp<sup>1</sup> for tw n.f r<sup>1</sup>.f r mdt twm.f tw n.f wy.f r shrt h<sup>1</sup>ty<sup>pl</sup>.f*. Man with hand at mouth in *wy.f* represents original 1st person suffix.  
<sup>r</sup> Written with *r* for *tw* as before. BD 28 (with title of 26) follows.  
<sup>s</sup> With § S 1 f. cf. CT 226 § S 1 f.  
<sup>t</sup> Lit. "opened the members of."  
<sup>u</sup> Written *dwn.f rdwy.f gr(f)tw*, with *wn* of *dwn* incomplete.  
<sup>v</sup> Written (d)*wn*.  
<sup>w</sup> Written *irty.f*, "my eyes," for *irr.f*.  
<sup>x</sup> Written *h<sup>1</sup>t.(n).f*.  
<sup>y</sup> BD 28 follows.  
<sup>z</sup> A prayer for attaining the goodly west, written in vertical lines, follows.  
<sup>aa</sup> Written *nw(f).f n.f*, with extra *.f* added at right of line 18.  
<sup>ab</sup> Written *wn.f*, probably with legs determinative, rather than as in T *wnn.f* without determinative.

BD 27<sup>a</sup>

- R  
P 1 <sup>xv11</sup>Spell for not letting a man's heart be taken away in the god's domain.  
2 <sup>1</sup>To be said by Osiris N.:  
S 1 O (ye) who seize hearts and tear out <sup>6</sup>breasts, whose hands fashion the heart of Osiris N. for him through what is done <sup>9</sup>against him, lo, may he not fail to know<sup>22</sup> through you of what ye are doing.  
2 Hail to you, <sup>11</sup>ye lords of endless recurrence and establishers of changelessness.<sup>b</sup> <sup>12</sup>Seize not my heart with your fingers in this year (or) in this month; <sup>14</sup>seize not this heart. May ye not make up your mind(s) on the basis of <sup>16</sup>any evil words (spoken) against me, for as for this heart of mine it is <sup>18</sup>the great heart that is in the Ogdoad. The great god whose words are in the members <sup>20</sup>of him, he sends (his) heart<sup>c</sup> out of his body, that my<sup>d</sup> heart may become more inventive than (those of) the gods.  
3 I have my heart; I control <sup>23</sup>it forever. <It shall> not tell <what I have done>.<sup>e</sup> I myself control my body. My heart obeys me when I say:<sup>f</sup> <sup>24</sup>"I am thy Lord while thou art in my body. Thou shalt not oppose me, for I am <sup>26</sup>one whom thou hast been commanded to obey in the god's domain."

<sup>a</sup> Cf. CT 715.

<sup>aa</sup> Written *m hm.f*, on which see Gard. § 343 end.

<sup>b</sup> See on *n<sup>1</sup>h<sup>1</sup>* and *dt* E. Otto's comments in his "Altägyptische Zeitvorstellungen und Zeitbegriffe," *Die Welt als Geschichte* XIV (1954) 145-46. His conclusions seem preferable to those of Abd-el-Mohsen Bakir in *JEA* XXXIX (1953) 110-11.

<sup>c</sup> Here *tb* evidently means "mind."

<sup>d</sup> T also has 1st person, but earlier documents say "his."



TRANSLATIONS AND NOTES

BD 27-28

<sup>e</sup> Written *nn dd.t trrt. tn n.t*, "I will not tell what ye do for me"; but emend to *nn dd.f trt.n.t* to match normal Empire wording.

<sup>f</sup> Empire normally: "Obey me, my heart"; but R adds *dd.t*, probably error for *ds.t*, "myself," which some Empire documents substitute for *tb.t*.

BD 28

a<sup>5</sup>

A<sup>b</sup>

P 1 (III 5) SPELL FOR NOT LETTING THE BREAST OF OSIRIS <sup>6</sup>N. BE TAKEN AWAY FROM HIM<sup>c</sup> IN THE GOD'S DOMAIN.

S 1<sup>d</sup> O Lion,<sup>e</sup> mine are <sup>7</sup>the blossoms; the god's slaughtering-block is my abomination.

2 This breast of mine shall not be taken away from me <sup>8</sup>by the Fighters in Heliopolis.

R

P 1 <sup>xviii</sup>Spell for not letting a man's breast be taken away from him in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

S 1 O Lion,<sup>e</sup> mine are the blossoms; <sup>5</sup>the god's slaughtering-block is (my) abomination.

2 My heart shall not be taken away from me, (O) Elders, <sup>7</sup>at the festival of Thoth by the fighters in Heliopolis.

M<sup>f</sup>

P 1 <sup>284</sup>Spell for <giving><sup>g</sup> a man's heart to him.<sup>h</sup>

S 1 <sup>285</sup>I AM RUTY; OPEN TO HIM. The god's slaughtering-block (is) MY ABOMINATION.

2 His heart [he] shall not be taken away.

3<sup>i</sup> He is seen<sup>k</sup> at <sup>286</sup>his go<ing> forth;<sup>l</sup> water comes to him at his going forth. His <name><sup>m</sup> becomes known at his circling; the water broadens<sup>k</sup> for him at his go<ing> forth.<sup>j</sup> Come to him. <sup>287</sup>He is seen<sup>k</sup> when entering his every place whereof<sup>n</sup> he is desirous. Serve him <when> he rise(s)<sup>o</sup> in his horizon, <when> (he) ascends;<sup>p</sup> behold, <sup>288</sup>ye are his. He has gone to his every place of his desire. Serve him <sup>1</sup><in> their sight<sup>q</sup>,<sup>r</sup> after he has gone forth from you every day.<sup>s</sup>

b<sup>8</sup>

A

S 1 O crushers of Osiris, it (my breast) has seen Seth. O ye <sup>9</sup>who have <turned aside><sup>t</sup> after him who smote him, he has caused destruction. <sup>10</sup>This breast of mine sits and weeps for itself<sup>u</sup> before Osiris. His staff is in my hand. <sup>11</sup>He asks of me, and I have granted to him (his request). He assigns to me the mysterious of heart<sup>v2</sup> in the house of the Broad-<sup>12</sup>facéd One. My portion out of <sup>6</sup> has been presented <to> him at the proper entrance.<sup>v</sup> This breast shall not be seized.<sup>w</sup>

R

S 1 O crushers <sup>9</sup>of Osiris the presider over the westerners, I have seen Seth, <the cutthroats><sup>x</sup> —<sup>11</sup>variant: he who turned aside—being in his train. He who smote him, he causes destruction. <sup>13</sup>This breast of mine sits, having wept for (it)self before Osiris. <sup>15</sup>My strength is with me. I ask it of myself, and I have granted it. <sup>17</sup>Osiris presiding over the westerners has assigned<sup>y</sup> Osiris N. <sup>20</sup>to<sup>z</sup> the hot of heart in the seat of the Broad-faced Ones. <sup>22</sup>Sand has been presented to me at the entrance to the <sup>7</sup>q<sup>1</sup>-reach (of the Nile).<sup>22</sup> This heart of mine shall not be seized.

2 <sup>24</sup>I am one whose seat ye advance, <binding> breasts<sup>ab</sup> to him <sup>26</sup>in the Fields of Offerings. The years of my power are <against><sup>ac</sup> all his abomination. <sup>28</sup>O god, lord of necks, thou takest away food as thy possession in thy grasp because of <sup>30</sup>thy might. Thy hands are with<sup>ad</sup> them that are in thy train.



BD 28-29

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- 3 This breast of mine pays <sup>33</sup>homage to Atum (when) he leads me to the den of Seth without <sup>34</sup>its being given to Osiris presiding over the westerners. This breast is your Spirit—<sup>36</sup>this keen breast of mine. I subjugate<sup>35</sup> my heart in the Council in the god's domain.

c<sup>at</sup>

- R  
S <sup>38</sup>I have trodden on the wrapped one. That means that when they find him <sup>40</sup>they bury (him).

- <sup>a</sup> Cf. CT 388.  
<sup>b</sup> Follows BD 26.  
<sup>c</sup> But beneficiary of this document is a woman!  
<sup>d</sup> Cf. CT 389 § S 1.  
<sup>e</sup> Read *Rw* or *M<sup>tt</sup> 1*.  
<sup>f</sup> Follows BD 26 a.  
<sup>g</sup> Written with *n* for arm.  
<sup>h</sup> Title of BD 26!  
<sup>i</sup> Known in M only.  
<sup>k</sup> Introduced by *r* for *tw*.  
<sup>l</sup> Written *pr.n.f* for *prt.f*.  
<sup>m</sup> Written *n.f* for *rn.f*.  
<sup>n</sup> Written *tm.s(n)*; cf. in BD 24 M 274.  
<sup>o</sup> Written *nt twbn.n.f* for *m wbn.f*.  
<sup>p</sup> Written *nt pr*, probably for *m pr.f*.  
<sup>q</sup> Written *nt* (for *m*) *irty.w*, “(in) their eyes.”  
<sup>r</sup> BD 30B follows.  
<sup>s</sup> Cf. CT 112 f.  
<sup>t</sup> Written with *d* for *n* of ‘*nyw*’<sup>pl</sup>.  
<sup>u</sup> Written *st* for *sw*.  
<sup>us</sup> Or possibly “the secrets of the heart,” as taken by L. Speleers, *Textes des cercueils* . . . (Bruxelles, 1947) p. 342.  
<sup>v</sup> Written *tw hnp <n>.f* ‘*i m<sup>s</sup> 6 m r<sup>t</sup> q<sup>t</sup>*, with plural marks for *n*.  
<sup>w</sup> End of document except that name of beneficiary is added. A blank page follows.  
<sup>x</sup> Written (s)’*d<sup>pl</sup>*.  
<sup>y</sup> Introduced by *m*, error for *tw* found e.g. in Ea, Pb, and TT 82.  
<sup>z</sup> Written *m* for *n* (see NG § 599).  
<sup>aa</sup> With water and city determinatives. Cf. AEO II 154\*. CT 112 has *m r<sup>t</sup> Hmnw*, “at the entrance to Her-mopolis.”  
<sup>ab</sup> Written with *nw* (so T also) for *nwh* by haplography before *h<sup>t</sup>ty<sup>pl</sup>*.  
<sup>ac</sup> Written *n* for *r*.  
<sup>ad</sup> Written *n* for the *m* found in Ec and T.  
<sup>ae</sup> Written *th.f* for *dh.f* (*dht.f* in T).  
<sup>af</sup> Cf. CT 389 § S 2.

BD 29<sup>a</sup>

- R  
P 1 <sup>x1x</sup> 1 Spell for not letting a man's heart be taken away from him in the god's domain.  
2 To be said <sup>5</sup>by Osiris N.:  
S <sup>10</sup>Back, Messenger of every god! Hast thou come to seize this (my) breast of the living?  
<sup>15</sup>May this my heart (of) the living not be given to thee; may the gods not bar your offerings from me. <sup>25</sup>(Then) they fall at my (feet) on their face(s), they themselves having ceased to exist in this land.

- <sup>a</sup> Cf. CT 387.

TRANSLATIONS AND NOTES

BD 30

BD 30<sup>a</sup>

- R**
- P** 1 \*\*Spell for not letting a man's breast be kept away from him in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:
- S** 1 <sup>4</sup>My heart of my mother, my heart of my mother, my breast that I had on earth, rise not against me as witness, oppose me not in the Council. <sup>7</sup>Weigh not (heavy) against me before the Gods; weigh not heavy against me before the great God the lord of the west.  
 2 Hail to <sup>10</sup>thee, thou heart of Osiris presiding over the westerners; hail to thee, viscus. Hail to you, ye Gods who preside over <sup>13</sup>the tressed one(s) and grip your<sup>b</sup> scepter(s). Tell ye the good (deeds) of Osiris <sup>15</sup>N.; commend ye (him) to *Nḥb-k*<sup>f</sup>. Though <sup>18</sup>I have been interred (at) the west side of the sky, may I continue on earth, <sup>20</sup>that I die not in the west (but) become a blessed one therein unto endless recurrence.
- T** 1 To be said <sup>22</sup>on a scarab of nephrite <sup>1</sup>set in<sup>1</sup> and adorned with gold and put in place of a man's heart. There shall have been performed for him <sup>24</sup>the opening of the mouth, it (the scarab) being anointed with prime oil.  
 2 To be said on it as a charm:<sup>c</sup>

<sup>a</sup> A mixture of BD 30A (not found in OIM documents) and 30B, consisting of A or B § P, A § S 1 beginning + B § S 1 middle + A § S 1 end, A § S 2, and B § T. With § T cf. BD 64 § T 5 f.

<sup>b</sup> Lit. "their."

<sup>c</sup> The "charm" is either this spell itself or BD 30B, the spell normally written on heart scarabs, which follows in R.

BD 30B

- R**
- S** 1 \*\* <sup>25</sup>My heart of my mother, my heart of my mother, my breast of my being, rise not against me as witness, oppose me not in the Council. Weigh not heavy against me before the keeper of the <sup>28</sup>balance.  
 2 Thou art my Spirit in my body, Khnum who preserves my flesh, now that I am gone forth<sup>a</sup> to the goodly place <sup>30</sup>whence we (have) come. Make not my name to stink in the presence of the Council who create man in his time<sup>b</sup> in<sup>c</sup> the goodly place <sup>32</sup>of hearing gladness and of conducting trials. Tell no lie against me in the presence of the great god. Behold, thy reputation is (at stake).<sup>d</sup>
- Me**
- P** <sup>289</sup>Spell for not keeping away a man's heart.
- S** 1 <sup>290</sup>MY HEART OF<sup>f</sup> (MY) MOTHER, MY HEART OF (MY) MOTHER, my breast of<sup>f</sup> (my) being, rise not against me as witness, oppose <sup>291</sup>me not in the Council.<sup>g</sup> Weigh not heavy against me before the keeper of the <balance>.<sup>h</sup>  
 2 Thou art <sup>292</sup>my spirit that is in my body, Khnum who <preserves><sup>i</sup> (. . .).

<sup>a</sup> Written *prkw* as in L 3079 and Leyden T 16, but normally *pr.k*, "(when) thou goest forth," or *pr.n.k*, "(when) thou hast gone forth."

<sup>b</sup> Again similar to L 3079 and Leyden T 16.

<sup>c</sup> Written with *n* for the *m* of L 3082 and T.

<sup>d</sup> BD 64 follows.

<sup>e</sup> Follows BD 28 *a*.

<sup>f</sup> Written *m* for *n*.

<sup>g</sup> M adds *nt*, "of," possibly miswritten for *ḥt*, "great."

<sup>h</sup> Written *zhwzh'w*; confusion of *mḥ't* and *twsw*?

<sup>i</sup> Written *q's* for *swd'*; rest of line blank. BD 64 follows.

BD 31

THE EGYPTIAN BOOK OF THE DEAD

BD 31

a<sup>a</sup>

R<sup>b</sup>

P 1 \*<sup>111</sup>Spell for driving off crocodiles that come to take a man's magic away from him in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>3</sup>Back! Give way! Back, <sup>4</sup>'bloating one!<sup>5</sup> Come not against me, (for) I live on my magic, lest I tell<sup>6</sup> <sup>7</sup>this (thy) name to the great god who lets thee come. Messenger is the name of one; Baboon is the name of the other. Thy face is (turned) to the breeze—<sup>7</sup>variant: Truth; the sky conjures thee in its hour. {I} My magic conjures away his lies; I have conjured <sup>8</sup>my mouth with my magic which (I) have eaten. My teeth are of flint;<sup>9</sup> my teeth are of the Viper Mountain. O seated one <sup>10</sup>who illumines himself with the eye which is this magic of mine, mayest thou not (let) yonder crocodile who lives on his magic take it away.<sup>1</sup>

M<sup>a</sup>

S <sup>303</sup>Back! Give way! Back, empty one who art a crocodile who lives on his magic. It is his magic that is in him [as]. His teeth are <sup>304</sup>of flint. His name is He Lives on His Magic. (O) sharp one, I go about<sup>305</sup> with thee to do harm to thee, even thee.<sup>1</sup> Thou shalt indeed not come <with> me;<sup>2</sup> all thy harm (shows) in thy face.<sup>1</sup> Thy poison shall not enter <into> me, into any of these members <of mine>.<sup>306</sup> I have brought this magic to do harm to thee, even thee. <sup>307</sup>Thy flame (prevails) not against me,<sup>2</sup> for I am lord of the living<sup>308</sup> on that day of (thy) coming to do thy harm that comes forth from (thee),<sup>3</sup> to bite him who is (in) the west <sup>309</sup>(after) he has turned from his evil with which he has gone forth. <sup>310</sup>Thy flame (prevails) not against me <any> day.<sup>4</sup>

b<sup>r</sup>

R

S <sup>13</sup>I am the bull presiding over his fields. I am truly Osiris, to whom his Father Geb and his Mother Nut were sealed<sup>14</sup> on that day (of) making the great slaughter. My Father is Geb, my Mother is Nut. I am Horus the Elder on the day <sup>15</sup>of festival; I am Anubis on the day of the Centipede.<sup>1</sup> I am truly Osiris.

c<sup>u</sup>

R

S 1 (O) Elder God, enter and tell the collector<sup>v</sup> of writings, <sup>16</sup>the doorkeeper of Osiris, that I am come blessed, esteemed, and powerful. I have come, <sup>21</sup>(for) I have saved my own body. I have sat on that resting-place of Osiris,<sup>w</sup> for I am (re)born with him. I am a youth, <sup>23</sup><I am a youth>.<sup>x</sup> I bared that thigh which was under the side of Osiris, with which I open the mouth(s) of the gods. <sup>25</sup>I have sat beside him as scribe of the sound-hearted one.

2 1000 of bread and 1000 of beer from the offering table of (my) Father Osiris (and 1000) of spotted cow(s), <sup>27</sup>of longhorn(s), of red cows, of <sup>r</sup><sup>2</sup>-geese, and of <sup>trp</sup>-geese (are) what (I) give (to) Horus. <I make> offerings <to><sup>y</sup> Thoth; I sacrifice to <sup>29</sup>him who is over <sup>1</sup>Turah<sup>1</sup>,<sup>z</sup> the scribe of the sound-hearted one.

3 I have contented myself with the offering of the ruler of <Busiris>,<sup>aa</sup> over <sup>31</sup>whose shores I <wander>.<sup>ab</sup>

TRANSLATIONS AND NOTES

BD 31-32

- 4 I smell the east wind by its (hair);<sup>a</sup> I grasp the west wind by (its) tresses.<sup>ab</sup> I have circled the sky past its four corners; I (grasp) the south (wind) by its eyelash.<sup>ad</sup> I give breath to the worthy<sup>ae</sup> among the eater(s) of bread.
- T 1 As for one who knows this spell, he goes forth by day, he walks on earth<sup>af</sup> among the living, he perishes not forever.
- 2 A truly excellent spell (proved) a million times.

- <sup>a</sup> Cf. CT 342.
- <sup>b</sup> Follows BD 64.
- <sup>c</sup> Written *swy* with crocodile determinative, where CT has *Swty*, "Seth."
- <sup>d</sup> Written *tm dd.t*, on which see Gard. § 343 end.
- <sup>e</sup> Written *m ds*; to read qualitative *nds*, "are sharp," would spoil parallelism of construction in the couplet.
- <sup>f</sup> Similarly Empire documents and T. But CT (omitting suffixes of *tm* and *hk'p*) says simply: "may yonder crocodile who lives on magic not take it away."
- <sup>g</sup> Follows BD 64.
- <sup>h</sup> Written *p̄hr.n.f*, with *n* probably for papyrus roll as in BD 25 etc.
- <sup>i</sup> Written *r tr(t) <st>pl.k tm.k*; cf. *r tr(t) st(t)pl.k* in BD 39 M 341 and *r tr(t) st'p'k <k> tm.k* in BD 42 M 351.
- <sup>k</sup> Written *nn tw.k r.f m'.* [*n'*]; cf. *nn tw.k r.f* in BD 39 M 340.
- <sup>l</sup> Written *r sd'.kpl nb m hr.k* for *tw st'p'k nb(t) . . .*; cf. *st'p'k pr(t m) R' hr.k* in BD 39 M 340.
- <sup>m</sup> Written *nn 'q mt(w)t.k m'.p' m 't.f nb tpt.n* for *. . . tm.t* (cf. *nn h'p' b mtwt.k tm.t* in BD 149 g § S 2 R) *m 'p'p'.t nbt tptn*.
- <sup>n</sup> Again in BD 42 M 353 and as refrain in BD 32 b.
- <sup>o</sup> Written *'nh.f*, with *f* for plural marks.
- <sup>p</sup> Cf. BD 40 M 344.
- <sup>q</sup> Written with *k* for *nb*. BD 32 follows.
- <sup>r</sup> Cf. CT 227 § S 4 and BD 69 a § S 4.
- <sup>s</sup> Cf. Mormon rite of sealing children to parents.
- <sup>t</sup> Cf. H. Kees in ZAS LVIII (1923) 83. What he considers a later interpretation is now seen to go back to CT.
- <sup>u</sup> Cf. CT 228 and BD 69 b-70 § S + 68 § T 2 f.
- <sup>v</sup> Written *dd (n t)h*.
- <sup>w</sup> R, with T, omits a sentence by haplography.
- <sup>x</sup> Written *h'f* for *zp 2*.
- <sup>y</sup> Written *'h'p' n.f* for *'h'p' n* according to CT etc.
- <sup>z</sup> Written with *r'hw* with house determinative; but CT has *Hry-tryt* or similar, "Him Who Is Over the Rubrics," epithet of Thoth.
- <sup>aa</sup> Written *Ddt* for *Ddw*.
- <sup>ab</sup> Written *wnn.t*, "I exist," for *wnwnw.t*.
- <sup>ac</sup> Written *d'd'*, "head," with T, for CT *d'f* (not in *Wb.*).
- <sup>ad</sup> R parallel to T. On translation see BD 70 note e. CT deals with all four winds—east, north, south, west—before it mentions circling the sky.

BD 32\*

- R
- P 1 <sup>xxiii</sup>Spell for driving off the four crocodiles that come to take a blessed one's magic away from him in the god's domain.
- 2 <sup>1</sup>To be said by N.:
- M
- P 1 <sup>309</sup>ANOTHER SPELL FOR DRIVING OFF A CROCODILE THAT WOULD SEIZE BY MAGIC.

α

- R
- S <sup>2</sup>The Great One falls on his belly—variant: on his side. (When) his Ennead has re-constituted him, <sup>5</sup>the Son comes, he speaks with his Father, he rescues this Great One from those 4 crocodiles. I <sup>7</sup>know them by their Name(s) and their live(s). I am one who rescues his Father from them.

b<sup>b</sup>

R

- S 1 Back, crocodile <sup>a</sup>of the west, who lives on the Tireless Stars, (for) thy abomination is in my belly. (I have) swallow(ed) the neck of Osiris; <sup>11</sup>I am Seth—variant: Thoth. Back, crocodile who is in the west, (for) there is a snake in my belly. <sup>13</sup>(I) will not give myself to thee; thy flame (prevails) not against me.
- 2 Back, crocodile of the east, who lives on those that are in <sup>15</sup>their wrappings, (for) thy abomination is in my belly. I have proceeded; I am Osiris. Back, crocodile who is in the east, <sup>17</sup>(for) there is a snake in my belly. (I) will not give myself to thee; thy flame (prevails) not against me.
- 3 Back, crocodile of the south, <sup>18</sup>who lives on dung and choking smoke, (for) thy abomination is in my belly. What is in thy hand is not blood; I am <sup>21</sup>Soped. Back, crocodile of the south, (or) I will wipe thee (dry), (for) my navel cord is of *bbt*-plants. (I) will not give myself to thee.
- 4 <sup>23</sup>Back, crocodile of the north, who lives on that portion <sup>1</sup>for the time being<sup>1, b2</sup> (for) thy abomination is in my belly. <sup>25</sup>(Thy) poison is upon me; I am Atum. Back, crocodile who is in the north, (for) Selqet is in my belly <sup>27</sup>without my having begotten her.

M

- S 1 <sup>310</sup>BACK, CROCODILE OF THE WEST, WHO LIVES AS AN EMPTY ONE<sup>c</sup> ON THE IMPERISH(ABLE) STARS,<sup>d</sup> (FOR) <sup>312</sup>THY ABOMINATION IS IN MY BELLY. THY FLAME (PREVAILS) NOT AGAINST ME, (FOR) I AM A GOD. BACK, CROCODILE OF THE WEST; (THY) FLAME (PREVAILS) NOT AGAINST ME.
- 2 <sup>314</sup>{ANOTHER.} BACK, CROCODILE OF THE EAST, WHO LIVES AS AN EMPTY ONE ON MAGIC, (FOR) THY ABOMINATION IS IN MY BELLY. <sup>316</sup>I AM ONE WHO CAME FORTH FROM THE (TIRELESS) STARS;<sup>e</sup> (THY) FLAME (PREVAILS) NOT (AGAINST ME). BACK, CROCODILE OF THE EAST; THY FLAME (PREVAILS) NOT AGAINST ME.
- 3 <sup>318</sup>BACK, CROCODILE OF THE SOUTH, WHO LIVES ON 'fw,<sup>f</sup> (FOR) THY ABOMINATION IS IN MY BELLY. I LIVE ON <sup>320</sup>HIS<sup>g</sup> MAGIC; THY FLAME (PREVAILS) NOT AGAINST ME. I AM ONE WHO CAME FORTH (FROM ...). BACK, CROCODILE OF THE SOUTH; THY FLAME (PREVAILS) NOT AGAINST ME.
- 4 <sup>322</sup>BACK, CROCODILE OF THE NORTH, WHO LIVES ON MAGIC, (FOR) THY ABOMINATION IS IN MY BELLY. <sup>324</sup>THY FLAME (PREVAILS) NOT AGAINST ME. BACK, CROCODILE OF THE NORTH; THY FLAME (PREVAILS) NOT AGAINST ME.

c

R

- S I am the green-eyed one. What is <sup>28</sup>is in my grasp; what is not is in my belly. I am clothed and equipped with <sup>30</sup>my magic. This which is above me and below, completed for me, is Re. The width of my throat increases for me in the dwelling of <sup>32</sup>(my) Father the great one. He has given me that goodly west which effaces the living. Powerful is the Lord <sup>34</sup>(though) doubly wearied—variant: who makes doubly pregnant—therein<sup>h</sup> every day. My face is open, my heart is <sup>36</sup>in its seat. The uraeus<sup>i</sup> is with me every day; I am Re, who protects himself. Nothing <sup>38</sup>evil can befall me.

<sup>a</sup> Cf. CT in D 1 C 590-607 and in X 1 Len. See treatment by L. Spelceers, *Le papyrus de Nefer Renpet* (Bruxelles, 1917) pp. 38-50.

<sup>b</sup> Cf. CT 424.

<sup>b2</sup> Written *hry lb unwt*.

<sup>c</sup> I.e., who fares poorly. Cf. BD 31 α M 303.

<sup>d</sup> Emend to *m 'Ihmy<sup>pl</sup>-sk<sup>pl</sup>*.

TRANSLATIONS AND NOTES

BD 32-35

<sup>e</sup> Emend to *m* <sup>1</sup>*hmy*<sup>pl</sup>.*wrḡ*<sup>pl</sup>.

<sup>f</sup> Cf. in CT 424 *nh m* <sup>1</sup>*/t*<sup>pl</sup> <sup>1</sup>*hmy*.*wrḡ*<sup>pl</sup> and similar, where <sup>1</sup>*/t* (not in *Wb.*) has three flesh determinatives.

<sup>g</sup> Whose?

<sup>h</sup> But Ec (similarly Cg and Bek.) says: "Powerful is the lord of the twin portals (*abhty*<sup>pl</sup>) therein."

<sup>i</sup> A woman determinative is added to *tpyt* where Bek. and T have a man as suffix .f, "My."

BD 33

*a*<sup>1</sup>

R

P 1 <sup>xxiv</sup>Spell for driving off all snakes.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>5</sup>O every Rerek,<sup>b</sup> move not; behold, Geb and Shu are risen against thee. <sup>8</sup>Thou hast eaten a mouse, the abomination of Re; thou hast crunched (the bones of) <sup>11</sup>a putrefied cat.

M

P 1 <sup>326</sup>Spell for driving off a snake.

S <sup>327</sup>O Rerek, move not; behold, Geb and Shu are risen against thee. Thou hast eaten a mouse, <sup>328</sup>the abomination of Re; (thou hast) crunch(ed)<sup>c</sup> bones of <cat (and) lynx>.<sup>d</sup>

<sup>a</sup> Cf. CT 369. BD 33 *b* (CT 370 *a*) seems not found after MK.

<sup>b</sup> "Creeping"? Cf. legs determinative in M, CT regularly has *Prr* for *Rrk*.

<sup>c</sup> Introduced by *r* for *tw*.

<sup>d</sup> Written *mt(t) m'(/d)t*. Latter animal appears at end of BD 34.

BD 34

R

P 1 <sup>xxiv</sup> <sup>12</sup>Spell for not letting a man be bitten in the god's domain by <one that is in> <sup>15</sup>his <tomb>.<sup>a</sup>

2 To be said by Osiris N.:

S <sup>20</sup>cobra, headdress of Re, Osiris N. <sup>25</sup><is><sup>b</sup> the tip of the flame that shines on the pate(s) of millions (and) the standard of the *gspw*<sup>pl</sup><sup>c</sup>—variant: young *tt*-plants. <sup>30</sup>Keep away from Osiris N., (for) he is <sup>35</sup>a lynx.

M

P 1 <sup>1328</sup>SPELL FOR NOT LETTING <sup>329</sup>A MAN BE BITTEN BY HIM IN THE GOD'S DOMAIN.<sup>d</sup>

<sup>a</sup> Written *wmm* (as in T) *h'w.f.*, "who eats back of him." But emend to *hmy h't.f.*, as found in Ca (omits .f), Bek., etc. Ea substitutes *h'f'w*, "snake."

<sup>b</sup> Written *nh*, "living"; but emend to T's *m*.

<sup>c</sup> Written with weaponed man as determinative. Same word is evidently meant in T and probably in Bek. But Ca (singular) and Ea (plural) have *Dnpw* with determinative of deity.

<sup>d</sup> BD 37 follows.

BD 35

*a*<sup>2</sup>

R

P 1 <sup>xxv</sup>Spell for not letting a man be eaten in the god's domain by snakes.

2 <sup>1</sup>To be said by Osiris N.:

S "O Shu," <sup>5</sup>says Busiris, and vice versa, "(Neit)<sup>b</sup> wears the kerchief of Hathor." "They rejoice <sup>8</sup>Osiris," says he who eats his bread.



BD 35-37

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b<sup>c</sup>

R  
S Make something go downstream, <sup>16</sup>make something go downstream, Osiris N., <sup>13</sup>(and) pass thou it. "(O) zk-snake," say the s'm-plants, <sup>15</sup>"be on thy guard against the *iqrw*-trees, (for) these are Osiris, who asks for his burial."

c<sup>d</sup>

R  
S The eyes <sup>19</sup>of the 'First-born<sup>16</sup> fall; his washerman <sup>1</sup>(is) against<sup>1</sup> thee. <sup>20</sup>He shares Truth (with) him who assigns standings.<sup>f</sup>

<sup>a</sup> Cf. CT 375 and 370 b. BD 35 as a whole is much changed for the worse.

<sup>b</sup> Insert from CT.

<sup>c</sup> Cf. CT 377.

<sup>d</sup> Cf. CT 376.

<sup>e</sup> Read *Smsw*? CT: *Wr*, "the Great One."

<sup>f</sup> Read *p(s)s.f M't (m) wd' 'h'rl*. CT's clearest statement is in M 23 C: *sip tw M't [n wd' mdw]*, "Truth consigns thee [to the judge]." This is only a sample of R's changes.

BD 36

R  
P 1 <sup>xxvi</sup>Spell for driving off a cockroach<sup>a</sup> in the god's domain.  
2 <sup>1</sup>To be said by Osiris N.:  
S <sup>5</sup>Keep away from me, (for) my lips are crooked. <sup>7</sup>I am Khnum, lord of the Circuit,<sup>b</sup> who brings the words of the gods (to) <sup>10</sup>Re; I report the message to its Lord.

M<sup>c</sup>

P 1 <sup>330</sup>Spell for getting rid of a cockroach.<sup>d</sup>

<sup>a</sup> Written *ps*[...]; vignette shows a beetle. Ba has a beetle determinative, but that of Ea is printed as a grasshopper. Lo has a cockroach both in vignette (as in BM 10471) and as determinative. T's determinative looks like a turtle.

<sup>b</sup> H. Gauthier, *Dictionnaire des noms géographiques* . . . (Cairo, 1925-31) suggests that *Ssw* may be same town as *Hr-wr* north of Shaikh 'Ibadah, on which see now AEO II 84\* ff.

<sup>c</sup> Follows BD 37.

<sup>d</sup> Written *psn'y* (cf. Lo). Or read *psst* in both? Vignette shows a beetle. BD 39 § S 2 follows.

BD 37

R  
P 1 <sup>xxvi</sup> <sup>12</sup>Spell for driving off the two *mrtv*-snakes.  
2 To be said by Osiris N.:  
S\* <sup>17</sup>Hail to you, (ye) two comrades, sisters, *mrtv*-snakes. I have parted you by my magic.  
<sup>21</sup>I am Re in the night bark; I am Horus the son of Isis. I have come to see my Father Osiris.

M<sup>b</sup>

S <sup>(329)</sup>Hail to you, (ye) two *mrtv*-snakes, <sup>1</sup>(at) his daily (ascent)<sup>1</sup> as the Flood-god.<sup>c</sup>

<sup>a</sup> Cf. CT 404 b § S.

<sup>b</sup> Follows BD 34.

<sup>c</sup> Probably emend *nt pr.n.f* to *m prt.f* (cf. BD 28, notes l, o, and p). Or possibly read *nt(y hr) pr(t) n.f m Hhw (nt) r' nb*, "who ascend to him as the Flood-god daily." BD 36 follows.

TRANSLATIONS AND NOTES

BD 38-39

BD 38<sup>a</sup>

- R**  
**P** 1 xxvii<sup>11</sup> Spell for living on air in the god's domain.  
 2 It is to be recited to drive off the two *mrty*-snakes.  
 3 <sup>1</sup>To be said by Osiris N.:  
**S** 1 <sup>4</sup>I am Ruty, the First-born of Re-Atum in Khemmis. (Ye) who are in 'your<sup>b</sup> pavilion(s), be my guides; (ye) who are in your<sup>b</sup> hole(s), make way for me.  
 2 Wave(s) and water serve me <sup>11</sup>on this route of the bark of Atum. I stand on the 'deck<sup>c</sup> of the bark (of) Re. (I) recite <sup>15</sup>his words to the common folk; I repeat his words to the narrow-throated one.<sup>d</sup> I have sought <sup>18</sup>my Father at eventide; I have opened my mouth that I may eat of life. I live <sup>21</sup>in Busiris; I live again after death like Re every day.

**M<sup>e</sup>**

- P** 1 <sup>334</sup>Spell for living on air.  
**S** 1 <sup>335</sup>I am Ruty, the first-born of Re.<sup>f</sup>

<sup>a</sup> Nav. 38B. Cf. CT 438 and 173 c.

<sup>b</sup> Lit. "their," suitable for CT, since those texts are longer, differently divided, and do not require imperative.

<sup>c</sup> Written *bg'sic* with papyrus roll and plural marks for *Wb.*'s *bgzw* with water determinative. Possibly means waist of deck (cf. Ptolemaic *bgz*, "Kehle o. ä." in *Wb.*).

<sup>d</sup> I.e., with breath choked off. Cf. in BD 41, also "width" of throat in BD 32 c.

<sup>e</sup> Follows BD 39 M<sub>1</sub>.

<sup>f</sup> BD 56 follows.

BD 38A<sup>a</sup>

**M<sup>b</sup>**

- S** <sup>(456)</sup>I am (Atum) who ascended <sup>457</sup>from the Deep. He assigned his throne <to> Re.<sup>c</sup>

<sup>a</sup> Cf. CT 437.

<sup>b</sup> Follows BD 56 M<sub>2</sub>.

<sup>c</sup> Written *r* (for *tw*) *wi<sup>c</sup>n.f nat.f nt* (for *n*) *r<sup>c</sup>* (or *hrw*). On sense cf. *ink . . . wi<sup>c</sup> nat.f*, "I am . . . one who assigned my throne," in BD 117 § S 2 R. But other possibilities make this a good example of the problems in M's unique passages. Without emendation we might translate: "Assigned to him was his solar (or 'daytime') throne." By emendation of *nt* to *m* (cf. BD 28, notes o-q) we could translate: "... his throne as Re (or 'by day')." BD 59 follows.

BD 39

- R**  
**P** 1 xxviii<sup>11</sup> Spell for driving off the *rfrf*-snake<sup>a</sup> in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
**S** 1 Back! Stumble,<sup>b</sup> <sup>2</sup>thou who recoilest along with Apophis. Mayest thou swim to <sup>4</sup>the pool of the deep, to the place where thy Father has ordered that thou be cut to pieces.<sup>c</sup>  
 2 Keep away from this birthplace <sup>6</sup>of Re, (thou) trembler before him. I am Re, (thou tr)emble(r) before him.  
 3 Back! Keen is he whom thou takest on; <sup>8</sup>Re has made (thy words) harmless.<sup>d</sup> Thy face has been turned upside down by the gods; <sup>9</sup>thy breast has been torn out by the (lynx).<sup>e</sup> Thy bonds have been commanded by <sup>10</sup>the scorpion; thy injury has been commanded by truth. The wayfarers have overthrown thee. Fall, stumble,<sup>b</sup> <sup>12</sup>(O) Apophis, enemy of Re.  
 4 Re is gone in safety from the east of the sky at the sound of the storm <sup>14</sup>roaring. The portals of the horizon have been opened before Re, that he may ascend, though he faints (from) wounds. I do <sup>16</sup>thy will, I do thy will; I do good, I do good. I do (it) when Re sets; I make rejoicing to thy bonds, (O) Re.

BD 39

THE EGYPTIAN BOOK OF THE DEAD

- 5 <sup>18</sup>Apophis is fallen and bound. The southern, northern, western, and eastern gods have bound him; <sup>20</sup>their bond is with him. The Earth-God (has) overthrow(n) him; He Who Is Over the Colors<sup>f</sup> has bound him. Re sets, Re sets, preserved in peace, while Apophis is fallen.
- 6 <sup>23</sup>O Apophis, enemy of Re, this thy sweet taste is greatly to the liking of the scorpion. What <sup>25</sup>she has done against thee, so that thou art in pain because of her, persists (eternally).<sup>g</sup>
- 7 May thy phallus miss its mark<sup>b</sup> for thee <forever>,<sup>h</sup> (may) thy penis forever, <sup>26</sup>(O) enemy of Re. He averts thy face, (O thou) whom Re hates, (so that) thou lookest behind thee. <Cut off><sup>i</sup> is thy head, (O thou) whose face is cut off, <sup>27</sup><who passeth><sup>k</sup> along the roadsides. Hacked off is thy head <by> those who are at <thy head; crushed are> (thy bones).<sup>1</sup> Dis<sup>28</sup>membered art thou by Isis; consigned art thou to the Earth-God, (O) Apophis, enemy of Re.
- 8 These are thy crew: <sup>29</sup>be satisfied <therewith><sup>m</sup> as one presented therewith. He whom thou madest proceeds, proceeds to thy house, (whereas) the good (person) proceeds, proceeds (elsewhere). No <sup>30</sup>[no] evil harm shall go forth from thy mouth against me as what thou hast done against me. I am the soul of Seth, who causes storm and <sup>31</sup>thunder when (he) goes forth from the horizon of the sky; 'like one whose heart is sad is he'.<sup>n</sup>
- 9 Says Atum: <sup>32</sup>"Lift your face(s), goodly (youths); ward off the noxious one from the Council."
- 10 Says Geb: "Establish <sup>33</sup>your throne(s) in the middle of the bark of Khepri. Take ye your arrows and <sup>34</sup>your 'shields' held for <you> before (you)."<sup>o</sup>
- 11 Says Hathor: "Take your weapons."
- 12 <sup>35</sup>Says Nut: "Come, ward off that noxious one who comes against him who is in <sup>36</sup>his Shrine, who crosses alone, the Lord of (the Universe)—(that noxious one) who hates his being kept from the (other) gods."<sup>p</sup>
- 13 Say the gods: "Take <sup>37</sup>your cakes; traverse the turquoise pool. Come to the great one who is in <sup>38</sup>his shrine, <from> whom the Ennead came forth.<sup>q</sup> Utter for him spells, give him <sup>39</sup>praise, yea, announce him ye."
- 14 Says Nut, the Mother (of the gods): "He who came forth from him,<sup>r</sup> <sup>40</sup>he has made booty of the gods whom he received from Nut." Geb stands guard <sup>41</sup>while the Ennead is pulling, pulling; Hathor, <while><sup>s</sup> the Ennead is a<sup>42</sup>tremble. Re triumphs over Apophis. Four times.<sup>t</sup>
- M<sub>1</sub><sup>u</sup>**  
S 2 <sup>331</sup>Keep away, keep away from (t)his birthplace of Re. It (the snake) shall not seize (me). He (Re) has driven off for <me> the snake,<sup>v</sup> <sup>332</sup>even an evil such as cannot (normally) be kept away. I have circled about thee without thy seeing (me), together with him; (for) behold, he cannot (be kept away).<sup>w</sup> <sup>333</sup>It is I who have gone forth as doorkeeper; I have gone about warding off his harm before him daily.<sup>x</sup>
- M<sub>2</sub><sup>y</sup>**  
P 1 <sup>338</sup>Spell for driving off *r/rf*-snakes.  
2 <sup>339</sup>TO BE SAID BY Osiris N.:  
S 1 Back! Stumble! I recoil<sup>z</sup> <sup>340</sup>from APOPHIS. Thou shalt not come against me; thy harm which comes forth (from) Re is upon thee. Thy limbs have been repelled; none sees thy face. <sup>341</sup>I have gone about to do thee harm.  
3 Thy face has been turned upside down by all the gods; thou hast been taken by Re. <sup>342</sup>Thy harm goes about before thee;<sup>aa</sup> (thy) injury has been commanded (b)y (truth).<sup>ab</sup>

<sup>a</sup> Name developed out of *rkrk* (Ba, Cg, etc.) <*rrk* (Ca etc.).

<sup>b</sup> Written *snb* for *zbn*.

TRANSLATIONS AND NOTES

BD 39-40

- <sup>c</sup> Written *r* *tr*(*r*)*t* *i*'*d*.*k* *im*.  
<sup>d</sup> Insert *mlt*<sup>pl</sup>.*k* with Lb and Cg or *mdw*<sup>pl</sup>.*k* with Ca.  
<sup>e</sup> Written *i*'*ifd* for *m*'*ifd*.  
<sup>f</sup> Thoht as scribe.  
<sup>g</sup> Written *hryw*<sup>pl</sup> (*n* *gt*); addition based on Bek. and T. On grammar cf. Gard. § 125 end.  
<sup>h</sup> Written *ds.k*, "thysself," for *dt*.  
<sup>i</sup> Written *nz* for *ds*.  
<sup>j</sup> Written *dz* for *zn*.  
<sup>k</sup> Written *n imyw*<sup>pl</sup> *sd tp.k* for *in imyw*<sup>pl</sup> *tp.k sd qs*<sup>pl</sup>.*k*. Emendation follows Ec except that latter has *in imy* *ti.f*, "by him who is in his land." T reads *n imyw*<sup>pl</sup> *tp.k sd qs*<sup>pl</sup>, Bek. probably same but lost beginning with *.k*.  
<sup>l</sup> Written *tw* for *im*.  
<sup>m</sup> Written *mt i*'*r* (elsewhere mostly *Nbd*, "the Noxious One") *ib.f pw*.  
<sup>n</sup> Written *dt n*.<*t*>*n hr* 'wy(.*tn*), with plural marks for *t*.  
<sup>o</sup> Written *dt w*' (*'wy*) *nb r* (*Dr*) *msd* (normally *twty*) *hsf.j m ntr*<sup>pl</sup>.  
<sup>p</sup> Written *pr.m Psdt tw.f* for *pr.n . . . im.f*.  
<sup>q</sup> Written *pr im.f*; but other documents regularly read *pr gm.f w't*, "He who came forth, he finds the way," or similar.  
<sup>r</sup> Written *im* for *tw*.  
<sup>s</sup> This repetition is called for in late documents only (Bek., R, and T).  
<sup>t</sup> Follows BD 36.  
<sup>u</sup> Written *r hsf.n.f n.t h*(*tw*) for *tw . . . n.d . . .*.  
<sup>v</sup> Written *nn sn*(*tw*).*f*; cf. same statement earlier in same line.  
<sup>w</sup> BD 38 follows.  
<sup>x</sup> Follows BD 56 M<sub>1</sub>.  
<sup>y</sup> Written *tw ntk w* for *in/ykwf*.  
<sup>z</sup> Written *phr s*(*tp*<sup>pl</sup>.*k* *m hr.k*. Cf. *phr.n.t hr hsf s*(*t*)<sup>pl</sup>.*f m hr.f* in § S 2 M 333.  
<sup>aa</sup> Written *r w* *nkn dm n t* for *tw w* *nkn.k tn m't*, with *dm* + knife for knife alone as determinative of *nkn*.

BD 40

- R  
P 1 <sup>xxi</sup>Spell for repelling the swallower of the ass.  
2 <sup>i</sup>To be said by Osiris N.:  
M  
P 1 <sup>343</sup>Spell for repelling the swallower of the ass.

b<sup>a</sup>

- R  
S <sup>4</sup>On thy face! Eat (m)<sup>e</sup> not, for I am pure. Who, then, am I? One who has come of himself. Thou shalt not come <sup>7</sup>against me; I am one who has come without his being called. Thou knowest not (that) I am master of thy mouth; <sup>9</sup>give way (before) thy myrrh. "O Protector<sup>c</sup> of his form, which Horus has pierced," say his creatures, <sup>12</sup>"thou hast been caused to suffer in <thy coils><sup>d</sup> and vice versa." (Thy) Ennead is in <sup>14</sup>Pe and Dep, (O) child of his; go forth, (thou) whom he pierced <sup>16</sup>there with the eye of Horus. (I have) repulsed thee<sup>e</sup> when thou wast near; I have <done away with><sup>f</sup> <sup>18</sup>thee by the breath from my mouth. O swallower of {his} sin(ner)s,<sup>g</sup> O seizer by force, <sup>21</sup>there are no sins of mine<sup>h</sup> at the hand of the Scribe of evil deeds, there are no sins (of mine on record) in the Council. <sup>24</sup>(Vari)ant: (If) I am repulsed, (if) I am repulsed, then the breath shall be taken away from thy mouth. O <sup>26</sup>swallower of sin(ner)s, O seizer by force at the hand of the Scribe of evil deeds, <sup>29</sup>there are no sins of mine.<sup>h</sup> I have caused no trouble.<sup>i</sup> I am one who has him seized at his command. Seize not <sup>32</sup>Osiris N., eat him not;<sup>k</sup> (for) he is lord of life and Sovereign in the horizon.  
M  
S <sup>344</sup>I am (divinely) created<sup>1</sup>; I am Shu the son of Re.<sup>1</sup> Thy poison (prevails) not against me; thy harm that comes forth from thee (prevails) not <against> me.<sup>m</sup> <sup>345</sup>I am one who loves

BD 40-42



THE EGYPTIAN BOOK OF THE DEAD

his Father (as)<sup>a</sup> he goes forth to his broad hall. I have gone forth from you at his heel(s),<sup>o</sup> at his word, <sup>346</sup>when the gods go forth to repulse (his) ENEMIES. (It is he)<sup>p</sup> who has gone forth as a champion to turn thy face upside down. Behold, thy face is before him. Turn <sup>347</sup>around (in) going (away)<sup>q</sup> for (me); thy face is repelled by the gods. I have roamed about in their place of execution. They en(ter) and command<sup>r</sup> <sup>348</sup>that I see the face of him who does thee (harm).<sup>s</sup> Sealed is thy mouth<sup>t</sup> (when) they come to it.<sup>u</sup>

- <sup>a</sup> BD 40 a is known in Lb only.
- <sup>b</sup> Written .t (as in Ec, Bek., and T) for wt found in Ea.
- <sup>c</sup> Written H'iy, with seated ibis-headed god as determinative. Similarly Bek.; other documents have h'is (not in Wb.).
- <sup>d</sup> Written bd with wood determinative, for which Ba, Cg, etc. have q'bk and similar.
- <sup>e</sup> Emend to match Ea; Ba, Cg, etc. similar but omit suffix .f.
- <sup>f</sup> Written nh'pw.n.t (i.e., nh'p.n.t, "I have protected"), similarly Bek. and T, for nh.n.t of Ea and Cg.
- <sup>g</sup> Written tz'f'f, as in Bek. and T, for tz'f'f' of Ea and Cg.
- <sup>h</sup> Written wt, "me," for suffix .t.
- <sup>i</sup> Written nn wd.tw.t hnn<sup>pl</sup> for n wd.t hnnw.
- <sup>k</sup> Written m tt Wstr N. m unnn.f. Translation of .f as objective pronoun is based on Ea's m tt wt m unnn wt, where unnn is negatival complement; but R, with Bek. and T, evidently uses infinitive instead.
- <sup>l</sup> Shu is son of Atum according to Pyr. 1870 etc.
- <sup>m</sup> Cf. in BD 31 a M. No stroke should follow r.
- <sup>n</sup> Written nt for m.
- <sup>o</sup> Written r nmtt<sup>pl</sup> .f, with n for plural marks.
- <sup>p</sup> Written nt for ntj.
- <sup>q</sup> Written phr <f>w <m> sm(t), with y for t and nt for m.
- <sup>r</sup> Written '(q).sn r (for tw) wd.sn.
- <sup>s</sup> Signs used in s't include N 36 for N 37.
- <sup>t</sup> Introduced by r for tw.
- <sup>u</sup> Written with w for preposition m. BD 42 follows.

BD 41

- R
- P 1 xxx[Spell for] warding off a man('s) harm in the god's domain.
- 2 <sup>1</sup>To be said by Osiris N.:
- S Osiris <sup>5</sup>Unnofer—variant: Atum the complete one—more blessed<sup>a</sup> is he than Ruty. <sup>6</sup>Opened for him are the gates 'of . . . <sup>1</sup>,<sup>b</sup> that he may worship the mystery. O <sup>14</sup>yon door-keeper of the west, he eats, he lives on air while being led<sup>c</sup> to the bark of Khepri. <sup>15</sup>(I) speak to the Ennead that is in (Ishru);<sup>d</sup> I go in and out. I see, I lift (him) up; <sup>19</sup>I tell what the narrow-throated one spoke. I live; I have been rescued after my death. <sup>20</sup>O thou who bringest offerings, who openest his mouth, who puttest forward the writings, who spreadest out the offerings, <sup>27</sup>who strengthenest the right hand, he judges the Prince(s)—variant: the Elders; he enters the Council.

- <sup>a</sup> End of <sup>14</sup>h is repeated on new line.
- <sup>b</sup> Some word or words beginning with  and ending with . But a blank scrap of papyrus out of place under the glass covers part of both this and preceding line.
- <sup>c</sup> Verb sm probably qualitative in R. Other documents show varied differences.
- <sup>d</sup> Written with mdt<sup>pl</sup>, probably for mdw.t (cf. Aa and Ea), and 'Imzru<sup>pl</sup> for T's 'Išrw.

BD 42

- R
- P 1 xxx[Spell for] warding off all evil harm and warding off the mischief that is done in the god's domain—variant: in Hersacleopolis.



TRANSLATIONS AND NOTES

BD 42

- 2 <sup>1</sup>To be said by N.:
- S 1 The land (belongs to) the rod,<sup>a</sup> the white crown to the image. (O) standard of Osiris Unnofer†, I am the child. (Say) 4 times. O kid of the Great One, <sup>2</sup>thou hast said today, twice: "Prepared is the place of execution, even that which knows thy name. Hast thou come to it as an ailing, aged one?" I am Osiris, <sup>4</sup>excellent of favor; I am the great god amid the tamarisks. (How) beautiful<sup>b</sup> is the skin of Re, (more so) than yesterday. (Say) <sup>54</sup>times. I am Re, who established favor,<sup>c</sup> who bound the god amid the tamarisks. If I prosper, Re prospers, and vice versa. <sup>66</sup>My well-being is (that of) the Deep and Osiris.
- 2<sup>d</sup> <sup>77</sup>The hair of Osiris N. is (that of)<sup>e</sup> the Deep; the face (of Osiris N. is that of) Re. <sup>89</sup>The eyes (of Osiris N. are those of) Hathor; the ears (of Osiris N. are those of) Upwawet. <sup>111</sup>The right temple (of Osiris N. is that of) the Soul of Re by day; the left temple (of Osiris N. is that of) the Soul of Atum by night. <sup>131</sup>The nose (of Osiris N. is that of) Anubis presiding over the hall of the god and over Xoïs;<sup>f</sup> the lips (of Osiris N. are those of) Anubis. <sup>151</sup>The teeth (of Osiris N. are those of) Selqet; the neck<sup>h</sup> (of Osiris N. is that of) the divine Isis. <sup>171</sup>The heart (of Osiris N. is that of) Osiris—variant: the Soul<sup>i</sup> the lord of Mendes. <sup>191</sup>The breast (of Osiris N. is that of) Neit; the chest (of Osiris N. is that of) the lady of Kheraha.<sup>k</sup> <sup>210</sup>The back (of Osiris N. is that of) Thoth. <sup>231</sup>The phallus (of Osiris N. is that of) the Soul the lord of Mendes—variant: of Pe; the testicles (of Osiris N. are those of) the lords of Kheraha (or) of the Great<sup>l</sup> of Dignity in Heracleopolis. <sup>251</sup>The belly and backbone (of Osiris N. are those of) Sekhmet; the buttock(s) of Osiris N. are those of) the eye of Horus. <sup>271</sup>The thighs (of Osiris N. are those of) Nut; the feet (of Osiris N. are those of) Ptah. <sup>291</sup>The fingers and <toe(s)><sup>m</sup> (of Osiris N. are) live cobras. <sup>310</sup>The members (of Osiris N. are those of) the lords of Kheraha (or of) <sup>330</sup>the great of dignity in Heracleopolis.
- 3 Not one <sup>370</sup>of his members is without a god. Thoth is the magical protection of his whole body every day. He shall not (be) grasp(ed) by his arms; <sup>390</sup>(he) shall not be seized by his hand. Neither men nor gods nor the blessed nor any dead nor any <patricians> nor any <common folk><sup>n</sup> nor any sun folk nor <sup>410</sup>forsaken ones<sup>o</sup> shall do <sup>431</sup>any robbing of him.
- 4 He is one who has come forth sound, (for) men know not his name. He is yesterday; <sup>451</sup>his Name is He Who Sees Millions of Years Twice, who has gone along the roads of the chief examiner(s).<sup>p</sup> Osiris N. is lord of changelessness; <sup>471</sup>may he be esteemed<sup>q</sup> like Khepri. He is lord of the Coil, (for) he is one who is with the Sound Eye. <sup>491</sup>(He of) the egg,<sup>r</sup> to him life with you has been given, (for) he is one who is with the Sound Eye. <sup>511</sup>His place is on his throne; he sits as <sup>531</sup>deputy<sup>s</sup> beside it. He is Horus presiding over millions; his throne has been assigned (to) him, that he may rule <it>.<sup>t</sup> <sup>551</sup>Behold, the mouth that spoke <is silent>;<sup>u</sup> and he who was in normal position, behold, his form is upside down. Osiris N. is <sup>571</sup>Unnofer. Time after time his requirements are <sup>591</sup>with him, as one after another serves him, (for) he is one who is with the Sound Eye. Nothing can happen to him; evil, uncleanness, and strife, <sup>611</sup>they cannot (prevail) against him. He it is who has opened the gates of the sky, who rules the throne, who has parted the progeny this day. He is the Child <sup>631</sup>who has trodden the path of <yesterday>; to him belongs to<day>,<sup>v</sup> [every] man by man.
- 5 He is protection for <sup>651</sup>millions. Whether ye exist in Sky or earth, southerners, northerners, westerners, or easterners, fear of him is in <sup>671</sup>your bellie(s). (He is one who fashions with his hand; he shall not die again. His power is in your bellies.)<sup>w</sup> (but) his forms are in him; he cannot be known. (As for) the red ones, their face(s) are against him; but he rejoices, (for) <sup>691</sup>this (period of) time has not accomplished what it would do against him. Where is the sky? Where is the earth? Children of misfortune, they cannot be united. <sup>711</sup>His name 'shuns' everything evil. Effective are the spells when this Osiris N. speaks to <you>.<sup>x</sup> He



it is who rises and illumines the walls one by one. Not a day is with<sup>34</sup>out its appropriate activities as each (day) passes.

- 6 Behold, Osiris N. tells thee he is the blossom that came forth from the Deep, and Nut is his mother. O thou who didst create him, (he is) one who strides not, the great commander within yesterday, the commander's portion being within <sup>36</sup>his hand. There is none who knows Osiris N., (but) he knows him(self); his enemies shall not grasp him.<sup>37</sup> He is Horus presiding over millions. Scorching breath is in<sup>38</sup>z <sup>37</sup>their face(s), so that they are roasted; their heart(s are) against Osiris N. He has ruled his throne; he spends this time, the way <sup>38</sup>having been opened for him, delivered from all evil. He is the golden ape of the gods, without hands or feet, presiding over Memphis. If he prospers, the ape <sup>39</sup>presiding over Memphis prospers.

T To be said: 'Mayest thou look to' thy place.<sup>35</sup> Variant: A man shall present offerings, his hand at his mouth.

M<sub>1</sub><sup>ab</sup>

P 1 <sup>348</sup>Spell for warding off (all)<sup>35</sup> evil harm.

2 <sup>350</sup>To BE SAID BY Osiris N.:

- S 1 Osiris Unnofer†, whom <sup>351</sup>all lands serve, I am Horus. I have come from the sky to do harm (to thee),<sup>36</sup> even thee, 'constantly'<sup>1,36</sup> <sup>352</sup>Re himself has commanded: "Turn around on thyself." (My) name is in thy (house);<sup>37</sup> (my) name is in thy own place of execution. <sup>353</sup>Thou (shalt) not see<sup>38</sup> me; thy flame (prevails) not (against) me.<sup>39</sup> Fire is in 'the face of Tefnut';<sup>40</sup> Re goes forth against thee to oppose <sup>354</sup>thy word. Thou shalt not come (against) me.<sup>41</sup> (When) Perception says (so),<sup>42</sup> thou shalt rise for him.<sup>43</sup>

M<sub>2</sub><sup>an</sup>

P 1 <sup>355</sup>Spell for (warding off) all evil mischief.

- S 1 <sup>355</sup>Osiris Unnofer†, land of withdrawal, I, I am one who circles about; I am the child. I have gone forth (in (thy) service (against him who would do) thee harm<sup>1,36</sup> The keen <sup>357</sup>of knife, he shall not enter to (do t)his harm (in)<sup>37</sup> their place of execution. I am one who has gone forth from Rosetau; I see (my) Father <sup>358</sup>Osiris (regularly). I overthrew the enemies of Osiris Unnofer† when he went forth to Rosetau. He<sup>39</sup> entered, and they retreated <sup>359</sup>before him. He ascended<sup>40</sup> on high, he<sup>41</sup> departed, while the knife for their harm is brandished<sup>42</sup> in their place of execution daily.

2 <sup>360</sup>N.'s<sup>43</sup> FACE IS (that of) Re; N.'s TEETH ARE (those of) the Deep; N.'s HAIR IS (that of) Hathor. <sup>363</sup>N.'s EYES ARE (those of) Upwawet; N.'s EARS ARE (those of) the presider over Letopolis. <sup>365</sup>N.'s NOSE IS (that of) Anubis; N.'s LIPS ARE (those of) Sobk. <sup>367</sup>N.'s NECK IS (that of) Selqet. <sup>368</sup>N.'s ARMS ARE (those of) Montu; N.'s FINGERS ARE live cobras. <sup>370</sup>N.'s BUTTOCK(S) ARE (those of) Neit the lady of Sais; N.'s BACK IS (that of) (Arsa-phes).<sup>44</sup> <sup>372</sup>N.'s BELLY IS (that of) the lord of Kheraha. <sup>373</sup>N.'s FEET ARE (those of) Ptah; N.'s THIGHS ARE (those of) Nut. <sup>375</sup>N.'s BACKBONE IS (that of) the presider over Letopolis. <sup>376</sup>N.'s CHEST IS (that of) the divine Isis; N.'s BREAST IS (that of) Nephthys. <sup>378</sup>N.'s ARMS ARE (those of) the ram the lord of Mendes; N.'s TOE(S) ARE (those of) Osiris.



- 3 <sup>380</sup>Not one of his members is without a god. Thoth is the magical protection of (his) whole body.<sup>45</sup> He shall not be grasped, he shall not be (seized)<sup>46</sup> (by his) hands. His every member is whole;<sup>47</sup> <sup>381</sup>he shall not be trampled.

- 4 He is<sup>48</sup> one who has come forth from that Sound Eye. His throne is at his seat, his 'judgment hall';<sup>49</sup> (he) is one who has come forth<sup>50</sup> from {who has come forth from} the Sound Eye. He is lord of the Double Crown; he shall not be kept from see<sup>382</sup>ing his 'father'<sup>51</sup> before him. He goes forth from him; he goes forth as Atum. He has traversed his every seat (as)<sup>52</sup> he goes to the ways of the west. He is lord of the double crown; his seat,<sup>53</sup> his throne, he traverses (it).<sup>54</sup> <sup>383</sup>He has seen his Father Osiris, and his blessedness

TRANSLATIONS AND NOTES

BD 42

has been given to him. <He> it is who has gone forth<sup>bf</sup> to see his Father Osiris (on) his throne; he himself sees him. Thou rescuest me (...) your (...).<sup>bg</sup>

- <sup>a</sup> Written *ht*; symbol of rule.
- <sup>b</sup> Emend *nfr* to *nfrwy* with Empire documents.
- <sup>c</sup> Written *smn hz(wt)*<sup>pl</sup>; normally *mn hzw*<sup>pl</sup>, "abiding of favor."
- <sup>d</sup> H. Ranke in *Orientalistische Literaturzeitung* XXVII (1924) 558-64 compared § S 2-3 beginning with Pyr. 148 f. and 1303 ff. See too CT 761, also Sq 1 Be 17-24, Litany of the Sun IV 1, etc.
- <sup>e</sup> *Wsr* N.† *ms.n* M.† *m* is written down middle of xxxi a and is to be read with each of its lines 7-28.
- <sup>f</sup> This couplet is known in R only.
- <sup>g</sup> Read *H<sup>2</sup>s(wu)*, on which see *AEO* II 181\*-86\*.
- <sup>h</sup> Written *nbbt*, as already in Ca, Pb, etc.; but Ea (cf. Eb) has *nbd*<sup>pl</sup>, another word for "teeth."
- <sup>i</sup> Written with bird; but the proper term "ram" is written in most documents.
- <sup>k</sup> Written *H<sup>1</sup>-h<sup>1</sup>* for *Hr-h<sup>1</sup>* (see H. W. Fairman in *BIFAO* XLIII [1945] 122). So again in a 22, but with normal spelling in a 28-b 6.
- <sup>j</sup> Written *[h] m<sup>1</sup>*. Scribe probably had in mind *hm*, "ignorant," for negative determinative and "look alike in R's hieratic.
- <sup>m</sup> With *s<sup>1</sup>h* sign miswritten as *qs qsk*.
- <sup>n</sup> Both *p't* and *ryt* of parallels seem written here with , which may be a misshapen  suitable as abbreviation for *p't*.
- <sup>o</sup> Probably read *htr*<sup>pl</sup>; not in *Wb.*, but cf. *h'rt*, "widow."
- <sup>p</sup> Written with *n* (as in T) for plural marks.
- <sup>q</sup> Written *hw(y)* ( *sw <st>p.tw.j*, with *ts* for *st*. The seated man is a survival from Empire documents in which 1st person was used.
- <sup>r</sup> Determinative unreadable.
- <sup>s</sup> Written *dn* with weaponed man as determinative. Read *(t)dn(w)*?
- <sup>t</sup> Supply *n*, "to," found in Empire documents but omitted in both R and T. For "it" *sw* is written instead of Empire *sy*.
- <sup>u</sup> Written *hr* for *gr*.
- <sup>v</sup> Written *sfh*<sup>pl</sup> *ntj R<sup>1</sup> pn* for *sf ntj hrw pn*.
- <sup>w</sup> Omitted by haplography. Insert from Empire documents and T. Latter has *drt.f*, "his hand," where Ea etc. have *trt.j*, "his eye." All documents seem to write *'t*, "power," with sun-disk determinative of time.
- <sup>x</sup> Written *ntsn*, "they," for *n.gn*.
- <sup>y</sup> In Empire documents this couplet says: "There is none who knows me or shall know me; there is none who grasps me or shall grasp me."
- <sup>z</sup> Written *n* (parallel to L 3079) for *m*; but most documents have *r*, "against."
- <sup>aa</sup> Written *'h<sup>1</sup>h<sup>1</sup>.k* (for *'b<sup>1</sup>.k*) *r r<sup>1</sup>.k*.
- <sup>ab</sup> Follows BD 40.
- <sup>ac</sup> Written *r* for *nb*.
- <sup>ad</sup> Written with *nb* for *.k*. But "thee" should apply to some unnamed evil creature (cf. the crocodile of BD 31 a) rather than to Osiris.
- <sup>ae</sup> Written *m ruq*. But second sign is misused for *w<sup>1</sup>* in M 37, 44, etc.
- <sup>af</sup> Written with legs for house determinative.
- <sup>ag</sup> Written *m<sup>1</sup>.tw.k* for *m<sup>1</sup>.k*.
- <sup>ah</sup> Written *r<sup>1</sup>.i*, "my mouth." But cf. in BD 31 M 306 and 307/8.
- <sup>ai</sup> On Tefnut as eye of Re and as the fire-breathing uraeus on his head see H. Bonnet, *Reallexikon der ägyptischen Religionsgeschichte* (Berlin, 1952) p. 773.
- <sup>ak</sup> Written *wt*, "me," for *r.i*.
- <sup>al</sup> Written with *m<sup>1</sup>*, probably for *m*. Same words (with *m*, "because") occur in BD 17 M 145.
- <sup>am</sup> *M<sub>1</sub>* follows.
- <sup>an</sup> Follows *M<sub>1</sub>*.
- <sup>ao</sup> Written *hr 'wy.f* (for *'wy.k* ?) *'(r tr)<sup>1</sup> s<sup>1</sup>pl.k*.
- <sup>ap</sup> Written *nt*, probably for *m*.
- <sup>aq</sup> Written *nt(f)*.
- <sup>ar</sup> Written *nt(f) pr(n.f)*.
- <sup>as</sup> Written *phr*, lit. "circles," "courses."
- <sup>at</sup> Name of deceased is represented in each line of M 360-79 by a large RED CROWN.
- <sup>au</sup> Written *Hry-sf(y)t.f* for *Hry-s.f*.

BD 42-44

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- <sup>av</sup> Written with *r* for introductory *tw* and *r twt* for *twf.f*.
- <sup>aw</sup> Written *n tpy-<sup>4</sup>tw.f* for *nn <sup>4</sup>m.tw.f*.
- <sup>ax</sup> Introduced by *r* (+ stroke ?) for *tw*.
- <sup>ay</sup> Written *nt/tf* for *ntf*.
- <sup>az</sup> Read *rgt.f* ?
- <sup>ba</sup> Written *nt(f) pr.f*, with final *f* imperfectly erased.
- <sup>bb</sup> Written *(w)t.f*.
- <sup>bc</sup> Written *nt*, probably for *m*.
- <sup>bd</sup> House determinative of *st* is miswritten as two vertical strokes.
- <sup>be</sup> Written *sw* for *sy*.
- <sup>bf</sup> Written *nt(f) pr.n.f*.
- <sup>bg</sup> Cf. in BD 43 *a* M. BD 74 follows.

BD 43

*a*<sup>a</sup>

- R
- P 1    <sup>axxi</sup> Spell for not letting a man's head be cut off in the god's domain.
- 2    <sup>1</sup>To be said by Osiris N.:
- S    <sup>4</sup>I am Re, lord of the gods; I am the Great One, son of the Great One; (I am) fire, son of fire.<sup>b</sup> <sup>7</sup>My head has been given (back) to me after it was cut off. The head of Osiris shall not be taken away from him; <sup>8</sup>{I} my head shall not be taken away from me.
- M<sup>c</sup>
- P 1    <sup>492</sup>SPELL FOR NOT (LETTING A MAN)'S HEAD (BE CUT OFF OF) HIM.
- S    <sup>493</sup>O Great One, son of the Great One, (O) fire, behold me who am (thine) own Protégé;  
<sup>494</sup>thou rescuest me from the robber. I have ascended to him on your road, (O) Great Ones.
- T    AS FOR HIM WHO KNOWS THIS SPELL, (HE) SHALL NOT (D)IE.<sup>d</sup>

*b*

- R
- S    <sup>10</sup>(I) am put together in the right order with it, renewed and rejuvenated. I am that Osiris, <sup>13</sup>lord of the west.
- <sup>a</sup> Cf. CT 390.
- <sup>b</sup> CT: "I am (the god) Nxr, son of Nxr."
- <sup>c</sup> Follows BD 93.
- <sup>d</sup> With M cf. vaguely in BD 44 R. Last sentence is written *(t)r ... (mw)t(f)*. BD 89 follows.

BD 44<sup>a</sup>

*a*

- R
- P 1    <sup>axxi</sup> <sup>14</sup>Spell for not dying again in the god's domain.<sup>b</sup>
- 2    <sup>15</sup>To be said by Osiris N.:
- S    <sup>18</sup>The pit has been opened, the pit has been opened, and the blessed ones fall within darkness; (but) <sup>21</sup>the eye of Horus shelters me, and Upwawet attends me. Hide me among you, Imperishables, (for) <sup>24</sup>my heart is (that of) Re.
- M<sup>c</sup>
- P 1    <sup>474</sup>SPELL FOR NOT <sup>1</sup>(DYING) AGAIN<sup>1</sup>.
- S    <sup>475</sup>The pit HAS BEEN OPENED, the pit has been opened, and the Blessed Ones fall <sup>476</sup>within darkness.

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BD 44-46

*b*

- R**  
**S** My face is open; <sup>28</sup>my heart is in its cavity. My spell, I know (it).<sup>d</sup> I am Re, who protected <sup>29</sup>himself. I am not unknown; I shall not be plundered. <sup>30</sup>I am the Father,<sup>e</sup> (O) son of Nut; I am thy (son),<sup>f</sup> great of strength, <sup>31</sup>who sees thy secrets. (I am)<sup>g</sup> risen as King of the gods; <sup>34</sup>I shall not die again in the god's domain.
- M**  
**S** (I have) ascended (in) the sight<sup>h</sup> of the gods, (so that) I see <sup>477</sup>my Father Osiris.  
**T** As for one who knows this spell, he shall not (d)ie.<sup>i</sup>

<sup>a</sup> Cf. CT 786 and 787 for *a* and *b* respectively.

<sup>b</sup> Used with *b* in CT.

<sup>c</sup> Stands under BD 51 and between 63 *a* and 50.

<sup>d</sup> Written *tp(-r)t.t rḥ.n.t*; the *r* is regularly included in Empire documents and appears in T. But CT has *tp.t.t* *hr.t*. "My Upper Egyptian crown is with me."

<sup>e</sup> For R's *ink* 'It Ea has *nḥ hr.k* 'It.t, "Live thou, my Father"; Aa: *nḥ.t n.k*, "I live for thee"; Eb (similarly) less appropriately: *nḥ n.k* 'It.k, "Thy Father lives for thee."

<sup>f</sup> Written *z.t*, "daughter"!

<sup>g</sup> Written *im* for *tw.t*.

<sup>h</sup> Written *pr.n.f* (for *.t*) (*m*) *hr*.

<sup>i</sup> Written (*t*)*r* . . . (*m*)*wt.f*.

BD 45<sup>a</sup>

- R**  
**P** 1 <sup>xxxiii</sup>Spell for not letting a man rot in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
**S** Does the weary one weary <sup>5</sup>as (did) Osiris? (Do the members weary as did those of Osiris?) He—variant: it<sup>b</sup>—shall not weary, he shall not rot, <sup>7</sup>he shall have no odor, he shall have no penis.<sup>c</sup> Treat ye Osiris <sup>9</sup>N. like him, (for) he is <sup>12</sup>Osiris.  
**T** As for one who knows this spell, <sup>13</sup>he shall not rot in the god's domain.
- M**  
**P** 1 <sup>478</sup>SPELL FOR NOT ROTTING.  
**S** <sup>479</sup>I AM one who has gone forth from the house of the Weary-hearted One after he has made Anubis subject to him. (I am)<sup>d</sup> <sup>481</sup>the Weary-hearted One when he goes forth from the west.  
**T** <sup>482</sup>AS FOR ONE WHO KNOWS THAT SPELL, HE SHALL NOT ROT.<sup>e</sup>

<sup>a</sup> Cf. CT 755 *a*.

<sup>b</sup> Referring to "member," found in singular in Ca and Ea.

<sup>c</sup> Written with *st.t* for *st.f*. Ca and Ea (end of Ea lost): *n wrd.s n ḥwt.s n d.t.s n bn.s*, "It has not wearied, it has not rotted, it has not escaped, it has not got away."

<sup>d</sup> Written *nm*, probably for *ink*.

<sup>e</sup> Written on far side of the double rule that was meant to end the spell. BD 50 follows below.

BD 46

- R**  
**P** 1 <sup>xxxiii</sup> <sup>14</sup>Spell for not letting those who have been alive perish in the god's domain.  
 2 <sup>15</sup>To be said by Osiris N.:  
**S<sup>a</sup>** <sup>19</sup>O Youth in whose body is Shu, (gateway)<sup>b</sup> powerful through its fillet of sun folk, <sup>22</sup>make<sup>c</sup> the outstretched one stretch.

<sup>a</sup> Much changed at beginning and end from D 1 C 423 *f*. and even from Empire documents and T.

<sup>b</sup> Written *m*. But *sb.t*, "gateway," appears in Ea, Eb, and T; *sb.t* has determinative of deity instead in D 1 C.

<sup>c</sup> Written *dt*, perhaps imperative (cf. Gard. § 336).

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BD 47<sup>a</sup>

R

P 1 xxxiv Spell for not letting a man's seat be taken away from him in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>2</sup>My seat, my throne, come, given to me, and serve <sup>3</sup>me. I am your Lord, (O) gods; come to me as <sup>4</sup>(my) Followers. I am the Son of your Lord; ye belong to me. It was <sup>10</sup>my Father who made you for me while I was in the retinue of Hathor. <sup>12</sup>I was the priest there, Ihy, while I was in the retinue <sup>14</sup>of Hathor.

<sup>a</sup> Cf. CT 552.

BD 48<sup>a</sup>

R

P 1 xxxiv <sup>15</sup>Spell for going forth in triumph.

2 <sup>16</sup>To be said by Osiris N.:

S <sup>19</sup>I have gone forth in triumph against my enemy. <sup>21</sup>I have set the sky in turmoil; I have opened the earth. <sup>22</sup>I have traversed the earth at (his) heels, (I have seized) <sup>b</sup>the blessed ones, the First-born, <sup>24</sup>for (verily I am) <sup>c</sup>one equipped as to millions of his magic spells. <sup>27</sup>I eat with my mouth, I excrete with my anus, <sup>d</sup>for <sup>29</sup>(verily) <sup>e</sup>I am a god, lord of the nether world. These (powers) were given me <sup>31</sup>from the (time of) breaking (the egg).

<sup>a</sup> Cf. CT 574.

<sup>b</sup> Written *nmtt.t tmy* for *nmtt.t*. <sup>f</sup> *tt.n.t*.

<sup>c</sup> R omits *tnk ts*.

<sup>d</sup> This couplet occurs in CT 479 also (ECT VI 41 *g* and 42 *b* and *m*).

<sup>e</sup> Written *ⲓ* for *ts*.

BD 49

*a<sup>a</sup>*

R

P 1 xxxv Spell for going forth against one's enemy in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>4</sup>O eater of his portion, get out of the way, (for) I am Re. <sup>6</sup>I have gone forth from the horizon against my enemy; he cannot be rescued from <sup>8</sup>me.

2 (I) have extended my arm as lord of the Coil; I (have) stretch(ed) my legs (as) <sup>10</sup>the Shining One stretched (hers). <sup>11</sup>I do not make that enemy of mine fall by my hand, (but) he is given to me and can(not) <sup>b</sup>be rescued from me.

*b<sup>c</sup>*

R

S 2<sup>d</sup> <sup>14</sup>I have stood as Horus, I have sat as the Sky. <sup>c</sup>My strength <sup>16</sup>is (that of) a god, my power is (that of) Nefertem. <sup>f</sup>I walk with <sup>18</sup>my feet, I speak with my mouth, I seek (the enemy) thereby; (and) he is given to me <sup>20</sup>and cannot be rescued from me.

<sup>a</sup> Cf. CT 587.

<sup>b</sup> Written *tw* for *nn*.

<sup>c</sup> Cf. CT 588 *f*.

<sup>d</sup> Only CT documents contain *a* § S 3 and *b* §§ P and S 1.

<sup>e</sup> Written *Pt* where other documents regularly name Ptah.

<sup>f</sup> Other documents regularly name Thoth and Atum instead.

TRANSLATIONS AND NOTES

BD 50-51

BD 50<sup>a</sup>

- R**  
**P** 1 <sup>xxxv</sup> <sup>21</sup>Spell for not entering the place of execution.  
 2 <sup>22</sup>To be said by Osiris N.:  
**S** 1 <sup>23</sup>(The knot) has been tied for me around me in the sky <sup>27</sup>that touches the earth (by Re),<sup>b</sup>  
 'put (in place)' on the day (of) making the knot fast to <sup>30</sup>him who is weary on (his) legs,  
 that day of 'doing away with grief'.<sup>c</sup>  
 2 <sup>32</sup>The knot has been tied around me by Seth while the Ennead was in <sup>34</sup>its (pristine)<sup>d</sup>  
 power, before strife (arose).<sup>e</sup> Ye keep (me) safe from him who slew my Father. It is I  
<sup>36</sup>who have taken the Two Lands.  
 3 The knot has been tied by Nut, who saw<sup>f</sup> (its) first instance, who saw Truth<sup>g</sup> before the  
 gods were fashioned in divine images. <sup>38</sup>I am ['He Who Is'];<sup>h</sup> I (am)<sup>i</sup> the heir of the  
 great gods.  
**M<sup>k</sup>**  
**P** 1 <sup>483</sup>SPELL FOR NOT ENTERING THE GOD'S (DOMAIN) PLACE OF EXECUTION.  
**S** <sup>484</sup>The back of my head has been lifted for me by the sky, by the earth, <sup>485</sup>and by Re. I  
 have gone forth on the road to (my) Father Osiris, <sup>486</sup>and he has heard (my)<sup>l</sup> words. (He  
 it is)<sup>m</sup> for whom Re goes forth with joy.  
**T** <sup>487</sup>AS FOR ONE WHO KNOWS<sup>n</sup> THIS SPELL, HE SHALL NOT ENTER THE PLACE OF EXECUTION.<sup>o</sup>

<sup>a</sup> Cf. CT 640.

<sup>b</sup> Written with *itm* for *tn*.

<sup>c</sup> Written *hsq s'mwt*. M 2 NY has a division mark here.

<sup>d</sup> Written *tp* for *tpy*.

<sup>e</sup> Written *nn hr* for original *n hprt* (cf. especially M 2 NY).

<sup>f</sup> Written *m't* in M 2 NY.

<sup>g</sup> So probably TT 82, T, and R. M 2 NY: *n m't* [...], probably "[I] did not see [...]" (cf. especially Ea).

<sup>h</sup> Written *P(i)-nty* in T 2 Be, Ea, etc.

<sup>i</sup> Written *tm.f* for *tw.f*.

<sup>k</sup> Follows BD 45.

<sup>l</sup> Written *.f* for *.t*.

<sup>m</sup> Written *nt(f)*.

<sup>n</sup> Written *tr (r)h*.

<sup>o</sup> As in BD 45 above it, this last line is written on far side of the double rule that was meant to end the spell. BD 93 follows.

BD 51

- R**  
**P** 1 <sup>xxxvi</sup> [Spell] for [...] in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
**S<sup>a</sup>** <sup>3</sup>(My) abomination, (my) abomination it is; I will not eat it. <sup>5</sup>Dung is my abomination;  
 I will not eat it. Your ordure, none can harm me <sup>6</sup>therewith. I will not touch it<sup>b</sup> with my  
 hands; I will not step on it <sup>10</sup>with the soles of my feet.  
**M<sup>c</sup>**  
**P** 1 <sup>470</sup>SPELL FOR NOT EATING DUNG.<sup>d</sup> <sup>471</sup>SPELL FOR NOT WALKING upside down.  
**S** <sup>472</sup>Dung is (my) abomination, (my) abomination; (I) have not eaten it. (I) will not touch  
<sup>473</sup>it with (my hands);<sup>e</sup> (I) will not walk on it.<sup>f</sup>

<sup>a</sup> Cf. CT 199 a and BD 52 a parallel to 189 a, from which BD 51 seems reused with addition of an inappropriate title: "Spell for not walking upside down in the god's domain" (so Ea, T, and probably R). See too BD 82 b, 102 b beginning, and 124 b.

<sup>b</sup> Written *nn r.n.f r't.f* (for *r.f*), lit. "I will not go up <to> it."



BD 51-53

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<sup>c</sup> Follows BD 63 *a*.

<sup>d</sup> BD 52 title.

<sup>e</sup> Written *nn 'rty* (for *'r.t*) *n.f m dd.tw.f* (for *'wy.t*).

<sup>f</sup> BD 44 follows.

BD 52<sup>a</sup>

R

P 1 *xxxxv*1<sup>11</sup> Spell for not eating dung in the god's domain.

2 <sup>13</sup>To be said by Osiris N.:

**a<sup>b</sup>**

S <sup>15</sup>My abomination is my abomination; I will not eat it. <sup>17</sup>Dung is my abomination; I will not eat it, even though ordure be fallen into my belly. <sup>20</sup>I will not touch it with my hands; I will not step on it with the soles of <sup>22</sup>my feet.

**b**

S 1 "What, then, dost thou live on,"<sup>c</sup> <sup>(33)</sup>say <sup>34</sup>they (the gods), "thou (new)comer, (in) this (place whither) thou <hast been> brought?"<sup>d</sup> "I live (on) these 7 loaves <sup>36</sup>of her who has brought her loaves unto Horus, <her><sup>e</sup> loaves unto Thoth."

2 <sup>38</sup>"Where <art> thou <permitted> to eat?"<sup>f</sup> say the gods to me. <sup>21</sup>"I have eaten under this sycamore of Hathor my Mistress. I have given <sup>25</sup>the leavings thereof to the wayfarer. Fields have been assigned to me in Busiris <sup>27</sup>and thriven for me in Heliopolis. I have lived on bread of white wheat and beer of <sup>29</sup>red wheat.

<sup>32</sup> (Given) to me is my family, consisting of my Father and my mother."

**c<sup>h</sup>**

S (O) doorkeeper of the house of <sup>31</sup>speech, pure one, open to me, <open wide><sup>1</sup> to me, make way for me, that <sup>32</sup>I may sit wherever I will.<sup>k</sup>

<sup>a</sup> Cf. CT 772 parallel to BD 189 *a-c*.

<sup>b</sup> See BD 51, note **a**.

<sup>c</sup> A few lines omitted here, then added at end, are inserted in the translation in their proper order.

<sup>d</sup> Additions and emendation based on Ea.

<sup>e</sup> Written *At*, "my," for *s*.

<sup>f</sup> Written *irrt n.k wmm.n.k tw* for *rdi n.k wmm.k tw*.

<sup>g</sup> Cf. CT 173 *a* § 5 beginning.

<sup>h</sup> Cf. vaguely CT 203 *h*.

<sup>i</sup> Written *wsh.t*, "broad hall," for verb *wsh*.

<sup>k</sup> The omitted lines follow (see note *c*).

BD 53<sup>a</sup>

R

P 1 *xxxxv*11[Spell for not ea]ting dung nor drinking urine in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

**a**

S <sup>4</sup>I am the sharp-horned bull who rules the Sky, lord of <sup>1</sup>the feasts<sup>1</sup> of <sup>2</sup>the Sky, the great illuminator who goes forth as scorching flame, who <sup>1</sup>values<sup>1</sup> <sup>1</sup>long (life), the Lion <to whom><sup>b</sup> the Sunshine's course is given.

TRANSLATIONS AND NOTES

BD 53-55

**b**

- S 1 <sup>11</sup>Dung is (my) abomination; I will not drink urine. I will not walk upside down.  
 2 <sup>14</sup>I am possessor of bread in Heliopolis. My bread is in the Sky with Re; my bread is on earth <sup>17</sup>with Geb. <It is><sup>c</sup> the Night Bark that brings (it) to me from the house of the great god in Heliopolis. (I) <sup>1</sup>festoon<sup>1</sup> (my) intestines<sup>d</sup> <sup>20</sup>at joining the ferryboat; I cross to the east of the Sky. I eat <sup>23</sup>of what they eat (of); I live on what they live (on). <sup>25</sup>I have eaten bread in the chamber of the possessor of offerings.

<sup>a</sup> Cf. CT 218.

<sup>b</sup> Written *ti*, "land," for *n.f*.

<sup>c</sup> Written *n* for *in*.

<sup>d</sup> Written *wn/(.t) q<sup>2</sup>b(.t)*.

BD 54

**α<sup>a</sup>**

- R  
 P 1 <sup>xxxviii</sup>Spell for giving breath (to) a man in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>4</sup>O Atum, give me the sweet breath of thy nostrils. <sup>7</sup>I am that egg of the Great Honker. <sup>8</sup>I guarded that great egg that separated <sup>11</sup>Geb from the earth. If I live, it lives, and vice versa; if <sup>13</sup>I grow old, (it grows old). If I breathe<sup>b</sup> air, (it breathes air).  
 2 (I am) <sup>14</sup>one whose purity is recognized, whose Name is about his egg,<sup>c</sup> for whom time becomes pregnant,<sup>d</sup> <sup>17</sup>the great of strength, Seth.<sup>e</sup>  
 M<sup>f</sup>  
 P 1 <sup>450</sup>SPELL FOR BREATHING AIR.  
 S 1 <sup>451</sup>O Atum, Atum, <give><sup>g</sup> me the sweet breath <sup>452</sup>that is in thy nose. I am that egg of the great honker. <sup>453</sup>If <I><sup>h</sup> live, it lives,<sup>i</sup> and vice versa, and it hatches.<sup>k</sup>

**b**

- R  
 S <sup>18</sup>O thou whose corpse is in Pe,<sup>1</sup> and (ye) Two Lands (which) are the food and lapis lazuli of Re, <sup>21</sup>be on your guard (against) him who is in his nest, the {his} child, <sup>23</sup>when he goes forth against you.<sup>m</sup>

<sup>a</sup> Cf. CT 223.

<sup>b</sup> Written *znt.t* for *ssn.t*.

<sup>c</sup> I.e., as a magical protection. CT: "I circle about his Egg" and similar.

<sup>d</sup> CT: "Lord of the morrow."

<sup>e</sup> Written *Sw/tst<sup>1</sup>*; but *tst<sup>1</sup>* looks more like house determinative.

<sup>f</sup> Follows below BD 72.

<sup>g</sup> Written with legs determinative.

<sup>h</sup> Written *wt*, "me," for *.t*.

<sup>i</sup> An extra *h* follows.

<sup>k</sup> Written *pr{t}.z*, lit. "it goes forth." BD 56 follows.

<sup>l</sup> Beginning of each document noted (Ea, Pa, R, and T) differs from the others.

<sup>m</sup> BD 56 follows.

BD 55

This spell is missing in the OIM documents.

BD 56-57

THE EGYPTIAN BOOK OF THE DEAD

BD 56<sup>a</sup>

R

- P 1    <sup>a</sup>Spell for breathing air in the god's domain.  
 2    <sup>b</sup>To be said by Osiris N.:  
 S 1    <sup>c</sup>O Atum, mayest thou give me the sweet breath of thy nostrils. I am <sup>d</sup>the First-born, the eldest, dwelling in Hermopolis. <sup>e</sup>I guarded that egg of the Great Honker. If I flourish, <sup>f</sup>it flourishes, <sup>g</sup>and vice versa; if I live, it lives, and vice versa. <sup>h</sup>If I breathe air, it breathes air.  
 2<sup>c</sup> <sup>i</sup>My Soul (belongs) to thee, my Lord Atum. It circles about; it is holy. <sup>j</sup>This (soul) falls (protectively) over <sup>k</sup>the name of Osiris N., possessor <sup>l</sup>of worthiness before Re and before Osiris the presider over <sup>m</sup>the west.

M<sub>1</sub><sup>e</sup>

- S 1    <sup>(35)</sup>I have gone forth<sup>f</sup> as Atum to (attain) the sweet breath that has gone forth <sup>33g</sup>from Atum to his nose. I am that Egg of the great Honker. (Give me) water and the breath that has gone forth from thy nostrils. <sup>33j</sup>If I live, <it><sup>g</sup> lives, and vice versa. I am one who has gone forth from you. If I breathe, <it><sup>g</sup> breathes, and vice versa. I am Shu, the first-born.<sup>h</sup>

M<sub>1</sub><sup>i</sup>

- P 1    <sup>454</sup>SPELL FOR DRINKING.  
 S 1    <sup>455</sup>O Ruty, First-born of Re, give me water <sup>456</sup>and the breath that has gone forth from Atum to thy nose.<sup>k</sup>

<sup>a</sup> Cf. CT 222 and BD 59.

<sup>b</sup> Written *rud sw* for *rud.s* regularly found in other documents.

<sup>c</sup> The only parallel noted is in Wahibre pap. (*Descr. de l'Ég., Antiq.* II, Pl. 68 iii 18-20).

<sup>d</sup> Same use of *hr* ... *hr* occurs in Pyr. 778, 1611, and 1629.

<sup>e</sup> Follows BD 38.

<sup>f</sup> Introduced by *r* for *iw*.

<sup>g</sup> Written with papyrus roll for *z*.

<sup>h</sup> BD 39 follows.

<sup>i</sup> Follows BD 54.

<sup>k</sup> BD 38.4 follows.

BD 57

a<sup>a</sup>

R

- P 1    <sup>a</sup>Spell for breathing air and having water available in the god's domain.  
 2    <sup>b</sup>To be said by Osiris N.:  
 S 1    <sup>c</sup>O Inundation, great one of the sky, in thy Name of Breaker-up of the Sky, mayest thou let Osiris <sup>d</sup>N. have water available like <sup>e</sup>Sekhmet who snatched away (Osiris) on that night of the <great><sup>b</sup> storm.  
 2    <sup>f</sup>Behold, Osiris N. escorts <sup>g</sup>the Elder(s) presiding over the seat of the flood, (just) as <sup>h</sup>that august God whose Name they know not escorts them; and they escort Osiris <sup>i</sup>N.

b<sup>c</sup>

R

- S 1    <sup>a</sup>Osiris (N.) <has his mouth>, and his nose is<sup>d</sup> open <sup>33</sup>in Busiris. He rests in Heliopolis, his house which <sup>35</sup>Seshat builds for him and whose wall Khnum erects for him.  
 2    If <sup>27</sup>north winds come,<sup>e</sup> he sits in the south; if <sup>29</sup>south winds come, he sits in the north; if <sup>31</sup>west winds come, he sits in the east; <sup>32</sup>if east winds come, he sits in the west.  
 3    <sup>34</sup>His eyebrows are drawn (together) above his nostrils. Osiris N., <sup>35</sup>he has access to the place where he wishes to sit.<sup>f</sup>

TRANSLATIONS AND NOTES

BD 57-60

<sup>a</sup> Cf. CT 353 and BD 60 and 62 *a*.

<sup>b</sup> Written *n.z* for <sup>61</sup>.

<sup>c</sup> Cf. CT 297 and 355.

<sup>d</sup> Written *tw m Wstr ntj šrt(t).f*, "Osiris' name, that is his nose." Emend to *tw r' n Wstr (N.) n.f* ....

<sup>e</sup> Lit.: "If the Sky comes with (written *n* for *m*) north winds."

<sup>f</sup> BD 59 follows.

BD 58

This spell is missing in the OIM documents.<sup>a</sup>

<sup>a</sup> Cf. CT 395 and BD 122 *a*.

BD 59<sup>a</sup>

R<sup>b</sup>

P 1 <sup>xii</sup>Spell for breathing air in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>40</sup>O thou sycamore of Nut, mayest thou give me water and <sup>6</sup>the breath that is in thee. It is I who occupy that seat in the midst of <sup>8</sup>Hermopolis. I watched over that egg of the <sup>10</sup>Great Honker. If it flourishes, I flourish, and vice versa; if I live, it lives, <sup>12</sup>and vice versa. If it breathes air, <sup>13</sup>I breathe air.

M<sub>1</sub><sup>c</sup>

P 1 <sup>458</sup>SPELL FOR NOT ENTERING THE FIRE.

S 1 <sup>459</sup>O thou sycamore of Nut, <give me><sup>d</sup> water<sup>460</sup>(and the brea)th that has gone forth from him. I am that Egg (of the great) honker.

2 <sup>461</sup>(I am) one who came forth from Atum; (I) had access to his throne.<sup>e</sup>

M<sub>2</sub>

P 1 <sup>462</sup>SPELL FOR DRINKING.

S 1 <sup>463</sup>O thou sycamore of Nut, give <sup>464</sup>me<sup>f</sup> water and the breath that has gone forth from Atum <sup>465</sup>to his nose.

2 I am one who came forth from Atum.<sup>g</sup>

<sup>a</sup> Cf. CT 222 and BD 56.

<sup>b</sup> Follows BD 57.

<sup>c</sup> Follows BD 38A.

<sup>d</sup> Written *im* + weaponed arm and legs, followed by *n.f* for *n.f*.

<sup>e</sup> M<sub>2</sub> follows.

<sup>f</sup> Written *tum n.f*; legs determinative was wrongly added as an afterthought, but after *n*.

<sup>g</sup> BD 63 follows.

BD 60<sup>a</sup>

R

P 1 <sup>xii</sup> <sup>14</sup>Another spell.

2 To be said by Osiris <sup>15</sup>N.:

S 1 Opened for me {opened <sup>16</sup>for me} are the double doors of the Sky, parted for me are the double doors of earth and firmament, by <sup>20</sup>Thoth and by (Horus' son) Hapi, that is, (Hapi) of the Sky, great in his time.

2 <sup>22</sup>May ye let me have water available as when Seth snatched away <sup>24</sup>his enemies on that day when (the Two Lands) raged.

3 <sup>26</sup>I have escorted the Elders who present (oblations), who are in the corners (of the sky), (just) <sup>28</sup>as that initiate God <sup>30</sup>whose Name is not known escorts them; and they, <sup>31</sup>the elder(s), escort the oblations.

<sup>a</sup> Cf. CT 353 and BD 57 *a* and 62 *a*.

BD 61-63

THE EGYPTIAN BOOK OF THE DEAD

BD 61

R

P 1 <sup>xiii</sup> Another spell.

2 To be said <sup>2</sup>by Osiris N.:

S <sup>6</sup>Verily I am one who came forth from the flood and to whom <sup>9</sup>the overflow has been given,<sup>a</sup> that (he) may have <sup>10</sup>it available as the Inundation.

<sup>a</sup> Before <sup>b</sup>h both R and T wrongly insert *m*, so that they seem to say: "... flood, given to him as an overflow."

BD 62

*a*<sup>a</sup>

R

P 1 <sup>xiii</sup> Another spell.

2 To be said <sup>12</sup>by Osiris N.:

S 1 <sup>16</sup>Opened is the great one <sup>1</sup>(fem.) for <sup>1b</sup>Osiris, parted is the firmament for Thoth.

2 <sup>19</sup>(O) inundation, Lord of the Horizon in this his Name of Divider of the Earth, <sup>22</sup>mayest thou let me have water available like Osiris.

T <sup>24</sup>Four times.

<sup>a</sup> Cf. CT 353 beginning, 358, and 358 *a* and *c*, also BD 57 *a* beginning.

<sup>b</sup> The words *wt' n'* look more like *wt* + seated man.

BD 63

*a*<sup>a</sup>

R

P 1 <sup>xiii</sup> Spell for drinking water and not becoming parched by fire.<sup>b</sup>

2 To be said by Osiris N.:

S 1 <sup>4</sup>O bull of the west, (I) have given myself to thee. I am <sup>6</sup>that paddle of Re's wherewith he paddles his elders. I shall not become parched; (I shall not become scorched).

2 <sup>9</sup>I am *B'by*, first Son of Osiris, who united to himself <every><sup>c</sup> god <sup>11</sup>within his eye in Heliopolis.

3 I (I) am the first heir of the unwrapped great one, the weary one. There flourishes <sup>14</sup>for Osiris his Name; he has prevented that thou live thereby.

M<sup>d</sup>

P 1 <sup>466</sup>SPELL FOR DRINKING.

S <sup>467</sup>O bull of the west, I have brought to thee <sup>468</sup>that steering oar of Re's. Verily this was the disturbance <sup>469</sup>which he brought upon the water. He shall not enter into the fire of his days.<sup>a</sup>

*b*<sup>b</sup>

R

P Variant:

S I am <sup>16</sup>that 'richly decorated' paddle wherewith Re paddles and (wherewith) <sup>18</sup>the elders paddle who bear (away) the efflux of Osiris and paddle for him <sup>20</sup>his boatless ones who does not become parched. I have <climbed the sunshine>. (O Khnum) <sup>22</sup>presiding over the sanctuary,<sup>b</sup> <seize> (and) behead the <catch>;<sup>c</sup> travel (not) <sup>24</sup>along this road by which I have ascended.<sup>a</sup>

TRANSLATIONS AND NOTES

BD 63-64

- <sup>a</sup> Cf. CT 359-61.  
<sup>b</sup> Note spellings *stw* for *stt* and '*g*' for '*wg*'.  
<sup>c</sup> Written *n.f.*, "to him," for *nb*.  
<sup>d</sup> Follows BD 59.  
<sup>e</sup> BD 51 follows.  
<sup>f</sup> Cf. CT 358 b.  
<sup>g</sup> Written *tw n.f* for *tw.f*.  
<sup>h</sup> Determinatives of *hjd.n.f* and *thw* are wrong (cf. Pyr. 751 a, also CT 174 and 300). For *ssr*, "sanctuary," see *ssrt* in *Wb*. IV 549.  
<sup>i</sup> Written *hm* with negative determinative (as in T) for Ae's *hm'*, also *rw* for *defw*.  
<sup>k</sup> BD 65 follows.

BD 64<sup>a</sup>

R<sup>b</sup>

- P 1   <sup>xxi</sup> <sup>1</sup>Knowing the spells for going forth by day in a single spell.  
 2   To be said by Osiris N.:  
 S 1   I am yesterday, and I know the dawn of <sup>2</sup>tomorrow, (being) in charge of its birth on another occasion. (I am) the Hidden of Souls who made the gods, who puts the Westerners to rest in <sup>3</sup>the west of the Sky, steersman in the east, Two-faced One (seen by)<sup>c</sup> his rays, cloud-lord who came forth from the twilight, <sup>4</sup>whose manifestation is in the house of the sky.<sup>d</sup>  
 2   O (ye) falcons, the two Horuses who preside over their tribunal, who hear cases <sup>5</sup>[presented orally]<sup>1</sup>, while the foreleg is bound on the neck, the rump on top of the head of the west,<sup>e</sup> who guide the dead to (their) <sup>6</sup>tombs, who draw Re as (their) follower (in) his great seat, heart of the (divine) dwelling that is above the sky, the throne-owner, who stands as the reliance <sup>7</sup>of the earth, I am he, and vice versa. I made the glaze which Ptah fused upon his metal.  
 3   (O) Re, thou laughest, thy heart <sup>8</sup>rejoicing over thy goodly (truth)<sup>f</sup> of this day. Enter into the Nether Sky, come forth from the east, (thou) whom the First-born summons and the Ancestors adore. Make pleasant for me thy ways; make <sup>9</sup>broad for me thy paths. When thou crossest the earth to the breadth of the sky, thy light is upon me, (O) sou(l of) three. As I approach the god, say in my ears, (O thou) who hearest in the nether world, <sup>10</sup>(that) no sins of my mother's are (held) against me. Rescue thou me, protect thou me, from him who closes his eyes in the evening, who 'veils'<sup>g</sup> Atum in darkness. I am the flood; <sup>11</sup>Great Black Water<sup>h</sup> is my Name in the temple. My outside envelops me inside it.  
 4   O thou Great One without a channel, summon those who are in the rushes<sup>i</sup> at the hour of carrying <sup>12</sup>the god. Say, pray, to him who is in charge of his (flood):<sup>k</sup> "Behold, the foreleg of the god is bound for him on the neck, the rump on top of the head of the west."  
 5   (I) have had him who was in (thee, O thou) greater of the two great (goddesses),<sup>1</sup> <sup>13</sup>put into me.<sup>m</sup> I weep at seeing you.<sup>n</sup>  
 6   (When) I sail from the embankment at Abydos, (O ye) bolts, come to rest at the gate face down.  
 7   Thy arms are within thee,<sup>o</sup> <sup>14</sup>thy face is (that of) a greyhound, as thou sniffest at the shrine whence I propel my feet (as) Anubis<sup>p</sup> (when) I withdraw from the resting-place of Tatenen to (that of) Ruty. Preserve thou me, (for) <sup>15</sup>I am one who has gone forth as smasher of the door, (I am) the light which his heart made.  
 8   I Know the Water-Dwellers is my name. I provide for the (his) needs of the blessed, who number 3,<sup>16</sup>300,000, with 1200 of everything, (for) I am in charge of their possessions, <sup>17</sup>so that they are sup(plied at the proper)<sup>1</sup> hour(s)<sup>q</sup> on the day of investigating the bearers



of Orion. (Each bearer) is <1/12><sup>r</sup> of the passing (day)<sup>17</sup> as a whole, (as) one of them gives (place)<sup>s</sup> to another. (One-)six(th) preside over the nether world; they are the hour(s) of overthrowing the impious ones and of [my] returning therefrom triumphant. Now it is these that are in <sup>18</sup>the aperture of the nether world; it is these that are with myself as 'twin' of Shu.

- 9 I have risen as lord of life, the goodly triumphant one of this day, in whose ascent are 7 steps.<sup>t</sup> <sup>19</sup>My protection is the magical protection of the blessed (whose) blood is cool, (whose) wound(s) are fresh, and who have joined the earth.
- 10 The two horns have been parted by my commands, the mysterious of form by my approach. <sup>20</sup>(O ye) who (crawl) upon your bellies, I have come by order of the lord of terror to do homage to Osiris. Let the eye swallow its tear(s).
- 11 I am the (offering-)bringer in the house <sup>21</sup>of 'him who is abundantly supplied'.<sup>u</sup> I have come from Letopolis to Heliopolis to tell the Phoenix about the nether world.
- 12 O <silent land><sup>v</sup> wherein are mysteries, creating Form(s) like Khepri, <sup>22</sup>cause thou that I ascend as the Disk at the ascent of the sunshine, which I set apart in the west of the sky and which illumines the blessed in the keep, that I shine as one set free <sup>23</sup>at the mouth of the twin caves. I (have) pass(ed) into the sky. I have trod upon the metallic expanse. (I, the Great One, hold the sunshine aloft above my eyes as the light; I soar on <sup>24</sup>the rays<sup>w</sup> of Brilliance. My form is (that of) Re (rather than of) common folk, and I tramp on the tails of the snakes that (dwell) in this land.
- 13 O stabber <who drivest away><sup>x</sup> <sup>25</sup>the shadows of the blessed who are in the sacred land, mayest thou give <me><sup>y</sup> a good road through the gates of the nether world, (for) I am acting in behalf of him who is exhausted to reconstitute him (after taking his remains) from the water. <sup>26</sup>I have reconstituted him who was in tears; that is, I have rescued him from the hidden ones who are yonder, the silent one(s).
- 14 (O) realm of the dead, open for me the keep. Mayest thou give me a good road, that I may pass.
- 15 <sup>27</sup><Who, pray,><sup>z</sup> is he whom he would devour in the west? I am the presider over Rosetau. I entered in his name; I went forth as a favored one, lord of the millions of earth, who had made his (own) name. <sup>28</sup>I became weary and have put down my burdens. The Musicians <gave me birth before><sup>aa</sup> them that walk head downward. Sealed was the door through this wall overturned by my hand. I have revived him who had fallen <sup>29</sup>on his back, the phoenix whom the dwellers in their hall adore.
- 16 To Horus his eye has been given, that his face may become bright at dawn. His name is my name; there is none higher <sup>30</sup>than I. (My) form is (that of) the Lion; the equipment of Shu is with me; I am nephrite.<sup>ab</sup> (How) good it is to see the mooring of the Weary-hearted One, <when he has alighted><sup>ac</sup> in the 'reedy stream'.<sup>ad</sup> Behold, I have ascended; I am <sup>31</sup>possessor of life. I praise the deep; I am life. I have ascended; I have offered praise at the entrance of the sacred abode.
- 17 (O) Osiris, mayest thou protect me from want; (O) Osiris, I am thy property <sup>32</sup>on earth. I have embraced the sycamores, and the sycamores <have> shelter(ed me).<sup>ae</sup> Opened for me is the Nether World; I have come, I have alighted on<sup>af</sup> the Sound Eye.
- 18 (O) my <Soul>,<sup>ag</sup> where, pray, art thou (on) the first day (of the lunar month) <sup>33</sup>while my corpse is silent, not speaking? I have come to see him who is in his coiled uraeus <face> to face<sup>ah</sup> and eye to eye. The wind rises as he ascends, and weariness 'shows' in my face.
- 19 Headdress-<sup>34</sup>Wearers, give me your hands, offspring who came forth from the mouth, Dawnings of the eye of Re, that I may stand. (O) reassemblers, may I soar to the sky, may I alight on the earth, (every day). <sup>35</sup>I want—variant: I embrace—my eye yonder in <attendance on> me.<sup>ai</sup> I am the Creator, the child of yesterday, who fashions form(s).

TRANSLATIONS AND NOTES

BD 64

- (O) earth-god, deliver <me><sup>ak</sup> at the (proper) time, for I am one whom the Fighter who banished<sup>al</sup> the Swathed One (has) hidden away.<sup>am</sup> <sup>36</sup>Follow me. (My) magic is the preserver of my flesh; my spells are the magical protection of my limbs at this time. It<sup>an</sup> depends on <sup>37</sup>my advice, and the Ennead relies on what I say.
- 20 (O) Lion, even Re, who liftest up him that is in *Wdnt*,<sup>ao</sup> thou art I, and I am thou. My manifestation is thy manifestation; thy form is my form. I am <sup>38</sup>the Flood; Great Black Water is my name.<sup>ap</sup> My manifestation is become (that of) Khepri; the herbage<sup>aq</sup> of Atum (attaches) to me. I enter into Letopolis;<sup>ar</sup> I go forth in blessedness. I am truly <sup>39</sup>Osiris, and I behold thy human form forever.
- T 2 As for the silent one who knows this spell, he ascends and descends in the god's domain, he does all that the living do. It is the great(est) protection of <sup>40</sup>the great God.
- 3 This spell was found in Hermopolis on a brick of the ore of Upper Egypt, written in real lapis lazuli, under the feet of this god in the time of the Majesty of the king of Upper and Lower Egypt, Menka(u)re, <sup>41</sup>by the King's son Hardedef<sup>as</sup> when he was going about to inspect the temples, 'a (military) force' being with him. He obtained (it) by pouring out (largess)<sup>at</sup> and brought it as a desideratum to <sup>42</sup>the King when he saw that it was a foreigner's secret, unseen and unheard.
- 4 One who recites this spell (must be) pure and spotless, without coming near<sup>au</sup> any abomination of a pure man.
- 5 Lo, there shall have been made for him <sup>43</sup>a scarab of nephrite<sup>av</sup> 'set (in)' and adorned with gold, and there shall have been performed for him the (ritual of) opening of the mouth, it (the scarab) being anointed with prime oil—variant: myrrh—and put inside his body on the day of interment.
- 6 To be said on it as a charm: <sup>44</sup>"My heart of (my) Mother, my heart of (my) Mother, my breast (...)." <sup>aw</sup>
- Max**
- P 2 <sup>283</sup>TO BE SAID BY Osiris N.:
- S 1 I am yesterday, and I know the dawn of tomorrow,<sup>av</sup> (being) in charge of its birth on <sup>284</sup>another occasion. (I am) he who leads the dead,<sup>az</sup> without his hidden ones knowing him, from the west to the west, <sup>ba</sup>head, rump, and thigh.
- 2 The hearers of cases are as <sup>285</sup>She Who Licks him,<sup>bb</sup> the foreleg being bound<sup>bc</sup> on his neck, because he knows of your doorkeeper.
- 21<sup>bd</sup> <sup>286</sup>Hail to you, ye gods who are in this land of the west. I am one of you, (ye) Divine Image(s),<sup>be</sup> 'I(for) your love (rests) upon (me)'. I wept on looking at him.<sup>bf</sup> I am the (supreme) judge;<sup>bg</sup> <sup>287</sup>I establish(ed)<sup>bh</sup> Horus on (the throne of his) Father Osiris. I go forth with him to Rosetau. He has seen the face of Anubis; he has caused that he mount upon the tomb of Osiris. His offerings are (destined) for them. He 'brandishes his sword[s]'. <sup>288</sup>As for (him), he has gone to you in Heliopolis; he has traversed Rosetau to his Father Re. His Soul goes forth with thee; it sees Anubis within the secret chest (from) which he comes forth. All the gods bewail their Father<sup>289</sup>(who is) in the water and (can)not be seen.<sup>bi</sup> His corpse comes <to><sup>bk</sup> him weeping in his watery abode.<sup>bi</sup> It goes forth to <him><sup>bm</sup> in the west, serving him, subject to him. I am the great God who came into being of himself through what was said to him in <sup>300</sup>the presence of his Father, who gave to him (the command) "Come thou." <He><sup>bn</sup> is the one who is gone forth, (O ye) Divine Images, at your request, the righteous one of Re, who has caused him to rise <in><sup>bo</sup> the morning, who has caused him to set (in) the evening, (while) the gods serve him. <sup>301</sup>I am one who has gone forth into the presence of the king of Upper and Lower Egypt, Unnofer†. (Where) he leads, <may ye> serve <him><sup>bp</sup> and (his) Father every day.
- T 2 As for one who knows THIS book ON EARTH, (...).

- 3 <IT WAS FOUND><sup>ba</sup> IN THE TIME OF THE KING OF UPPER AND LOWER EGYPT, MENKA(U)RE, LIVING FOREVER. <sup>30c</sup>HIS SON HARDEDEF GAVE (IT) TO HIM<sup>ut</sup> AFTER HE <HAD GONE ABOUT><sup>ba</sup> WHEREVER HE WOULD EVERY DAY. HE SHALL NOT BE TURNED AWAY ON ANY DAY HE WISHES. A TRULY EXCELLENT SPELL (PROVED) A [HER] MILLION TIMES.<sup>bt</sup>

<sup>a</sup> The only lengthy study of this spell is that of Paul Guéyasse, *Rituel funéraire égyptien, chapitre 64<sup>e</sup> . . . Textes comparés, traduction et commentaires d'après les papyrus du Louvre et de la Bibliothèque nationale* ("Études égyptologiques" VI [Paris, 1876]). The manuscripts that he used are all late, ranging from possibly 20th dynasty to Roman.

Two versions of BD 64 occur; both are present in such Empire documents as Aa, Ce, and Ea. Leyden T 16 and L 3079 represent most fully the standard version, which omits § T 1 of the variant and often concludes with BD 30B § S. R is quite similar to L 3079. The variant version omits § S 3, 11-13, 19, and in most cases 6 f., substitutes a variant § T 3, and omits § T 5 f. Minor differences in contents or arrangement also appear from document to document. M is much shortened, and no parallel has been found for its end.

- <sup>b</sup> Follows BD 30B.  
<sup>c</sup> Written *nty lw* for *m<sup>11</sup> m*.  
<sup>d</sup> Written *pr h<sup>1</sup>yt*, where most documents have *pr mnt*, "house of death."  
<sup>e</sup> The "while" clause is repeated here from § S 4 end.  
<sup>f</sup> Written *m<sup>1</sup> h<sup>1</sup>rw.k* for *m<sup>1</sup> t.k*; but L 3079 etc. have *m<sup>1</sup> h<sup>1</sup>rw.k*, "thy triumph."  
<sup>g</sup> Written *snw*, with weaponed-man determinative (cf. *nw*, "bekleiden," "umhüllen," in *Wb*. II 220).  
<sup>h</sup> *Km-wr*, the name of the Bitter Lakes, appears again in § S 20.  
<sup>i</sup> Written *swt<sup>pl</sup>*; Aa, Ce, Ea, etc. have hair determinative.  
<sup>k</sup> Written *wh.f* for *gb.f*.  
<sup>l</sup> House determinative following *wrt<sup>y</sup>* is evidently derived from *wryt*, "sacred abode," which occurs in line 31.  
<sup>m</sup> Written *m wd(.i) tm.t*.  
<sup>n</sup> Aa, Ea, etc.: "at what I have seen."  
<sup>o</sup> Referring to arms wrapped within mummy?  
<sup>p</sup> Written *sgd.t rdwy.t tm (m) <sup>2</sup>Inp(w)*; *m* appears in T 4 L, L 3079, and T. But only L 3079 includes both *tm* and *m*; and T agrees with Aa, Ea, etc. in writing *sgd wl rdwy.t*, "my feet propel me."  
<sup>q</sup> Written *b<sup>1</sup>(b<sup>1</sup>)w (r) wnw<sup>1</sup>pl*; omissions supplied from Aa, Ce, Ea, etc. Verb *b<sup>1</sup>b<sup>1</sup>* is not in *Wb*.  
<sup>r</sup> Written *ts pw* for *r 12 pw m* found in Ea or *r 12 m* found in Ce, Pb, etc.  
<sup>s</sup> Written *dt* for *m dd*.  
<sup>t</sup> But flesh sign F 51 after *nm<sup>1</sup>tl*, "step(s)," may represent pronoun *f*, "his," found in L 3079 etc. but not found earlier.  
<sup>u</sup> Probably lit.: "of him with whom are his heaps." This assumes that *tm<sup>y</sup>* may be equivalent to *nty . . . tm.f*, also that *h<sup>1</sup>d<sup>1</sup>w<sup>1</sup>pl.f* stands for *h<sup>1</sup>w<sup>1</sup>pl.f* of Aa, Ea, etc. with determinative misunderstood and expanded phonetically. Ea, with determinative of deity after *tm<sup>y</sup> h<sup>1</sup>w<sup>1</sup>pl.f*, and T, with *pr n* . . . , both call for "the house of . . ." rather than "the house wherein are its heaps."  
<sup>v</sup> Written *igr<sup>pl</sup>*, "silent ones," for *igr<sup>t</sup>*.  
<sup>w</sup> Written *m<sup>1</sup>w<sup>1</sup>t<sup>1</sup>l<sup>1</sup>*.  
<sup>x</sup> Written *hr* (as regularly in late documents) *nw(d)* for *snw<sup>d</sup>*.  
<sup>y</sup> Written  for .  
<sup>z</sup> Written with  for *tm m tr*.  
<sup>aa</sup> Written *mskw<sup>1</sup> <sup>2</sup>Ihy<sup>pl</sup> hr* for *ms.n wl Hyt tp<sup>c</sup>*. *Hyt*, a goddess, is named instead of "the Musicians" in Aa, Ea, etc.  
<sup>ab</sup> Written *(n.)mh(.f)*. Heart scarabs (*h<sup>1</sup>pr*) were made of nephrite, the word used here for "form" is *h<sup>1</sup>pr*, and Shu and Tefnut were the lion pair of deities.  
<sup>ac</sup> Written *rn.f* ("his name") *shnw.f* for *tr.n.f shnw*.  
<sup>ad</sup> Written *m g<sup>1</sup>(w)*, "in need," for *m g<sup>1</sup>*.  
<sup>ae</sup> Written *nhkw<sup>1</sup>* for *nh.n w<sup>1</sup>*.  
<sup>af</sup> Written *shnw.n.t* with L 3079 etc.; but Aa, Ea, etc. have verb *zhn*, "embrace."  
<sup>ag</sup> Written *Z<sup>1</sup>.t*, "my Son," for *B<sup>1</sup>.t*.  
<sup>ah</sup> Written *tm hr* for *hr m hr*.  
<sup>ai</sup> Written *r kt.t* for *r nm<sup>1</sup>tl.t*.  
<sup>aj</sup> Written *.t* for *w<sup>1</sup>*.  
<sup>ak</sup> Written *n<sup>1</sup>* for *n<sup>1</sup>* (cf. Empire documents).  
<sup>am</sup> Read *sdg<sup>1</sup>(w.n)*.

TRANSLATIONS AND NOTES

BD 64-65

- <sup>an</sup> My magic t
- <sup>ao</sup> This region appears in Aa, R, etc. as *Wdnt*, in Ca as *Wint*, in Ea etc. as *Wnt*, regularly with foreign-land determinative. H. Gauthier, *Dictionnaire des noms géographiques* (1925-31), mentions it under last form and places it in the south in Africa. It occurs again in BD 125 b § S 32.
- <sup>ap</sup> See also § S 3.
- <sup>aq</sup> Written *sn-t<sup>pl</sup>*, lit. "hair of the earth."
- <sup>ar</sup> So L 3079 etc. also. More suitable is *m hm*, "as an ignorant one," found in Ca etc. Cg etc. have *m hm*, "into the sanctuary."
- <sup>as</sup> Ranke I reads as *Dd.f-Hr*.
- <sup>at</sup> Written *wšt*; L 3079 etc. have causative *wsšt* (not in *Wb*). But Ea etc. have *ššy*, "entreaty."
- <sup>au</sup> Written *(tkn) tkn.f*.
- <sup>av</sup> Written *(n-)mh(.f)*.
- <sup>aw</sup> Beginning of BD 30B § S. BD 31 follows.
- <sup>ax</sup> Follows BD 30B.
- <sup>ay</sup> Written *bqy* with seated-man determinative for *bkt*.
- <sup>az</sup> Written *mn(t)* with legs determinative. Following is thoroughly corrupt.
- <sup>ba</sup> Written *m ... r hnt ...*
- <sup>bb</sup> Introduced by *r* for *hw*. Are we to think of Hathor-cow licking king?
- <sup>bc</sup> Written with *n* for phonetic complement *z*.
- <sup>bd</sup> End of preceding column was left blank, a double rule follows it, and height of columns changes here; but fact that rubric at end of new unit is based on BD 64 § T suggests that scribe thought of the whole as one spell. Details in § S 21 are familiar, though no full parallel has been found.
- <sup>be</sup> Written with *t* for plural marks.
- <sup>bf</sup> Written *<m> m<sup>pl</sup> n.f*, with *m* represented by a bird similar to *b<sup>t</sup>* but without caruncle and used here for *n* (cf. *mn.t n m<sup>pl</sup> tn* in § S 5 R). Does "him" mean Osiris?
- <sup>bg</sup> Written *wš<sup>c</sup> rgt<sup>l</sup>*.
- <sup>bh</sup> Written with *n* after pronoun.
- <sup>bi</sup> Emend negative *n* to *nn*.
- <sup>bk</sup> Written with plural marks for *n*.
- <sup>bl</sup> Written *n* (for *m*) *hww st.f (nt) mw*.
- <sup>bm</sup> Written with plural marks for *f*.
- <sup>bn</sup> Written *n(t)f*.
- <sup>bo</sup> Written *m<sup>c</sup>* for *m*.
- <sup>bp</sup> Written *phr n.f tn* for *phr.tn n.f*.
- <sup>bq</sup> Written *gm.n.f*, "he found," for *gm.n.tw.s*.
- <sup>br</sup> Written *rdl(.n) n.f (st) z<sup>l</sup>.f Hr<dd>.f*, with *wy* for *dd*.
- <sup>bs</sup> Written with "night" sign for second *mn* group.
- <sup>bt</sup> BD 31 follows.

BD 65

R<sup>a</sup>

- P 1 <sup>xli</sup>Spell for going forth by day and overcoming one's enemies.
- 2 <sup>i</sup>To be said by Osiris N.:

α<sup>b</sup>

- S 1 <sup>o</sup>O thou who risest as the Moon, who shinest as the Moon, when thou goest forth <sup>s</sup>with thy multitude, mayest thou free<sup>c</sup> me. <sup>yo</sup>Ye who are among the blessed, open the nether world.
- 2 Lo, I am gone forth on this day <sup>ib</sup>blessed; my blessed ones (deceased relatives) grant to me <sup>ib</sup>that I live. Brought to me are my enemies, <sup>ib</sup>(over)thrown,<sup>d</sup> in the Council.

β<sup>c</sup>

- S 1 <sup>yo</sup>My mother's spirit is content therewith when (it) sees (m)<sup>ef</sup> <sup>ib</sup>standing on my feet with a golden staff in my hand.

BD 65-67

THE EGYPTIAN BOOK OF THE DEAD

- 2   <sup>26</sup>I cut off the body of the living one<sup>a</sup> (between)<sup>b</sup> the thighs <sup>28</sup>of Sothis, a child by their (the gods') grace.<sup>1</sup>

<sup>a</sup> Follows BD 63.

<sup>b</sup> Cf. CT 93 and 152, also BD 2.

<sup>c</sup> Verb looks much like *h'* but has determinative of *wh'*.

<sup>d</sup> Written *q'm < qm'*; but CT 93 (in three out of four cases) and some later documents use *km*, "complete(ly subdued)."

<sup>e</sup> Cf. CT 90.

<sup>f</sup> Emend to *m'f(.f w)i* (see Ga). CT (in at least four out of six cases) has *m'f* . . . , probably a "narrative *sf'mt.f* form" (cf. Gard. § 408).

<sup>g</sup> Cutting of the umbilical cord seems to be meant.

<sup>h</sup> Found in CT only.

<sup>1</sup> BD 67 follows.

BD 66<sup>a</sup>

R<sup>b</sup>

- P 1   <sup>xlv</sup> <sup>12</sup>Another spell (for) going forth by day.  
2   <sup>14</sup>To be said by Osiris N.:

*a*<sup>c</sup>

- S   <sup>18</sup>I know that I was conceived by Sekhmet and <born><sup>d</sup> of Neit.

*b*

- S   <sup>21</sup>I am Horus who came forth from the eye of Horus, I am Uto who came forth from the falcon, <sup>24</sup>flying and alighting on the pate<sup>e</sup> of Re, on his pate in the prow of his bark <sup>27</sup>in the Deep.<sup>f</sup>

<sup>a</sup> Cf. Pyr. 2206 and CT 364.

<sup>b</sup> Follows BD 67.

<sup>c</sup> Cf. Pyr. 262.

<sup>d</sup> Written *ms.n w* for *makw*.

<sup>e</sup> The *f* after *wpt* is error for flesh determinative.

<sup>f</sup> BD 68 follows.

BD 67<sup>a</sup>

R<sup>b</sup>

- P 1   <sup>xlv</sup> Spell for going out.<sup>c</sup>  
2   <sup>1</sup>To be said by Osiris N.:

*a*

- S   <sup>5</sup>Opened is the pit for those who are in the deep; <sup>7</sup>loosed are (the steps for) those who are in the sunlight.<sup>d</sup> Opened is <sup>9</sup>the pit for<sup>e</sup> Shu, and I go out.

*b*

- S   <sup>11</sup>I embark (in) and disembark from the bark of Re.<sup>f</sup>

<sup>a</sup> Cf. CT 151.

<sup>b</sup> Follows BD 65.

<sup>c</sup> Written *pr(t) r h'*; but CT has *prt m h't*, "going forth from the tomb," *wn h't*, "opening the tomb," etc.

<sup>d</sup> Cf. Pyr. 852 *d-e* and 1078 *b+d*.

<sup>e</sup> Written with both *m* and *n*, one over the other.

<sup>f</sup> BD 66 follows.



TRANSLATIONS AND NOTES

BD 68

BD 68\*

R<sup>b</sup>

- P 5<sup>a</sup> <sup>21</sup>v<sup>1</sup>Spell for going forth by day.  
 6 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>2</sup>Opened for me are the double doors of the sky; opened for me are the double doors of the earth. <sup>5</sup>Opened for me are the bolts of Geb; cleft for me is the house above <the twin lookouts>. <sup>d</sup>Him who had guarded (me), it is I who frees him; it is <sup>e</sup><he who had bound><sup>g</sup> (his) arm to mine who releases <his grasp> of (me).<sup>f</sup>  
 2 Opened for me is <sup>10</sup>the pelican's mouth, that I may go forth by day to any place where my heart desires to be.  
 3 <sup>12</sup>I control my heart, I control my breast. I control my hands, <sup>14</sup>I control my feet. I control my mouth, I control (my) whole body. <sup>16</sup>I control mortuary offerings, I control water. I control the flood, <sup>18</sup>I control the shores. I control those who act (against) me<sup>h</sup> in the god's domain; <sup>20</sup>I control him who commanded to act against me on earth.  
 4 <sup>21</sup>Surely it is as I say. I do indeed live on the bread of Geb. (But) <sup>23</sup>my abomination is my abomination; I will not eat <sup>24</sup>it. I live on bread of red wheat of the inundation in the <sup>26</sup>pure place; I sip beer of red wheat of the Inundation <sup>28</sup>in the pure place. I sit above <sup>i</sup>the pillar-folk, eating of <sup>m</sup>branches <sup>30</sup>such as <sup>11</sup>Hathor presiding over the broad Disk devoured.<sup>k</sup> <sup>32</sup><I proceed><sup>1</sup> to Heliopolis bearing the hieroglyphic writings, the book of Thoth.  
 5 I control <sup>33</sup>my heart, I control my breast. I control my mouth, I control my hands. I control <sup>34</sup>my bread, I control mortuary offerings. I control water, I control the flood, <sup>35</sup>I control the air. I control the river, I control the shores. <sup>36</sup>I control him who acts against me in the god's domain; I control him who commanded to act <against><sup>m</sup> me on earth.  
 6 <sup>37</sup>I lift (myself) from my right side, I am placed on my left side, and vice versa. I sit, I stand. <sup>38</sup>I <shake off> my dust.<sup>n</sup> My tongue—variant: my body—(remains attached to me)<sup>o</sup> as a clever guide.

M<sup>p</sup>

- P 5 <sup>554</sup>SPELL FOR GOING FORTH BY DAY.  
 S 3 <sup>555</sup>IT HAS BEEN GRANTED (TO) HIM that he control his mouth and that he go forth (by) day. It has been granted to him <sup>556</sup>that he control water; it has been granted that he control the flood. <sup>557</sup>It has been granted to him that he control his legs; it has been granted that he control <sup>558</sup>mortuary offerings; it has been granted that he control his feet in<sup>q</sup> going forth.<sup>r</sup>

<sup>a</sup> Cf. CT 225.

<sup>b</sup> Follows BD 66.

<sup>c</sup> § P 1-4 in CT only.

<sup>d</sup> Written *ht tpyt hr* for . . . *ptwry*. But CT has *tp-ht ptry*, "the roof of . . ."

<sup>e</sup> Written *mrwt*, "love," for participle *mr*.

<sup>f</sup> Written *sty* (for CT *stt*) <'.f> (miswritten *s* for *z*, "man," instead) *tm(.t) r t*, lit. "who throws <his arm> from (me) to the ground."

<sup>g</sup> Written *irru<sup>p</sup>.f*, "my forma."

<sup>h</sup> Written *twn<sup>1</sup>y<sup>p</sup> hr trw n* (for *m*), similarly T. For *tr m*, "eat of," see *Wb*. I 114.

<sup>i</sup> Written *n* (see NG § 835).

<sup>k</sup> But CT and Empire documents say: "I sit under the branches of the myrrh-sycamore near Hathor presiding over her disk (var.: 'her mysteries') and similar.

<sup>l</sup> Written *swt<sup>1</sup> wt*, "Keep me sound," for *swt<sup>1</sup>.f*.

<sup>m</sup> Written *n*, "for," for *r*.

<sup>n</sup> Written *wh<sup>1</sup>(h).f hmw<sup>p</sup>.f*. Aa 2 Q is here phonetic *hm*; cf. use as determinative of *hm* (*Wb*. III 278).



BD 68-69

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<sup>o</sup> Insert *r.i* with Ca and Ea. But CT documents have *ns.k*, *ns.f*, or *ib.k* followed by *r.s* (antecedent ?), in one case corrected from *r.k*. So original idea was evidently different.

<sup>p</sup> Follows BD 104.

<sup>q</sup> Written *n* for *m*.

<sup>r</sup> BD 71 over 105 follows.

BD 69

a<sup>a</sup>

R

P 1 <sup>xivii</sup> 1Another spell.

2 To be said by <sup>2</sup>Osiris N.:

S 1 I am <sup>4</sup>the Fiery One, brother of the Fiery One; I am Osiris, brother of Isis. <sup>6</sup>His Son Horus with his Mother Isis saved him from my enemies, who were doing <sup>8</sup>everything evil and harmful. Their (bonds were put)<sup>b</sup> on their hands and <sup>10</sup>their feet because of (their) doing everything harmful and evil against me.

2 I am Osiris, <sup>12</sup>Eldest of the company, Eldest of the 5 god(s), heir of his Father Geb. I am <sup>14</sup>Osiris, lord of the living, vigorous of strength, vigorous of phallus, <sup>16</sup>who is in the realm of the common folk.

3 I am Orion, who reaches his two lands as he rows along <sup>18</sup>facing the brightening Stars of the Sky. His Mother Nut, she conceived (him) <sup>20</sup>as Osiris N. <sup>22</sup>according to her wish, she (bore) (him)<sup>c</sup> according to her heart's desire.

4<sup>d</sup> I am Anubis on the day of the Centipede; <sup>24</sup>I am the bull presiding over his fields. I am truly Osiris, whose seal was <sup>26</sup>upon his Father Geb and his Mother Nut on that day (of) making the great slaughter. <sup>28</sup>Geb is his Father; Nut is his Mother. (I am)<sup>e</sup> Horus the Eldest <sup>30</sup>on the day of (his) festival; I am Anubis on the day of the Centipede. I am (truly) Osiris.

b<sup>f</sup>

R

S 1 O <sup>32</sup>Eldest God, enter and tell<sup>g</sup> the collector of writings, the doorkeeper (of) Osiris, that <sup>34</sup>Osiris N. <sup>36</sup>is come blessed, esteemed, divine, and powerful. He has come, (for) he has saved <sup>38</sup>his own body. He sits on that resting-place of Osiris (after) he has done away with <sup>40</sup>his suffering when he was sick. Osiris becomes powerful and divine on that resting-place <sup>42</sup>of Osiris. He has been (re)born with him; he is a youth, he is a youth. <sup>44</sup>He bared that knee which was under the side of Osiris, with which he opened the mouth(s) of the gods. He sits beside (him as Thoth) <sup>47</sup>the scribe of the Sound-hearted One.

2 1000 of bread and 1000 of beer from the offering table of his Father Osiris (and 1000) <sup>48</sup>of his spotted cows, of his longhorns, (of) his red cows, of his cattle, of his *r*<sup>h</sup>-geese, and of his *trp*-geese, <sup>49</sup>that he may present gifts to Horus, make offerings to Thoth, and sacrifice (to) him who is over the judgment hall.<sup>h</sup>

<sup>a</sup> Cf. CT 227. BD 68-70 are treated by H. Kees, *Göttinger Totenbuchstudien* (1954).

<sup>b</sup> Written *wn.f* *tp*<sup>pl</sup>.*sn* for *rit* *q*(*i*)*tp*<sup>pl</sup>.*sn*.

<sup>c</sup> Written *wnn.s* for *ms.n.s* *sw*.

<sup>d</sup> Cf. BD 31 b.

<sup>e</sup> Written *Wsr* for *ink*.

<sup>f</sup> Cf. CT 228 § S 1 f. and BD 31 c § S 1 f.

<sup>g</sup> Written *gd r* for *gd n*.

<sup>h</sup> Verbs *drp*, *b*(*i*), and *mnh**y* are all written with plural marks as though they were nouns (but cf. CT). Preposition *r* is written for *n*. For *ryt* at end CT has *fryt* or *frwt*<sup>pl</sup>, "rubrics," making final phrase an epithet of Thoth.

TRANSLATIONS AND NOTES

BD 70-71

BD 70<sup>a</sup>

- R**
- P** 1 <sup>xlvii</sup> 50 Another spell.  
2 To be said by Osiris N.:
- S** 0 I shall not die (any more) than <sup>51</sup>{than} (shall) he who is over the judgment hall, the scribe of the sound-hearted one.  
1 Osiris grows content (as) he rules Busiris (and) I <wander> over his <shores>.<sup>b</sup>  
2 <sup>52</sup>I have smelled the east wind by its <hair>;<sup>c</sup> I have grasped the north wind by its t[ress]; I have grasped the west wind by its <hide>.<sup>d</sup> <sup>53</sup>I have circled the sky past its corners; (I have grasped) the south (wind) by its eyelashes.<sup>e</sup> I give breath to the worthy among the eater(s) of bread.
- Tf** <sup>54</sup>As for one who knows this roll, he goes forth by day, he walks on earth among the living, and his name shall not perish forever.

<sup>a</sup> Cf. CT 228 § S 3 f. and BD 31 c §§ S 3-T 1. BD 69 b-70 is really a single spell, as shown by parallels. Empire documents (e.g. Ca and Ga) have no § P here but merely *ky qd*, which marks BD 70 § S 0 as only a variant of BD 69 b end, with *nni*, "die," for *nnh*, "sacrifice." Cg (21st dynasty) seems to be the earliest to write *k(y) r*, "another spell."

<sup>b</sup> Written *wnn.i hr ibhu*<sup>pl</sup>.f, "I exist on account of his teeth" (similarly T), for *wnn.i hr idbu*<sup>pl</sup>.f. This unit is longer in CT.

<sup>c</sup> Written ideographically as "head" for CT *q'it* (not in Wb.).

<sup>d</sup> Written *maq*t with house determinative, probably for *maq* with skin determinative. Most documents (CT and later) use *ssk*<sup>t</sup> (usually pl.) as in BD 31.

<sup>e</sup> Broken determinative of *gmh(t)*<sup>pl</sup> may be eye D 6, as in BD 31, or hair D 3 found in some CT and Empire documents and in BD 31 T. Translation is based on these alternative determinatives and on *g'bt* as variant of *gmht* in CT 228.

<sup>f</sup> In Empire documents this § T is used sometimes here (e.g. in Ca and Pb), sometimes after BD 68 (e.g. in Cb, Cd, and Ea). CT 228 § T is different.

BD 71<sup>a</sup>

- R**
- P** 1 <sup>xlviii</sup> Spell for going forth by day and repulsing the robber, not letting a man's Soul be seized in the god's domain, keeping his Soul sound in the sacred land.  
2 To be said by Osiris N.:
- S** 1 O falcon <sup>3</sup>who came forth from the Deep, lord of the Great Flood, <sup>4</sup>mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, <sup>5</sup>mayest thou free me. Put me down. "Grant <his><sup>b</sup> desire," <sup>6</sup>says the one-faced Lord concerning me.  
2 "I am the falcon within the <sup>7</sup>shrine; (I) open (to) him who is upon my wall," <sup>8</sup>says Isis' son Horus. (O Isis' son Horus,) mayest thou keep me sound just as thou keepest <sup>9</sup>thyself sound. Mayest thou loose me, mayest thou free me. Put me down. <sup>10</sup>"Grant <his><sup>b</sup> desire," says the one-faced Lord concerning me.  
3 "I am <sup>11</sup>the falcon of the southern Sky, <Thoth in><sup>c</sup> the northern Sky, who calms <sup>12</sup>the rag<ing><sup>d</sup> fire, who presents truth to the lord of truth," <sup>13</sup>says Thoth. (O Thoth,) mayest thou keep (me) sound just as thou keepest thyself<sup>e</sup> sound. <sup>14</sup>Mayest thou loose me, mayest thou free me. Put (me) down. "Grant <sup>15</sup><his><sup>b</sup> desire," says the one-faced Lord concerning me.  
4 "I am the blossoms of Naref, the reeds of the hidden abode," (says Osiris). O Osiris, <sup>17</sup>mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, <sup>18</sup>mayest thou free me. Put me down. "Grant <his><sup>b</sup> desire," <sup>19</sup>says the one-faced Lord concerning me.

BD 71-72

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- 5 <O><sup>f</sup> thou whose flame is at <sup>f</sup>his<sup>1</sup> feet <sup>20</sup>constantly, Coiled One,<sup>g</sup> lord of (his Twin) Souls, dwelling in <sup>21</sup>his Twin Progeny, mayest thou keep me sound just as thou keepest <sup>22</sup>thyself sound. Mayest thou loose me, mayest thou free me. Put me down. <sup>23</sup>"Grant <his><sup>b</sup> desire," says the one-faced Lord concerning me.
- 6 O Re <sup>24</sup>in his egg, mayest thou keep me sound just as thou keepest thyself sound. <sup>25</sup>Mayest thou loose me, mayest thou free me. Put me down. "Grant <sup>26</sup>(his) desire," says the one-faced lord concerning me.
- 7 Stand (still) for me, Re dwelling on <sup>27</sup>his hill;<sup>h</sup> (stand still,) Neit dwelling on her shores. <sup>28</sup>Mayest thou loose me, mayest thou free me. Put me down. "Grant <sup>29</sup>(his)<sup>b</sup> desire," says the one-faced Lord concerning me.
- 8 O ye 7 counselors who supported the balance <sup>31</sup>that night of accounting for the Sound Eye, who cut off heads and sever necks, who seize hearts and ravish <sup>32</sup>breasts, who do harm in the pool of flame,<sup>i</sup> I know you, and I know your Name(s). (May ye recognize me) just as I recognize you and <sup>35</sup>your number. (May I come to you,) and may ye come to me; may I live with you, and may ye live <sup>36</sup>with me. May ye assign to me the life(-symbol) that is in your hand(s), (the scepter) that is in <sup>37</sup>your grasp, for life at your word. May ye give me many years in addition to my year(s) of life, may ye give many day(s) <sup>38</sup>in addition to (my) days of life and many nights in addition to (my) nights of life, (for) <sup>40</sup>my well-being. I shine more than (do) my images; breath is at <sup>41</sup>my nose. My eyes, they see like (the eyes of) these <sup>42</sup>Horizon-Dwellers that day of settling accounts with the robber.

M<sup>k</sup>

- P 1 <sup>550</sup>SPELL FOR (GOING FORTH BY) DAY AND REPULSING 'THE SWALLOWER'.<sup>1</sup>
- S 1 <sup>560</sup>O falcon who risest <from><sup>m</sup> the deep, <lord><sup>n</sup> <sup>561</sup>of the Great Flood, mayest thou keep me sound just as <sup>562</sup>thou keepest thy(self) sound. Mayest thou (loose me), (mayest thou free me. Put me d)own.<sup>o</sup> "Grant <sup>563</sup>his desire," (says) he who came forth from thee.
- 2 (O) falcon, <sup>564</sup>when thou risest, mayest thou keep me sound just as thou keepest thyself sound. (May I) ascend with thee.<sup>p</sup>

\* Cf. CT 691.

<sup>b</sup> Written .f, "my," as in T, for .f.

<sup>c</sup> Written *hw* for *Dhwty m*.

<sup>d</sup> Written *nšny* with seated man at end.

<sup>e</sup> Smeared, partly illegible.

<sup>f</sup> Written *hw* for *f*.

<sup>g</sup> Written *Mhwt*, feminine as in T; but a masculine word is needed.

<sup>h</sup> Written (q)<sup>h</sup>.f.

<sup>i</sup> Written *s nst*; but Empire documents use regularly *hw nst*, "the Isle of Flame," or similar.

<sup>k</sup> Follows BD 68.

<sup>1</sup> Written 'm'y with skin determinative. An animal?

<sup>m</sup> Written *f* for *m*.

<sup>n</sup> Written *k* for *nb*.

<sup>o</sup> Written *h'.k sw t'wy* for *wh'.k w' s'j'h.k w' t'mt w' r t'*.

<sup>p</sup> BD 105 follows.

BD 72<sup>a</sup>

R

- P 1 <sup>211x</sup>Spell for going forth by day and opening the underworld of the west.
- 2 <sup>2</sup>To be said by Osiris N.:
- S 1 <sup>3</sup>Hail to you, lords of Truth, void of falsehood, who stay alive forever and ever (for) the periods, <sup>4</sup>the periods of eternity. Open ye sky and earth, (for) I am blessed with your

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BD 72

forms and in control of your magic and esteemed as <sup>a</sup>ye are esteemed. Rescue ye me from the crocodile (of) this land (of) truth.

- 2 Give ye to me my mouth, <sup>10</sup>(that I may speak)<sup>b</sup> therewith. Oblations are given me in your presence, <sup>11</sup>because I know your Name(s) and know <sup>12</sup>{of} the Name (of) that great god at whose nose ye place provisions. His Name is *Rkm*.<sup>c</sup> <sup>14</sup>He penetrates the eastern Horizon of the Sky; he penetrates the western Horizon of the Sky. <sup>16</sup>If I go, he goes, and vice versa; if I stay sound, he stays sound, and vice versa. Your food is in <sup>18</sup>your *msqt*-region;<sup>d</sup> transgressors shall not prevail over me. None can keep me from your gates; none can shut <sup>20</sup>your door on me. My bread is in *Pe*, my beer is in *Dep*. As for him who knows how to plunder, his hands are within <sup>22</sup>his temple.

- 3 My Father Atum gives to me, he erects for me, a house that is on earth, with in<sup>24</sup>numer-able barley and wheat therein, which thou providest for me therein at the feasts of Atum <sup>25</sup>by my Son of my body. (Variant:) I have celebrated feasts therein for <sup>26</sup>my son of my body., Grant ye that there come forth a mortuary offering of bread and <sup>27</sup>beer, oxen and fowl alabaster and clothing, (incense and) ointment, and everything good and <sup>28</sup>pure on which a god lives, (so that) I continue to exist forever in (whatever) form I wish. <sup>30</sup>I journey downstream or upstream at will. I journey downstream to the Fields of Rushes; I journey upstream to the Fields of Offering(s). <sup>32</sup>I have joined the Two Truths; I am Ruty.

- T <sup>1</sup> If this roll is recited for him <sup>34</sup>on earth or is put in writing on (his) coffin, he goes forth by day in whatever form he wishes and (even) enters his place of execution undeterred. There are given to him bread and beer and a chunk of meat <sup>36</sup>from the altar of Osiris. He ascends to the Fields of Rushes, and barley and wheat are given to him there. So he shall be thriving as he was on earth and shall do whatever he wishes like these <sup>42</sup>gods who are therein.

- 2 A truly excellent spell (proved) a million times.

M<sub>1</sub><sup>3</sup>

- P 1 <sup>440</sup>SPELL FOR OPENING THE WEST BY DAY <AND OPENING THE UNDERWORLD>.<sup>h</sup> (SPELL FOR DEI(N)KING).<sup>i</sup>

- S 1 <sup>441</sup>HAIL TO YOU, lords of truth, void of <sup>442</sup>falsehood, who stay alive forever (for) the periods<sup>k</sup> <sup>443</sup>to eternity. Separate ye me from the earth,<sup>l</sup> (for) I <sup>444</sup>am<sup>m</sup> blessed with your forms and in control <sup>445</sup>of your magic and esteemed <sup>446</sup>as ye are esteemed. <sup>447</sup>Rescue ye me from the crocodile<sup>n</sup> who is in <sup>448</sup>this land of the two truths.

- 2 Give ye to me (my) mouth, that <sup>449</sup>(I) may speak therewith. Ye give<sup>o</sup> me oblation(s).<sup>p</sup>

M<sub>2</sub><sup>q</sup>

- S 1 <sup>(654)</sup>Hail to you, lords of truth, void of falsehood,<sup>r</sup> who stay alive forever (for) the periods to eternity. Separate ye me from the earth, (for) I am blessed<sup>s</sup> with <sup>655</sup>your forms and in control (of) your magic and esteemed as ye are esteemed. Rescue ye me from the crocodile who is in this land of the Two Truths.

- 2 Give <sup>656</sup>ye to me my <mouth>, {my <mouth>},<sup>t</sup> that <I> may speak<sup>u</sup> therewith. Oblations are given<sup>v</sup> me in your presence, because I know y(ou).<sup>w</sup> (. . .) He penetrates the western horizon of the sky; <sup>657</sup>he penetrates the eastern horizon of the sky. If he goes, I go, and vice versa;<sup>x</sup> if he stays sound, I stay sound, and vice versa. Ye shall not eject me from the *msqt*-region, and transgressors shall not prevail <sup>658</sup>over him. Ye shall not keep me from (your) gate(s); ye shall not shut your doors on him. My bread is in *Pe*, {his} my beer is in *Dep*. I have clasped <sup>659</sup>my hands<sup>y</sup> in the temple.

- 3 My father Atum gives to me, he <e>rects<sup>z</sup> for me, (a house) as (for) one who is on earth, with in<numer>able barley <and> wheat therein.<sup>aa</sup> A feast has been celebrated for me therein by (my) son of (my) body. <He><sup>ab</sup> has ascended unto us.<sup>ac</sup>

BD 72-74

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- <sup>a</sup> Cf. CT 404 *k* and BD 99 *c*.
- <sup>b</sup> Written *mdw*<sup>pl</sup> *n.t* for *mdw.t*.
- <sup>c</sup> Regularly *Tkm*.
- <sup>d</sup> But CT has regularly *dr.t(w).f hr msqt.f*, "(even if) he is ejected from his *msqt*-region."
- <sup>e</sup> Only R and T seem to have this sentence in two forms.
- <sup>f</sup> Cf. also BD 1 § T.
- <sup>g</sup> Follows BD 88.
- <sup>h</sup> Written *m h ub*<sup>i</sup> for *ub*<sup>i</sup> *imht*.
- <sup>i</sup> The space used for BD 72 was ruled for three spells instead of one. In third compartment of title line comes this beginning (with *r*<sup>i</sup> *n* erased) of adjoining BD 59 title, repeated in line 462.
- <sup>k</sup> Written *hm(ty)* in both M<sub>1</sub> and M<sub>2</sub>, with two signs similar to N 41.
- <sup>l</sup> Written *ub*<sup>i</sup> *tn wt r t*<sup>i</sup> in both M<sub>1</sub> and M<sub>2</sub>. This use of *ub*<sup>i</sup> . . . *r* is not in *Wb*.
- <sup>m</sup> Written *(t)w.t*.
- <sup>n</sup> Written *wd* for *id*.
- <sup>o</sup> Written *r dtw.tn* for *tw dt.tn*.
- <sup>p</sup> BD 54 follows below.
- <sup>q</sup> Follows BD 125 *a* without division.
- <sup>r</sup> Written *(z)n*<sup>pl</sup> for *(z)ft*<sup>pl</sup>.
- <sup>s</sup> Written *(t)w.t 'h(k)wt*.
- <sup>t</sup> Written *r.t r.t* for *r<sup>i</sup>.t*.
- <sup>u</sup> Written *mdt*<sup>pl</sup> for *mdw.t*.
- <sup>v</sup> Written *r* (for *tw*) *dt.(t)w*.
- <sup>w</sup> Written *r<sub>h</sub>(ket) t(n)*.
- <sup>x</sup> Written with *r* for *ph<sup>r</sup>*.
- <sup>y</sup> Written *r zm<sup>i</sup> m n.t 'wy tw.t* for *tw zm<sup>i</sup> n.t 'wy.t*.
- <sup>z</sup> Written <*s*>*mn.f* with *n* for *z*.
- <sup>aa</sup> Written *ft (h)r bdt* (sign similar to *sh<sub>m</sub>*) *fm.f nn r<sub>h</sub> (t)nw*.
- <sup>ab</sup> Written *nt(f)*.
- <sup>ac</sup> BD 125 *b* follows.

BD 73<sup>a</sup>

- R**
- P 1 <sup>1</sup>Spell for opening (the west) by day, (for) opening the underworld.  
 2 <sup>1</sup>To be said by Osiris N.:
- S 1 <sup>7</sup>O Soul great of dignity, behold, I<sup>b</sup> am come. See me; <sup>11</sup>I open the nether world. <sup>12</sup>I see my Father Osiris; I have driven the darkness away from<sup>c</sup> my Father. I am <sup>18</sup>his beloved;<sup>d</sup> I have come that I may see my Father Osiris. <sup>21</sup>I hack out the heart of the harmful one; I make offerings to my Father Osiris.  
 2 <sup>26</sup>I have opened every road that is in the Sky and in the earth. <sup>29</sup>I am a Son beloved of my Father; I have come as an Eminent One blessed and equipped. O <sup>35</sup>every god and every goddess, make way for me.
- <sup>a</sup> Cf. BD 9.
  - <sup>b</sup> Written *m.k* (*kic*) *wt*.
  - <sup>c</sup> Written *n* for *m*; but T has *r*.
  - <sup>d</sup> Written *tnk mr.f wt* for the usual *tnk mry.f*.

BD 74

- R**
- P 1 <sup>11</sup>Spell for opening<sup>a</sup> the feet and ascending from the earth.  
 2 <sup>1</sup>To be said by Osiris N.:
- S <sup>6</sup>Thou doest what thou doest against him, (O) Sokar, Sokar who is in his cave, impeder<sup>b</sup> in the god's domain. <sup>10</sup>(But) I shine as he who is over that district of the Sky. <sup>13</sup>I ascend



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to the Sky, I (climb) on (the sunbeams),<sup>c 16</sup>weary,<sup>d</sup> weary, walking weary, weary in the god's domain on <sup>20</sup>the shores of him who would steal their spell in the god's domain. <sup>23</sup>My Soul is triumphant in the house of Atum the lord <sup>25</sup>of Heliopolis.

**Me**

**P 1** <sup>388</sup>Spell for opening the earth with the feet.

**S** <sup>388</sup>THOU DOEST WHAT I DO (FOR)<sup>f</sup> A MAN WHO (MAN) IS IN THE LAND OF SOKAR, <sup>388</sup>SHIN(ING) FOR HIM ON HIS WAY. I am a westerner; my feet en(ter)<sup>g</sup> <sup>387</sup>into this land (from) which he goes forth.

<sup>a</sup> Written *wn* as in T. Idea would be of separation as in walking. But Empire documents have *wn*t, "hastening."

<sup>b</sup> Written *imy rdwy* with T. See *imy-rd* in *Wb.* I 74 and cf. Pyr. tr. Sethe on Pyr. 211 a.

<sup>c</sup> Written *hfd.t hr* (t)<sup>h</sup>*hw*, but with wrong determinatives (so too sometimes even in Empire); cf. in CT 174 and 300. Translation as written would be: "I sit on the Blessed One."

<sup>d</sup> Written *nnkwt*, as regularly in Empire also. Beginning is surely not "O," but prothetic before qualitative is abnormal.

<sup>e</sup> Follows BD 42.

<sup>f</sup> Written *f* for *n*.

<sup>g</sup> Written (q).

BD 75

**R**

**P 1** <sup>111</sup>Spell for going to Heliopolis and taking a seat there.

**2** <sup>1</sup>To be said by Osiris N.:

**S** <sup>2</sup>I have ascended from the nether world; I have come from the realm of earth. I illumine <sup>3</sup>the water, that I may understand about<sup>a</sup> a baboon's entrails.<sup>b</sup> <sup>11</sup>I have taken the road to the sacred portals; I alight on<sup>c</sup> <sup>14</sup>the houses of the pure one(s) who are in (their) shrouds.<sup>d</sup> <sup>17</sup>I have broken into the houses of *Rmr*m; I have reached the seat of *'Ihzzf*.<sup>e</sup> I <sup>18</sup>gain access (to) <sup>21</sup>the sacred <sup>19</sup>precincts<sup>18</sup> on which<sup>h</sup> Thoth trod when he pacified the (Two) Fighter(s).<sup>i</sup> I journey, I journey <sup>28</sup>to Pe; I come to Dep.

**M**

**P 1** <sup>388</sup>Spell for illumining a seat.

**S** <sup>388</sup>I HAVE TAKEN<sup>k</sup> HIS SEAT IN HELIOPOLIS. HIS SOUL CIRCLES ABOUT TO TRAMPLE <sup>390</sup>me.<sup>1</sup> When he has gone, I withdraw. I am one who has gone forth as <sup>391</sup>their doorkeeper, whom Heliopolis serves, triumphant.<sup>m</sup>

<sup>a</sup> Written *ssp mw stt.t r*; but Ea and Pb have *ssp stt.t r*, "Take my wrappings for."

<sup>b</sup> On these cf. BD 5 end.

<sup>c</sup> Written *shnw.t*; but Ea, Pb, etc. use verb *shs*, "course through."

<sup>d</sup> Possibly more specifically "the priest(s) who are in (their) tailed kilts." But Ea has *hw<sup>pl</sup> w'bt imyt qd<sup>pl</sup>wp<sup>pl</sup>*, "the pure houses that are (their) reward"; Pb similar but with *qert<sup>pl</sup>*, "holy," for *w'bt*.

<sup>e</sup> In a spell in TT 109, published by Norman de G. Davies, *The Tomb of Rekh-mi-Rē at Thebes* (New York, 1943) Pl. XCVI 2, it is said of Thoth that "he assigns them (Horus and his father Osiris) to *'Ihzzf*, who controls the hall and presides over the westerners (*shn m zh hnty tmntyw*)."

<sup>f</sup> Written *bz.t*; preposition *hr* which should probably follow is not found.

<sup>g</sup> Written *zn<sup>pl</sup>* (not in *Wb.*) *qsr*, after which R, T, etc. omit by haplography a long passage found in Empire documents. The latter *sdw* (with variants): "I have gained access (to) <sup>1</sup>the sacred <sup>1</sup>precincts<sup>1</sup>; I have passed by the house of *Kmkm*. The tie-amulet has extended her hands to me; she has intrusted me to her sister *Hbnt* and her mother *Khkht*. She puts me on the east side of the sky, where Re dawns and wherein Re rises high every day, I (too) dawning and having access and being ennobled as a god. She puts me on that sacred way . . ."

<sup>h</sup> This refers really to the omitted *w't twy qert*, "that sacred way," rather than to the "sacred <sup>1</sup>precincts<sup>1</sup>."

<sup>i</sup> Written *hw-hr*, "the Fighting of Face," similarly T, for *hw*.

<sup>k</sup> Written *r* (for *tw*) *ssp* [n].n.f.

<sup>1</sup> Written *r h(n)d* {*tw*}.f. With what follows cf. end of BD 77 M.

<sup>m</sup> BD 77 follows.



BD 76-78

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BD 76<sup>a</sup>

R

P 1 <sup>1111</sup>Spell for assuming any form one wishes.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>6</sup>I have passed by the King's house; it is the <sup>1</sup>fowler<sup>1</sup> who brought me. <sup>6</sup>Hail to thee who hast flown to the Sky, whom the Stars illumine and the white crown protects. <sup>c</sup> <sup>14</sup>(I) exist<sup>d</sup> with thee, united to thee. (O) <sup>16</sup>great god, make way for me, that I may pass <sup>16</sup>by thee.

<sup>a</sup> Cf. CT 301.

<sup>b</sup> Written *in hby in wt*. But CT, Ea, and even Psamtik (30th dynasty; G. Daressy in *RT* XVII [1895] 17-25, lines 97 f.) write *in tb'yt* (and similar) *in: n. i tw*, "it is the *tb'yt* that brought thee to me." Determinative in *An* is some sort of insect rather than the usual generic bird determinative. Budge calls the creature a "mantis."

<sup>c</sup> Written with honorific transposition of *hd(t)* to precede *z'hw*.

<sup>d</sup> Written with *.f*, "he," for *.t*.

BD 77<sup>a</sup>

R

P 1 <sup>11v</sup>Spell for assuming the form of a falcon of gold.

2 <sup>1</sup>To be said by Osiris N.:

S I am <sup>6</sup>risen as a great falcon who came forth from his egg. <sup>7</sup>I have flown as a falcon 4 cubits <sup>1</sup>(broad) <sup>9</sup>across<sup>1</sup> his back, (whose) wings are of the green stone of Upper Egypt, <sup>11</sup>who came forth from the cabin of the Night Bark. <sup>12</sup>My heart has been brought to me from the eastern mountain; I have proceeded<sup>b</sup> in the Day Bark. There come <sup>15</sup>to me some of their Primeval Ones bowing down and kissing the earth. They give <sup>18</sup>me praise, I being risen and made whole as a goodly falcon of gold, my head being that of <sup>21</sup>a phoenix, whose words Re enters to hear. (When) I have sat down <sup>23</sup>among the great elder Gods, peasants set an offering before me <sup>26</sup>that I may eat thereof, that I may become a blessed one thereby, that I may have abundance <sup>28</sup>thereof, according to my heart's desire. The grain-god grants to me <sup>30</sup>that I gain control of him who is at my head.<sup>c</sup>

M<sup>d</sup>

P 1 <sup>302</sup>Assuming the form of a falcon of gold.

S <sup>303</sup>I AM ONE WHO HAS FLOWN TO THE SKY. WHEN HE GOES, <sup>304</sup>I withdraw, (I) go. I am one who has gone forth as god of the living, <sup>305</sup>(be)cause<sup>1</sup> I have (indeed) gone forth<sup>e</sup> (as) your doorkeeper.

<sup>a</sup> Cf. CT 302.

<sup>b</sup> Usually *hn.n.t*, "I have alighted," or similar.

<sup>c</sup> CT replaces this whole sentence by "while the Grain-god stands above my head."

<sup>d</sup> Follows BD 75.

<sup>e</sup> Written (*hr*) *nt(yt)* *pr.n. i r'.f* (for *r.f*).

BD 78<sup>a</sup>

R

P 1 <sup>1v</sup> <sup>1</sup>Spell for assuming the form of a divine falcon.

2 To be said by Osiris N.:

S 1 O Eldest One, <sup>2</sup>come thou to Busiris.<sup>c</sup> Mayest thou clear the roads (for me),<sup>d</sup> (mayest thou) encompass for me (my) throne. Mayest thou (see me),<sup>e</sup> mayest thou exalt (me).<sup>f</sup> Mayest thou implant <sup>3</sup>fear of me, mayest thou create respect for me. May the gods of the

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BD 78

Nether World be afraid of me; may their gate(s) combat them in my behalf. <sup>4</sup>⟨Approach⟩<sup>s</sup> me not, thou doer of harm whose eminence is in the house of darkness,<sup>h</sup> who bares the weary one when he is hidden from me.<sup>1</sup> <sup>5</sup>“So (be it),” say they, the gods who hear the voice(s) of the Departed that are in the retinue of Osiris.

- 2 Fall silent, ye <sup>6</sup>gods, as god speaks with god, (that he may hear) the Truth which I ⟨tell⟩ (him).<sup>k</sup> Speak, pray, to me, Osiris; may what comes forth from thy mouth turn unto me. Thou seest<sup>l</sup> thine <sup>7</sup>own form, which thou hast made, journeying to thy Souls. Let thou me go forth and control my feet and exist<sup>m</sup> like the Lord of the Universe on his throne. May (thou) they who are in the Nether World be afraid of me, <sup>8</sup>may their gate(s) combat them in my behalf. Let thou me be active, since I am a living one with these gods. May I abide on my standard(s) <sup>9</sup>like the lord of the sky—variant: the lord of life. I have united with (the divine) Isis; ⟨she⟩ preserves me from<sup>a</sup> him who would do me harm. May ⟨he⟩ not<sup>o</sup> come to see his weary one. <sup>10</sup>I go and come to the ends of the Sky. I ask of Geb, I request food of the Lord of the Universe. May the gods of the Nether World be afraid of me, may their gate(s) combat <sup>11</sup>them in my behalf, when ⟨they⟩ see thy catches (of fowl and fish).<sup>p</sup>

- 4<sup>q</sup> I am one of those blessed ones who are with the Blessed,<sup>r</sup> whom Atum created, whom he made, who became <sup>12</sup>the blossoms of his eye, whom he brought into being, whom he blessed,<sup>s</sup> whose face(s) he uplifted (that they might be) with him, while he was alone. They announce him when he ascends from the Horizon; they implant fear <sup>13</sup>(of him in) the gods and the blessed who have become his attendants.

- 5 (I am) one of the tadpole(s) which the eye of the sole lord create⟨d⟩<sup>t</sup> (before)<sup>u</sup> Isis gave birth to Horus. Osiris is restored; he regains his youth. <sup>14</sup>His eminence is ⟨greater than⟩<sup>v</sup> (that of) those among the Blessed who have become his attendants. Osiris is risen as a divine falcon. Horus presents him ⟨with⟩ his ⟨Soul⟩ to take his possessions (to) Osiris <sup>15</sup>in the Nether World.<sup>w</sup>

- 6 Ruty has said: “(O) Osiris who is over the (his) house of the turban, (who was) in his pit, how dost thou escape<sup>x</sup> to the limits of the Sky, though thou<sup>y</sup> be enwrapped <sup>16</sup>in thy falcon<sup>z</sup> form? There is no ⟨turban⟩<sup>aa</sup> on thee to (enable) thee to speak indeed to the limits of the Sky.” ⟨I am⟩<sup>ab</sup> he who is to take the possessions of Horus to Osiris in the Nether World. <sup>17</sup>Horus has repeated (to me) what his Father Osiris ⟨told him⟩<sup>ac</sup> as magical protection of Re. <sup>18</sup>“I give a turban,” ⟨says⟩<sup>ae</sup> Ruty, “that thou mayest go and come on the roads of the Sky, that they who are in the realm <sup>19</sup>of the Horizon may see thee. May the gods ⟨of⟩<sup>af</sup> the Nether World be afraid of thee; may their gate(s) combat them in ⟨thy⟩ behalf.”<sup>ag</sup> Be (favorably) inclined unto me, (for otherwise) there will be violence<sup>ah</sup> at the words of the gods, the lords of <sup>20</sup>the universe, ⟨who are attached to⟩<sup>ai</sup> the shrine of the sole and only lord. (Says) he who is high on his float(s): “Take him a turban”; (so) ⟨says⟩<sup>20</sup>Ruty concerning me.<sup>ak</sup>

- 7 O (favorably) inclined one, make way for me, for I know about the float. Ruty (has) brought me the turban and (given) me (my) wings. <sup>21</sup>⟨I⟩ have firmly fixed my heart in (its) back,<sup>al</sup> my ⟨mouth⟩ in its long neck(s).<sup>am</sup> I shall not fall on Shu's slaughtering-block. I am that goodly departed one, lord of the esteemed uraei; verily <sup>22</sup>I am one who knows the roads of the Deep. There is breath in my belly; the raging bulls have been repulsed. I go (to) the place where the sleeper is, the boatless one who presides over the fields <sup>23</sup>of endless recurrence, he who is my guide (to) the grievous darkness of the Westerners,<sup>an</sup> (even) Osiris.

- 8 I have come today from the house of Ruty; I have gone forth therefrom to the house of the divine Isis. I have seen <sup>24</sup>the mysterious sanctities, having been led to the hidden sanctities just as (she) lets me see the birth of the great god. Horus has presented me with

- his Soul; I have seen what is therein. <sup>25</sup>If I have said '(so) in the presence of the great ones' of Shu, they ward off 'opposition'. (I am) he who is to take the possessions of Horus to Osiris in the Nether World.
- 9 Verily I am Horus who is with the blessed. <sup>26</sup>I control my window, I control my receiving. <sup>27</sup>I go and come to the ends of the Sky. Horus is on his Father's seat, Horus is on his throne. <sup>27</sup>My face is (that of) a divine falcon, my posterior is (that of) a divine falcon. I am one whom his Lord equips.
- 10 I go forth to the Nether World, I see Osiris. (If) I robe myself <be<sup>28</sup>fore> him, Nut will robe herself for me when <she> sees me. <sup>29</sup>The gods have seen me as the very<sup>30</sup> eye of Horus with No Eyes in His Forehead against those who would reach out their hands against me. When I arise, I drive away <sup>29</sup>wretchedness. They <open><sup>31</sup> for me the impassable roads when they see my form and hear what I say.
- 11 On your face(s), gods of the Nether World, repulsive of face, who approach <sup>32</sup>the powerful ones<sup>33</sup> and pull the Unwearable Stars and traverse (the impassable roads and the 'salt region'), because of the Lord, the Soul great of Dignity. Lift your face(s); I have espied you. <sup>31</sup>I am risen as a divine falcon. Horus has presented <me> with his Soul to take his possessions to Osiris in the Nether World.
- 12 The Gray-haired Ones have rescued me;<sup>34</sup> <sup>32</sup>those who are attached to their place of execution move on for me. (Ye) who are before me, make way for me. (Then) I proceed and reach those who preside over their pit(s), who are attached to the house of Osiris. I <introduce><sup>35</sup> to them <sup>33</sup>the powerful one<sup>36</sup> (like). I inform them like him the terror of whom is great, whose horns Horus sharpens against Seth; (I) inform them that he has taken over Authority and has provided <sup>34</sup>Atum's symbol(s) of power. "Pass, <goodly one>,"<sup>35</sup> say they, the gods of the Nether World, to me; and those who preside over their pit(s), who are attached to the house of Osiris, 'rise (respectfully)'<sup>36</sup>
- 13 Behold, <sup>35</sup><I have> come<sup>37</sup> unto you. Take for me, unite for me, symbols of might, the Defiers of <the lower sky—(variant:) the defiant ones of the lower sky>.<sup>38</sup> Clear for me, symbols of might, the impassable (roads); guard the roads of the Horizon and its <'salt region'><sup>39</sup> in <sup>36</sup>the Sky. Set up their gate(s) in behalf of Osiris; clear the roads for me in his behalf.
- 14 Granted me are my commands. I go forth to Busiris, I see Osiris. I tell him about <sup>37</sup>this his Eldest Son <whom he> loved,<sup>40</sup> who hacked out the heart of Seth. I have seen the Lord <of Weariness>;<sup>41</sup> so <(I can)> inform them<sup>42</sup> of the plans of the gods, (plans) which Horus carried out in the absence <sup>38</sup>of his Father Osiris.
- 15 O Soul Great of Dignity, behold, I am come; thou hast seen<sup>43</sup> me exalted. I penetrate the nether world; opened <sup>39</sup>for me are the roads of sky and earth. None (dares) approach me<sup>44</sup> (as) I exalt<sup>45</sup> thy seat, (O) Osiris. Thou hearest good, (O) Osiris; thy strength endures, (O) Osiris. I attach to thee thy head, (I) make fast (to thee) <sup>40</sup>thy neck, (O) Osiris. Thy heart rejoices, since (thy wish)<sup>46</sup> abides. Thy courtiers share thy gladness of heart, since thou abidest as bull of the west, thy Son Horus having appeared on thy throne, all life being with him. Millions work for him, Millions are afraid of him. The Ennead works for him, (the Ennead) is afraid <sup>41</sup>of him.
- 16 Atum, [his] great Power of the Ennead, who changes not,<sup>47</sup> has told what Authority <said><sup>48</sup> to him: "Horus is <clever>,<sup>49</sup> expanding shrunken faces for his Father. Horus is the rescuer of his Father, Horus is the rescuer of his Mother. <sup>42</sup>Horus is (my) Brother, Horus is my friend. Horus came from the seed of his Father while his body was in (process of) decomposition.<sup>50</sup> He rules Busiris,<sup>51</sup> and the gods work for him. He has rescued Millions, he (gives new) life to<sup>52</sup> Millions, by means of his eye, sole one of her Lord, Lady<sup>53</sup> of the Universe."

## TRANSLATIONS AND NOTES

BD 78

## M

P 1 <sup>396</sup>Becoming a divine falcon.

S 1 <sup>397</sup>O ELDEST OF guides,<sup>b4</sup> come thou<sup>br</sup> to Mendes, <sup>398</sup>thy seat. Come thou (...) me (...) the sacred (land),<sup>b5</sup> thy seat. Come <sup>399</sup>thou (...) m(e ...) he who (...) me your (...) fin<sup>bt</sup> the sacred land.<sup>b6</sup>

<sup>a</sup> Cf. CT 312, on which see A. de Buck's translation and commentary in *JEA* XXXV (1949) 87-97. Later documents show many variants from CT besides those mentioned below.

<sup>b</sup> Written with ideogram A 19 + *w*; CT: "Horus."

<sup>c</sup> Similarly CT 303 beginning, but latter is addressed to "falcon."

<sup>d</sup> Written *m* for *n*.f.

<sup>e</sup> Written *mhw.k sw*, possibly a senseless mechanical change from Empire documents Ea etc. which seem to use 1st person qualitative *m'kwf*, "I being new." CT: *m'.k irw.f* and similar, "Mayest thou see my form."

<sup>f</sup> Written *sw* for *wf*. CT: *b'.i* and similar, "my soul."

<sup>g</sup> Written *rkm* for *tkn*.

<sup>h</sup> Written with *ijwpl.f* for *ijwpl.f*. CT different: "Let not him who would do me harm approach me when he sees me in ..." and similar.

<sup>i</sup> Written *kf' bg' inn.f r.f*. CT: *kf.f bg'pl.i inn r.f*, "(for) he bares my weary ones hidden from him," and similar.

<sup>k</sup> Written *gd.n.t* for *gd.t n.f*.

<sup>l</sup> So with T. T 1 C, Ea, etc.: "I see."

<sup>m</sup> Written *wnn.f*, taken as meant for Empire *wn.f*. CT: *wnn.k lm*, "while thou existest yonder," and similar.

<sup>n</sup> Written *swd'wy.sn wf hr*, probably for *swd'.s* ... But CT documents all differ.

<sup>o</sup> Written *lm.t* for *lm.f*.

<sup>p</sup> Written *m'.nz(for .sn) hbpl.k*. CT documents, all different: *m'.t.m h'b.n.k*, "when they see him whom thou hast sent," and variants.

<sup>q</sup> R omits § 3 by haplography.

<sup>r</sup> CT and later documents write usually *'lhw*, "the Sunshine."

<sup>s</sup> Written *sw h'.n.f* for *shw.n.f*.

<sup>t</sup> Written *gm'.m* for *gm'.n*.

<sup>u</sup> Written *ts(ē n) hpr(t)*.

<sup>v</sup> Written *gnw.f r(f)*. CT and Empire use qualitative instead of noun.

<sup>w</sup> Emend *n Z'.f*, "to his Son," to *m B'.f* found in lines 24 and 31, and insert *n* before *Wstr*. § 5 and 11 end are parallel.

<sup>x</sup> Read *hm.k* according to Empire parallels and T.

<sup>y</sup> Written *ts tw.i* for *ts t tw*.

<sup>z</sup> CT and Empire: "Horus."

<sup>aa</sup> Written *tw.s* for *nms*.

<sup>ab</sup> Written as in T with *Wstr* for *tnk*; omitted in parallel at end of § 8.

<sup>ac</sup> Written *gd.f n* for *gd.t n.f*.

<sup>ad</sup> Written *m z'pl n R'*. But CT has "in the *sh'tl*-shrine<sup>l</sup> on the day of burial."

<sup>ae</sup> Written *dt nms n*, probably for *dt.t n.k nms ln* (cf. CT variants).

<sup>af</sup> Written *m*, "in," but regularly direct genitive.

<sup>ag</sup> Written *hr.f* for *hr.k*.

<sup>ah</sup> CT, Empire, and T all differ. CT documents vary among themselves.

<sup>ai</sup> Written *tr tt r* for *trypl*.

<sup>ak</sup> Written twice, both times corruptly: *wid s(w) Ruty nms h'sj Ruty r.f*, "Ruty freshens it, the turban; Ruty opposes me," for *hrw.fy Ruty r.f*. B 6 C has a division mark here.

<sup>al</sup> Written with *wf* for *.f*. Empire and T read *lt.f*, "its back"; but CT uses *lt.f*, "its standard," after *hr*, "on" (twice), or *m*, "in" (once).

<sup>am</sup> Written with *r.f* for *r'.f*, which CT omits. For *m wertpl.f wr(t)* one CT document has *m wertpl.f wrpl*, "in its great might"; the others omit.

<sup>an</sup> Written *ssm n.i (r) kkwy mr 'Imatywpl*. It seems more natural to translate as given, even though separation of direct genitive from its governing noun is abnormal, than as "... the darkness of the Western sufferer(s)."

<sup>ao</sup> So R according to determinatives. But determinatives normally call for control of (or through t) "bandage" and "light" instead.

BD 78-79

THE EGYPTIAN BOOK OF THE DEAD

- <sup>ap</sup> Written *wnh.t hr* 'wy.f *wnh n.t* Nut *m't.en* *wt* as in T (except *.t* for *n.t*). But CT offers (after a passage omitted from BD) *wnwn(.f) tp* 'wy.f *wnwn.k* Nut *m't.s* N. *pn*, possibly "(If he) writhes before him, then Nut will writhe when she sees this N."
- <sup>aq</sup> Written *dz.s*, i.e. *dz.s*; other documents vary. Though the *z* looks like *d* of *dd.n.t* in line 32, cf. *z* in lines 24 (*st.h.n*) etc.
- <sup>ar</sup> Written *unn.t en* for *wn.en*.
- <sup>as</sup> So with T; earlier documents: "symbols of power."
- <sup>at</sup> Written *sd.n wt*; perhaps emend to *sd.n n.t*, "have recited (spells) for me," found in Ea etc.
- <sup>au</sup> Written *gd.n.t* for usual *gd.t*.
- <sup>av</sup> I.e., deceased himself.
- <sup>aw</sup> Written with *n.f* for *n/r*.
- <sup>ax</sup> Written *gnw en r.en*; *Wb.* suggests only "distinguish themselves."
- <sup>ay</sup> Written *tw.f n.t*, "he comes to me," for *tw.n.t*; elsewhere *wt tkwt*, "I am come."
- <sup>az</sup> Written *Kendm<sup>pl</sup> nat* (without determinative) *kwyw<sup>pl</sup> nat<sup>pl</sup>*, probably for *Kem<sup>pl</sup> nat<sup>pl</sup> (ky dd) kamw<sup>pl</sup> nat<sup>pl</sup>* (cf. *Kemw Nat* in CT). T includes *k(y) dd*; R's *k* interlined below second *nat* may represent this.
- <sup>ba</sup> Written *m't.s*, "she sees," as in T, for *hm'tt* (so CT; *Wb.*: *hm'ty*).
- <sup>bb</sup> Written *mrwt* for *mrw.n*.
- <sup>bc</sup> Written with *i* for *b* of *bg't*.
- <sup>bd</sup> Written with *dd* for *dt.t*.
- <sup>be</sup> Written clearly *m't.n.k* (contrary to Gard. § 413). Or read *m't n.k*, "see thou"?
- <sup>bf</sup> Written *nn hsf tm.t* as in T. But determinative of *hsf* is weaponed man, not legs, and CT, Ea, etc. insert reflexive pronoun *sw*. So perhaps emend and translate: "None holds aloof from me."
- <sup>bg</sup> Written *sg't.f*. Other documents vary; possibly emend to *q'kwf hr*, "high on" (cf. Eb).
- <sup>bh</sup> Blank space; probably supply *nht.k* found in Ea and T.
- <sup>bi</sup> Written *tuty wfb <n.f>*, with *n* and *f* in wrong order; lit. "<to whom> is no reversing."
- <sup>bk</sup> Written *gd*, probably for *gdt.n* found in Ea.
- <sup>bl</sup> Written 'by 'h' for 'bt.
- <sup>bm</sup> Cf. Pyr. 632 and scenes in Abydos (Amice M. Calverley *et al.*, *The Temple of King Sethos I at Abydos* III [London and Chicago, 1938] Pl. 62 a) and Denderah.
- <sup>bn</sup> CT and Empire; *Kml*, "Egypt."
- <sup>bo</sup> Written (s)'nh.f.
- <sup>bp</sup> Written *nb*; but cf. CT and Empire *nbt*.
- <sup>bq</sup> Written *Smsw* (ideogram A 19) *m<g>nw<sup>pl</sup>* (with *d* for *g*). Rubric ends with initial *m*.
- <sup>br</sup> Here and in following lines *rt.k* is written for *r.k*.
- <sup>bs</sup> Written (t') *der* plus *nat* and papyrus roll for usual late spelling with *tt* and desert determinative.
- <sup>bt</sup> Written *n*, probably for *m*.
- <sup>bu</sup> Written *t' der* plus *nat*.

BD 79a

- R
- P 1 <sup>1</sup>Spell for becoming the Greatest in the(ir) Council.
- 2 <sup>1</sup>To be said by Osiris N.:
- S 1 I am Atum, <sup>4</sup>who made the Sky, who created what exists, who came forth from the earth, <sup>6</sup>who brought seed into being, lord of what is, who begot the gods, great god who came into being of himself, lord of life, <sup>7</sup>who causes the Ennead to prosper. Hail to you, Lords of Possessions, pure ones, Hidden <sup>9</sup>of Seat. Hail to you, lords of eternity, concealed of form, secret <sup>11</sup>of sanctuary, whose place where they are is not known. Hail to you, gods <sup>13</sup>who circle the Firmament<sup>b</sup> in the west, namely the Ennead within <sup>15</sup>the Nether Sky.
- 2 Behold, (I) am come unto you, I being pure, divine, <sup>17</sup>blessed, powerful, (possessed of a soul,) and mighty. I (have) brought you *bd-* and <sup>19</sup>*hzm-n*-natron, that I may do away with the saliva from your mouth(s).<sup>c</sup> I have come; <sup>21</sup>I have done away with the evil that was in your heart(s); I have detached the sins <sup>23</sup>that adhered to you. I (have) brought to you goodness; <sup>24</sup>I cause truth to ascend to you. I know (you, I know) your Name(s), <sup>26</sup>(I) know your forms, which (those) who came into being through you do not<sup>d</sup> know.



TRANSLATIONS AND NOTES

BD 79-80

- 3 (I have come unto you,) appearing <sup>28</sup>as that god (among men) at sight of whom the gods live.<sup>a</sup> I become powerful in your presence <sup>30</sup>as that god, high on his Standard, to whom the gods come <sup>32</sup>with rejoicing and whom the goddesses acclaim when they see him.
- 4 <sup>34</sup>I (have) come unto you, appearing in your place. I sit on my seat that is in <sup>36</sup>the Horizon; I receive offerings on (my) altars; <sup>38</sup>I drink wine at eventide. Those who are in <sup>40</sup>the Horizon come to me with rejoicing, praise is given (to me) (by)<sup>f</sup> those who are in the Nether World, in this (my) dignity (of)<sup>g</sup> lord of all <sup>42</sup>mankind, I (being) exalted (as)<sup>h</sup> that august god, lord of the Great House, whom the gods rejoice at seeing at his beau[tiful] egress [from] the belly <sup>44</sup>of the Nether Sky when his Mother Nut has borne (him).

M

- P 1 <sup>400</sup>Assuming the form of the greatest of the Council.
- S 1 <sup>401</sup>I AM one who has gone forth from Atum (and) the Deep, the twain who made the sky, <sup>402</sup>who created the deep (and) what exists<sup>i</sup> (at)<sup>k</sup> their going forth <sup>403</sup>from this sky (earth) of the earth.

<sup>a</sup> Cf. CT 306.

<sup>b</sup> Written as place name with both desert and city determinative.

<sup>c</sup> With § S 2 beginning cf. details in BD 105 § S 1 R beginning.

<sup>d</sup> Written with *n* for plural marks after *fwty*.

<sup>e</sup> Written with *n.tn*, "to you," for *tny mtp*<sup>1</sup> found in Pd. But CT and Ea give original idea: "... that god who eats men and lives on gods."

<sup>f</sup> Written *n* for *tn* found in CT.

<sup>g</sup> Additions based on CT.

<sup>h</sup> Written *sq<sup>1</sup>.n.t*, "(for) I have exalted," for *q<sup>1</sup>kw<sup>1</sup> m*.

<sup>i</sup> Written *wmmnt*<sup>1</sup> with three *n*'s for two.

<sup>k</sup> Written *nt* for *m*.

BD 80

R

- P 1 <sup>1</sup><sup>11</sup>Spell for assuming the form of a god and putting light in the way of darkness.
- 2 <sup>12</sup>To be said by Osiris N.:
- S 1 I am <sup>4</sup>one who has put on the garment of the deep, one white of raiment who is before (him). I have shone<sup>a</sup> <sup>7</sup>in the twilight by means of the Two Comrades<sup>b</sup> who are in my belly and of the great magic spell (that is) in my mouth. I raise <sup>10</sup>him who would fall, when I come upon him. I fell with him in the valley of Abydos<sup>12</sup>when I went to rest. I am one who remembers; I seized Authority in the city <sup>14</sup>wherein I found (him), (and) (I) conquer(ed)<sup>c</sup> the darkness by his power.
- 2 <sup>16</sup>I am the woman<sup>d</sup> who illumines the darkness. (I have come that I may illumine the darkness; yea,) (it) shall become light.<sup>e</sup> <sup>17</sup>I rescued the eye of Horus when it was nothing (before) the 15th day had come.<sup>f</sup> <sup>19</sup>(I) join(ed) Seth in the upper chamber(s) in addition to the aged one (who was) with him. <sup>21</sup>I equipped Thoth in the house of the Moon (after) I had taken the Upper Egyptian crown. His truth is <sup>23</sup>in my belly, (with) turquoise and fayence at its monthly feast(s). His fields <sup>25</sup>yonder are (of) lapis lazuli at his feast. <sup>26</sup>(I have) take(n) the darkness; I have overthrown the ignorant.<sup>g</sup> <sup>28</sup>Those who were in darkness praise (me);<sup>h</sup> the Mourners, whose face(s) were hidden, rise for me, weary though they be. <sup>31</sup>(Just)<sup>i</sup> see ye me; (I am) the Deep.<sup>k</sup> (I) will not let you hear <sup>33</sup>about it.

M

- P 1 <sup>404</sup>Assuming the form of a god and making light.
- S 1 <sup>405</sup>I AM one who puts on (his) (garment)<sup>1</sup> when he goes forth from the Deep.
- 2 <sup>406</sup>I am the woman who illumines<sup>m</sup> the darkness. I have (done away with)<sup>n</sup> <sup>407</sup>the darkness; he<sup>o</sup> has wept because of the darkness.



BD 80-82

THE EGYPTIAN BOOK OF THE DEAD

- <sup>a</sup> Papyrus is broken through *ssp* sign, and end of preceding *h'* sign has been displaced.  
<sup>b</sup> Determinatives in Pa have heads of falcon (Horus) and Seth respectively.  
<sup>c</sup> Written *tnkwt* for *tn.n.t.*  
<sup>d</sup> Written clearly *hmt* in R and T; but most documents use bearded determinative of deity here and omit feminine *t* both here and in following participle. In spite of writing *hm Nwnw*, "indeed the Deep," in TT 82, may a sky-water god possibly named *Bt(y)* (cf. Pa) have been meant originally?  
<sup>e</sup> Line 16 is written vertically before horizontal lines 17-33; passage omitted occurs regularly in some form in other documents. Line 16 is repeated by T before its version of each of the six statements that make up lines 17-27. Emendation at end to *(lw) s(wt) r h't* is based on T. But *lw* occurs in Empire also (cf. Gard. § 468:3).  
<sup>f</sup> Similarly Eh and T. Cf. R. A. Parker, *The Calendars of Ancient Egypt* ("SAOC" No. 26 [1950]) §§ 38-41, on 15th as day of full moon. But such Empire documents as Pa and TT 82 have not 15th but 6th.  
<sup>g</sup> Written *hmt<sup>pl</sup>*; but normally *hmyw<sup>pl</sup>* (with *h* for *h*) and similar, "crocodiles" according to determinative. R also omits *s* of *shn.n.t.*  
<sup>h</sup> Written (with T) *.t* for *n.t.*  
<sup>i</sup> Written *hpr dt.tn* for *ir.f tn* of Pa and TT 82.  
<sup>k</sup> Written *Nwnw*. But Pa and TT 82 use here same words as at beginning of § S 2 R (see note d).  
<sup>l</sup> Written *(r)q st(t)* plus night and deity determinatives instead of clothing determinative.  
<sup>m</sup> Written *tnk hmt* (but with determinative of deity holding flagellum) *(r) ssp(t)*.  
<sup>n</sup> Written *r usr.n.t* for *lw hsr.n.t* found in Pa and TT 82.  
<sup>o</sup> Probably the male deity miswritten as *hmt* of note m.

BD 81

- R  
P 1 1v11 <sup>34</sup>Spell for assuming the form of a lotus.  
2 <sup>35</sup>To be said by Osiris N.:  
S I am the pure lotus which came forth from the Sunshine <sup>36</sup>and is at the nose of Re and at the nose of Hathor. I accomplish(ed) <sup>41</sup>the mission(s);<sup>a</sup> I <seek><sup>b</sup> it (for) Horus. I am the <sup>42</sup>pure lotus which came forth from the fields of Re.  
M  
P 1 <sup>408</sup>ASSUMING THE FORM OF A LOTUS.  
S <sup>409</sup>I AM the pure lotus which came forth from the Sunshine <sup>410</sup>and passes over <the nose><sup>c</sup> of Hathor, because I am <sup>411</sup>the pure <lotus><sup>d</sup> which came forth from the field.  
<sup>a</sup> Empire: "my descent" or similar.  
<sup>b</sup> Written *wh't(h).t*.  
<sup>c</sup> Written *n/t* for *hnd*.  
<sup>d</sup> Written *zs*, "pass over," for *zin*.

BD 82

- R  
P 1 1v111 <sup>1</sup>Spell for assuming the form (of) Ptah, (eating bread,)<sup>a</sup> drinking beer, excreting from the anus, and being alive in Heliopolis.  
2 <sup>1</sup>To be said by Osiris N.:  
M  
P 1 <sup>412</sup>ASSUMING THE FORM OF Ptah.  
<sup>a</sup>  
R  
S <sup>41</sup>I have flown as a falcon, I have honked as a *smn*-goose.<sup>c</sup> I have alighted on yonder west side on (the occasion of) the great feast.  
M  
S <sup>413</sup>I AM <one who has flown><sup>d</sup> to the sky, I am one who has gone forth from every place where(in) there is water.

## TRANSLATIONS AND NOTES

BD 82

*b<sup>a</sup>*

- R  
S (My) abomination is (my) abomination; <sup>8</sup>I will not eat it. Dung is my abomination; <sup>10</sup>I will not eat it. The abomination of my Spirit shall not enter into <sup>12</sup>my belly.
- M  
S <sup>414</sup>Dung is my abomination, my abomination; <sup>1</sup>I will not eat it. Dung is (my abomination); <sup>415</sup>(I) will not walk up to it. <sup>2</sup>(When) it has gone, behold ye, (...).

*c*

- R  
S "What dost thou live on?" <sup>h</sup>say they, say the gods and the blessed. <sup>14</sup>I live (and thrive) <sup>1</sup>on the bread <sup>1</sup>of him who befriends (me) on <sup>1</sup>the road. <sup>k</sup>(Say) twice. "Whereof dost thou eat?" (say they,) <sup>14</sup>the gods and the blessed. I thrive <sup>17</sup>as I eat it beneath the foliage and branches of <sup>1</sup>the date palms <sup>11</sup>(of) <sup>19</sup>Hathor (my) Mistress, who provides food offerings, who provides bread and beer in <sup>21</sup>Busiris and bounty in Heliopolis. I {have} put on garments <sup>23</sup>from the hand of *T'yt*. I sit wherever <sup>25</sup>I wish to.
- 17243  
S [...] <sup>411</sup>my [mistress], who provides food offerings, who provides bread <sup>2</sup>[... and b]ounty in Heliopolis. (I) put on a linen garment <sup>3</sup>[...]. I sit [wher]ever I wish to.

*d*

- R  
S My head is (that of) Re; the total (of me) <sup>m</sup>is Atum. (Here offer) the four <sup>n</sup><sup>27</sup>of Re and the bounty of (the earth) <sup>o</sup>4 times. <sup>28</sup>I have ascended, my tongue being (that of) Ptah, my throat (that of) Hathor. <sup>30</sup>I recall the words of my Father Atum in my utterance, (when) he was destroying <sup>32</sup>the Majesty (of) <sup>p</sup>Geb's wife: "Smashed is a head (at) my word. <sup>q</sup>Fear my word <sup>r</sup>and <sup>34</sup>repeat it not, (for) trouble (would follow)." <sup>e</sup>Assign(ed) to (me) is <sup>t</sup><sup>36</sup>the inheritance of the earth-lord Geb, my protector yonder. Geb cools (me); <sup>u</sup>he gives me <sup>39</sup>his crown. They who are in Heliopolis bow their head(s) before me. I am (their lord, I am) <sup>41</sup>their bull. I become more powerful than (the lord of) endless recurrence; I cohabit (with) and prevail(ed) <sup>43</sup>over Millions.
- 17243  
S <sup>4</sup>[...]; the total (of me) is Atum. (Here offer) the four of Re and the bounty of the earth <sup>5</sup>[...]. I [as]cend, my tongue being (that of) Ptah, my neck (that of) Hathor. <sup>6</sup>[...] beer to my Father Atum (at) my utterance, (when) [he] was destroying <sup>7</sup>[....] a head at [his] word. [Fear] his word <sup>v</sup><sup>8</sup>[and repeat it] not, [(for) trouble <sup>w</sup>.... As]signed to me [is] the inher<sup>9</sup>[itance ...].

<sup>a</sup> So Empire and T.<sup>b</sup> Cf. CT 203 b, 205 § S 2, 278 § S 1, 287 § S 1, and 581-83 beginnings, also BD 149 l 2 beginning and 189 e (latter not in OIM documents).<sup>c</sup> In first clause most CT documents read not *blk*, "falcon," but *wr* plus determinative of deity, "the Great One"; but, since some write *wr*-bird alone, original idea was probably "swallow." With last clause cf. in BD 98 § S 1 also.<sup>d</sup> Written with sign G 41 for G 40 and with sun disk for *phwt* sign, which should be wing instead.<sup>e</sup> Cf. CT 202 a and 203 c, also BD 51, 52 a, and 189 a and f (189 not in OIM documents).<sup>f</sup> Written *r bty zp 2.i pw hs<sup>u1</sup>* for *tw but.i zp 2* ....<sup>g</sup> Written *nn 'r wlt n.f m sm(t)* for *nn 'r.f n.f* ....<sup>h</sup> A similar query begins CT 202 c; cf. CT 203 e.<sup>i</sup> Empire documents and T insert *shm.f*.

BD 82-83

THE EGYPTIAN BOOK OF THE DEAD

- <sup>k</sup> Written *tp<sup>1</sup> srf* (without determinative; for *sz/t*) *m w't*. Other documents all differ; Ce says simply *tp<sup>1</sup> srf*, "warm bread."  
<sup>l</sup> Written *tm<sup>1</sup>bl* as in T for *tm<sup>1</sup>bl*.  
<sup>m</sup> Based on *dmq.t* found in Ce and Pa.  
<sup>n</sup> Written *tfd*, with basic idea of "four": a square or rectangle (field, sheet, or what not), quartet, quatrain, etc. Here perhaps "four (cakes)," as Budge translates.  
<sup>o</sup> R has *tet-tb<sup>1</sup>*, "gladness," for *tet t*.  
<sup>p</sup> T was probably meant for same; but Ce and Ea have *hmt*, "slave girl," with "Geb's wife" in apposition. Ac and Pa: "womb," probably the original idea.  
<sup>q</sup> Written *rt.t*; *hr rt.f*, "at his word," is found in Empire.  
<sup>r</sup> Written *md rt.t*; *md rt.f*, "Fear it," occurs in Empire and T.  
<sup>s</sup> Written *m nht*, possibly "would prevail," similarly Ca and Ea; but emend to *m ht* found in Ce (T similar).  
<sup>t</sup> Written *tp.n n.t*, with *n* for papyrus roll and *t* for *.t*; cf. *tp.tw n(.t)* in Ce and Ea.  
<sup>u</sup> Written *.t* for *wt*.  
<sup>v</sup> Written *rt.f* (see note r).  
<sup>w</sup> Determinative of *t'nw* survives.

BD 83

R

- P 1 <sup>11</sup>Spell for assuming the form of a phoenix.  
 2 <sup>1</sup>To be said by Osiris N.:

S<sup>a</sup> <sup>1</sup>I have soared as the Primeval Ones (soar); I have become Khepri. <sup>2</sup>I have grown as plants (grow); I have decked (myself) as a turtle.<sup>b</sup> (I am) the fruit<sup>c</sup> <sup>11</sup>of every god, one who knows the needs of their bodie(s). <sup>12</sup>I am this yesterday of the quartet of these uraei,<sup>d</sup> being a form <sup>13</sup>in the earth, <sup>14</sup>the face of the Elder (Horus)<sup>15</sup> who shines <sup>16</sup>throughout<sup>17</sup> his body, <sup>18</sup>even that god (opposed to) Seth, Thoth (being) between them in that trial (of)<sup>19</sup> <sup>20</sup>the presider over Letopolis and the Souls of Heliopolis (with) Water<sup>21</sup> <sup>22</sup>between them. (I have) come this day, appearing—(variant:) loosed—among the gods. <sup>23</sup>I am Khonsu.

17243

S [...] <sup>11</sup>th[at] god [...] <sup>2</sup>that trial (of) the presider over Letopolis <sup>3</sup>and the Souls of Heliopolis (with) <sup>4</sup>water between them. [I have] come <sup>5</sup>this day, appearing as a god among [...]. <sup>6</sup>I am Khonsu, who cuts the throats of [the lords].<sup>1</sup>

M

- P 1 <sup>416</sup>ASSUMING THE FORM OF A PHOENIX.  
 S <sup>417</sup>I AM Re, who has gone forth from his shrine; <sup>418</sup>I know him who is (yonder).<sup>k</sup> He has escaped from the gods,<sup>1</sup> <sup>419</sup>being gone indeed to this land of the West.<sup>m</sup>

<sup>a</sup> Cf. CT 310 b.

<sup>b</sup> Written *st'.n.t m st'* for *st'.n.t wt m stw*.

<sup>c</sup> Written with *dq<sup>1</sup>* for *dqr*.

<sup>d</sup> Written *tnk sf pn n tfd n 'r<sup>1</sup>tp<sup>1</sup> tptn*, similarly such Empire documents as Ce, but really a corrupt mingling of passages found in CT 310 (*tnk sfh<sup>1</sup>nw n sht tptw t'rut<sup>1</sup>*, "I am the seventh of those seven uraei") and 311 (N. *pn ts pw fdnw n t'rut t tptw*, "this N. is the fourth of those 4 uraei").

<sup>e</sup> Written *hr Wr*, where D 1 C 518, Ca, and Ce have *hr*, "Horus," but T 1 C, La, etc. have only *Wr*.

<sup>f</sup> Written *shd mm*, as in Ca and Ce; but CT (including D 1 C) uses *sh<sup>1</sup>m m*, "who controls."

<sup>g</sup> Written *t*, "O," as in T, where Ce and Ea have *nt*.

<sup>h</sup> Written like *Nw*, "This" (with determinative of deity), for *nwy* (with water determinative) found in Ca, Ea, etc.

<sup>i</sup> Rest of column blank. End of fragment.

<sup>k</sup> Written *m* for *tm*.

<sup>l</sup> Written *pr.n. m' n<sup>1</sup>tp<sup>1</sup>*. Perhaps emend preposition to *mm* and translate: "He has gone forth (among) the gods."

<sup>m</sup> Written with city determinative.

TRANSLATIONS AND NOTES

BD 84

BD 84<sup>a</sup>

R

P 1 <sup>1</sup>Spell for assuming the form of a heron.

2 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>4</sup>(I am) the mighty one (who is with the sacred crows, <sup>5</sup>the sharp (horns) that are<sup>c</sup> in their head(s), the tresses that are of <sup>7</sup>their turquoise. <sup>d</sup>(O) elders, blessed ones, ready of might, <sup>9</sup>I am (assigned) to the Sky, my trouble(s) to the earth, and vice versa. (It is)<sup>e</sup> my power that has gained for me the victory. <sup>12</sup>The height of the Sky was created pure (for me); <sup>13</sup>the breadth of the earth was created that I might stride to my cities and the settlements. <sup>f</sup>I have gone, and <sup>15</sup>they who are in (the Sound Eye) error let me survive. <sup>g</sup>I leave the gods <sup>17</sup>in their place(s); the earth embraces for me them<sup>h</sup> that are in their shrine(s). Do I not know the Deep? <sup>20</sup>Do I not know Tatenen? Do I not know the red cows? I have dehorned them. <sup>23</sup>Do I not know magic when I hear its words? I am the red lion that is (mentioned) in the writings.

2 <sup>26</sup>To be said by the gods as they lament: "Yesterday <sup>i</sup>(intercedes) <for><sup>1</sup> you." <sup>1</sup><sup>28</sup>It has come unto me; it has griefs which ye know not. <sup>k</sup>Remedies are <sup>30</sup>in my belly, (for) I have not told lies in place of truth. Today (with) truth hastens, <sup>33</sup>and (my) eyebrows live. <sup>l</sup>At eventide the foremost one<sup>m</sup> (sails upstream) to make festive her sleeper and embrace <sup>36</sup>the aged one whom the earth has guarded.

T As for <sup>37</sup>him who knows this spell, he shall be an initiate in the god's domain, and nothing evil shall befall h(im).

17246<sup>a</sup>

S 1 <sup>(1)</sup><sup>1</sup>(O) Elders, blessed one<sup>2</sup>[s. . .] to the sky, <sup>3</sup>[my] troubles to the earth, and vice versa. It is my power [that has gained <sup>4</sup>for me the victory. The height of the sky was created <sup>5</sup>pure for me; the breadth of the earth was created that I might stride to <sup>6</sup>the cities and settlements. I go, and they who are in <sup>7</sup>error<sup>8</sup> let me survive. [ . . . ] the gods <sup>9</sup>in their place(s); the Protectors<sup>a</sup> who are in their shrine(s) hover over me. Do I not know the Deep? <sup>10</sup>Do I not know Tatenen? Do (I) not know the red cows? I have dehorned them. Do <sup>12</sup>I not know Magic when I hear its words? I am the red <sup>1</sup>deer<sup>12</sup> that is (mentioned) in the writings.

2 To be said <sup>14</sup>by the gods as they lament: "Yesterday (hangs) over you." It has come unto me; the dawn (comes) with<sup>15</sup>out your knowing (it). Things<sup>a</sup> are in my belly, (for) I have not told<sup>1</sup> lies in place of truth. <sup>18</sup>Today truth hastens, and <my><sup>u</sup> eyebrows live. At eventide (the foremost one) sails upstream to make festive the sleeper and <sup>20</sup>embrace the aged one whom the earth has guarded.

T As for one who knows this spell, he shall be <sup>22</sup>an initiate [in the god's] domain, and nothing [evil] shall befall him.<sup>v</sup>

M

P 1 <sup>420</sup>ASSUMING THE FORM OF A HERON.

S <sup>421</sup>I AM one who has come forth (as) this god<sup>w</sup> who was (in) the water. <Go thou><sup>x</sup> to him;

<sup>422</sup>go thou, rejoice before him. Behold ye this ( . . . ) of <sup>423</sup>this day wh(erein)<sup>y</sup> he circled about <on> coming forth<sup>z</sup> from the water. (Praise) ye <my name>.<sup>aa</sup>

<sup>a</sup> Cf. CT 310 c + 624.

<sup>b</sup> Written (f)nk shm (iny) !ntt<sup>pl</sup>. For pronoun and imy see D 1 C 522; for imy . . . see La (tntt<sup>pl</sup> is corrupt elsewhere, and even in La it has bull rather than cow determinative).

<sup>c</sup> Written imyw<sup>pl</sup> as in T; singular in Ca, but preceding mds is plural there as usual (singular in R and T).

<sup>d</sup> So according to Ca, T, etc. But CT has "the two tresses on the heads of the Bald Ones."

<sup>e</sup> Written in fw for in alone found elsewhere.

<sup>f</sup> CT: "The length of the sky was created for me for my steps, the breadth of this land for my settlements."

BD 84-85

THE EGYPTIAN BOOK OF THE DEAD

<sup>8</sup> Written *sm.n.t zp wt lmyw<sup>pl</sup> Wd<sup>it</sup> unu*. But CT has *smw.t zp<sup>z</sup>* (for *sps*) *nwn*, "My going is tousled and disheveled."

<sup>9</sup> Similarly T. But CT and Empire suggest original *zhn.t Nkzw<sup>pl</sup>*, "I embrace the Awakening Ones."

<sup>1</sup> Written *sf tw.tn*, where CT has *zbt sf hr.tn*. Verb *zbt* (written with alphabetic signs only) is lacking elsewhere, but *hr.tn* is regularly found.

<sup>2</sup> Written *tw nhpw<sup>pl</sup>* (determined by papyrus roll) *n.f hmt.tn*. But usual writing is *tw nhpw* (determined by sun disk or disk with rays; plural in Ca and Ce) *m hmt.tn*, as in 17246.

<sup>3</sup> Written *tw mtn h(t)p (m) m<sup>st</sup> 'nh tnhwy(i)*, emended to usual *hp, m* (in T also) omitted as regularly, final suffix added from Ae and Ca. For all this CT has only *ph.t M<sup>st</sup>t*, "I reach Truth."

<sup>4</sup> Meant for feminine (so Ca), referring to "truth"?

<sup>5</sup> Follows BD 85.

<sup>6</sup> Damaged sign *tr*?

<sup>7</sup> Broken; read *[w]n[w]*?

<sup>8</sup> Some signs are partly lost, but probably read *Nhw<sup>pl</sup>* as in Ab and Ae.

<sup>9</sup> Written *m's*, as usually; sometimes plural. *Wb.* gives only this one reference. L. Keimer in *Bulletin de l'Institut d'Égypte* XXX (1948) 119f. cites similar animal names *mzt* at end of CT 67 and *m'st* in line 11 of Amenhotep II's stela published by A. Badawi in *ASAE* XLII (1943). Former (probably originally *mst* > *mizt*) had long horns according to determinatives; latter (without determinative) was hunted on a wooded mountain near Kadesh in Syria. If same animal was meant throughout (rather unlikely), Keimer suggests it was probably some kind of gazelle, antelope, or deer. Addition of *ims* to *dsr* in CT 624 might indicate a bluish red (see G. Lefebvre in *JEA* XXXV [1949] 72-76).

<sup>10</sup> Written *(f)h<sup>pl</sup>* without determinative.

<sup>11</sup> Written *nn . . . zp [2]*.

<sup>12</sup> Written *.f*, "his."

<sup>13</sup> BD 86 follows.

<sup>14</sup> Cf. BD 77 M 394.

<sup>15</sup> Written with *r* over legs for *sn* sign, *r<sup>2</sup>.k* for *r.k*.

<sup>16</sup> Written *m'*, probably for *im.f*.

<sup>17</sup> Written *nt pr*, probably for *m prt*.

<sup>18</sup> Written *u.tn .f rn*, probably for *dw<sup>2</sup>.tn rn.f*.

BD 85<sup>a</sup>

R

- P 1 <sup>1x1</sup>Spell for assuming the form of a Soul and not entering the place of execution.  
2 One who (he) knows it does not perish.  
3 <sup>1</sup>To be said by Osiris N.:

M

- P 1 <sup>424</sup>ASSUMING THE FORM OF A SOUL.<sup>b</sup>

a

R

- S 1 <sup>3</sup>I am Re, who came forth from the Deep. (The god) is (my) Soul. It was I who created Authority.  
2 <sup>5</sup>Sin is my abomination; I see it not. I am lord of truth; I live thereon. I am <sup>7</sup>Authority, one who perishes not, in this my Name of Soul. I came into being of myself together with <sup>9</sup>the Deep and Sky and Earth<sup>c</sup> in this my Name of (Khepri),<sup>d</sup> as whom I have come into being <sup>11</sup>daily. I am the light.<sup>e</sup>

M

- S 1 <sup>425</sup>I AM Atum, who came forth from the Deep. <sup>426</sup>His Soul goes forth to this sky, it goes forth to this earth. <sup>427</sup>H<e> is that <egg><sup>f</sup> of the great honker.<sup>g</sup>

b

R

- S 1 Dying is my abomination; I enter not into the execution-place of <sup>13</sup>the Nether World. None of these abominations of the gods is done<sup>h</sup> to me, because I am one who does<sup>i</sup> useful



TRANSLATIONS AND NOTES

BD 85

- <sup>1b</sup>things for Osiris. I have gladdened the heart(s) of the possessors of offerings (in order that)<sup>k</sup> they may put fear of me <sup>17</sup>and create awe of me in those who are with their Primeval Ones, (while I am high on my standard and on these my seats).
- 2 I am the Deep; <sup>19</sup>sinner(s) cannot upset me. I am (I am) the Eldest of the Primeval Ones, <sup>21</sup>that is, the Souls of the gods, the Souls of eternity. I am he who created darkness, who made his seat at the ends of the sky. <sup>23</sup>(When) the Souls great of age came, I made darkness at the ends of the sky. <sup>25</sup>I like to reach their ends, (to) walk<sup>1</sup> on my feet, to conduct my standard, to cross the <sup>28</sup>flooding<sup>1</sup> sky-waters,<sup>m</sup> to do away with the darkness and worms <sup>29</sup>of the Hidden of Name, (to) turn (my) course away from the Lord of the two regions.<sup>n</sup> My Soul(s) <sup>31</sup>and its body are Uraei; my form (is that of) eternity, lord of years, ruler of everlastingness.
- 3 I am (the exalted one),<sup>o</sup> <sup>33</sup>lord of the land of *Dbw*.<sup>p</sup> Boy in My City, Youth in the Country is <sup>35</sup>my Name.<sup>q</sup> It has not perished. I am the Soul that created the Deep, that made his seat in the god's domain. <sup>37</sup>I have not seen<sup>r</sup> the Nest; (in) the egg has not been broken. I am lord of the height; I make <sup>39</sup>my Nest at the ends of the sky. I go forth to the land of Geb; I do away with my uncleanness. I see <sup>41</sup>my Father, lord of the evening; I kiss his body which is in Heliopolis. I <sup>43</sup>provide for him<sup>1</sup>, <sup>45</sup>for those who are in his protection are not<sup>s</sup> in the western abode (of) <sup>46</sup>the ibis.<sup>t</sup>

17246<sup>u</sup>

- S 3 [...] <sup>u</sup>is my [name]. <sup>v</sup>It does not perish.<sup>v</sup> [...] <sup>w</sup>that created [...], <sup>x</sup>that made his seat in [the god's] domain. My nest has not been seen; <sup>10</sup>the egg has not been broken. I am lord of the height; <sup>12</sup>I have made my nest at the ends of the sky. I go down to <sup>14</sup>the land of Geb; I do away with my uncleanness. I have seen my Father, lord <sup>16</sup>of the evening; I kiss my body<sup>w</sup> which is in Heliopolis. <sup>18</sup>I protect those who are with their Primeval Ones <sup>20</sup>in the western abode (of) the Ibis.<sup>x</sup>

<sup>a</sup> Cf. CT 307. See translation and commentary by J. Zandee in Vooraziatisch-Egyptisch Gezelschap "Ex Oriente Lux," *Jaarbericht* No. 8 (1942) pp. 580-86.

<sup>b</sup> Bearded human head of *b<sup>1</sup>* sign is written over an unerased falcon head.

<sup>c</sup> For addition of sky and earth see also C 41043 and probably C 29303 (emend publication ?).

<sup>d</sup> Written *hpr<sup>pl</sup>*, "forms."

<sup>e</sup> One CT document and Eb end here.

<sup>f</sup> Written *ntw* legs *zw* legs *z twy* for *ntf swht twy*.

<sup>g</sup> For parallels see BD 54 a § S 1 and 56 § S 1.

<sup>h</sup> Written *trrt*; read *tr.tw* with T.

<sup>i</sup> So with T; but CT and Empire omit "because" and say instead: "I am one who gives."

<sup>k</sup> Written *n mrwt {.sm}*, "for love of {them}"; cf. CT's *r* before following *dd.sm* (where R has *dl.sm*).

<sup>l</sup> Written *sm {n}.f*.

<sup>m</sup> Written *bis<sup>pl</sup> trrt<sup>pl</sup> mh*.

<sup>n</sup> Written with *shrt {w.n}.f*, but emend to match Ca; *n* is regularly lacking in other documents also. R of itself could be translated "... the Hidden of Name who would turn for me (my) course ...."

<sup>o</sup> Written *kt*, "bull," but regularly *qt*.

<sup>p</sup> So T also; cf. "land of *Tbt*" in Pyr. 1394 b. Pyr. 290 mentions *trt Tbt*, "the eye of *Tbt*," which Sethe identifies with the sun on the basis of *trt Tb* in CT 155 § S 2. Cf. also *bnwt m trt nt Tb*, with variant *bnwt {t} m trt Tb {f}*, "inflammation in the eye of *Tbt*," in CT 548 § S 2. Empire documents vary; several have *t'rbw*, "land of [the] Libyan!" CT has *t' Tb<sup>w</sup>*, with alphabetic spelling, scarcely comparable to *Tbw*, "Antaeopolis," written with sandal, on which see AEO II 49\*-55\*.

<sup>q</sup> Written *m Rn.f {n} pw*.

<sup>r</sup> Written *n {n} m<sup>st</sup>.f*, similarly CT. If that parallel were lacking, it would have seemed better to read seated man as determinative of a participle and translate "None sees."

<sup>s</sup> Written *hwt.f sw m smy<sup>pl</sup> hw.f*. Legs determinative added to verb suggests another possible translation: "I tread it (Heliopolis) ..."; but CT's *hnt.n.f smy<sup>pl</sup> h {'} w(y)* was evidently something else (perhaps for *hnt.f.n.f* ..., "I have slain those who are in the evening" ?).

<sup>t</sup> Thoth is meant, though R omits determinative of deity found in CT etc.



BD 85-86

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<sup>u</sup> Beginning of fragment.

<sup>v</sup> Written {m} nn sk.n.f; phonetic complement k looks like another n.

<sup>w</sup> Written *glt* as in CT.

<sup>x</sup> BD 84 follows.

BD 86

a<sup>a</sup>

R

P 1 1<sup>st</sup> Spell for assuming the form (of) a swallow.

2 1<sup>st</sup> To be said by Osiris N.:

S 1 4<sup>th</sup> I am a swallow, I am a swallow; I am the scorpion, daughter of Re.

2 O gods, 6<sup>th</sup> how fragrant is your odor, the flame that ascended from the Horizon.

17246<sup>b</sup>

S 2 [...], 11<sup>th</sup> 1<sup>st</sup> the fla[me ...].

M

P 1 4<sup>th</sup> ASSUMING THE FORM OF A SWALLOW.

S 1 4<sup>th</sup> I AM a swallow, I am a swallow; I am the swallow of Re. 4<sup>th</sup> I go forth<sup>c</sup> (with) this gait of one who 'bears' this (...) of him who has gone forth. 4<sup>th</sup> I am the scorpion (of) Re (at its) daily going forth.<sup>d</sup>

b<sup>c</sup>

R

S 1 O thou who art in the city, 8<sup>th</sup> I have brought him who guarded his bend.<sup>f</sup> 9<sup>th</sup> Give me thy hand, (for) I (have) spent the day<sup>g</sup> in the pool of fire. 11<sup>th</sup> I went on an errand; I (have) return(ed) with a report. Open to me, 13<sup>th</sup> that I (may) tell<sup>h</sup> what I have seen. Horus is helmsman of the Bark; 15<sup>th</sup> his Father's throne has been given to him. That Suty, son of Nut, 17<sup>th</sup> is driven back (when) he would act against me. I have checked what is in 19<sup>th</sup> Letopolis; I have extended my hands to Osiris. 1 I went 21<sup>st</sup> on an errand; I have returned to tell. 22<sup>nd</sup> Let me pass, that I may report on the errand.

2 I am one who goes in counted (and comes out) 24<sup>th</sup> numbered through that gate of the Lord of the Universe. 26<sup>th</sup> I 'have' purified myself in that great district. 27<sup>th</sup> I have done away with my uncleanness, (as) I know not sin. I cast aside<sup>k</sup> 29<sup>th</sup> my uncleanness that (adhered) to me. 30<sup>th</sup> Doorkeepers, make way for me, for I am your peer. I go forth by day; 32<sup>nd</sup> I have come walking on foot, having at my disposal the course of the blessed. 34<sup>th</sup> I know the secret ways and the gates of the Fields 36<sup>th</sup> of Rushes. I exist (there);<sup>l</sup> behold, I am come. 38<sup>th</sup> I have overthrown my enemies on earth; my corpse, it is buried.

T 1 40<sup>th</sup> As for one who knows this roll, he goes forth by day from the god's domain 42<sup>nd</sup> and enters (it again) after he has gone forth.

2 If one knows not this spell, he shall not enter (again) after 44<sup>th</sup> he has gone forth, being unable to [go forth] by day.

17246

S 1 [...] 2<sup>nd</sup> in the city, [I have] brought [...]. 3<sup>rd</sup> Give me thy hand, [...] fi)re. [I] went [...] 5<sup>th</sup> with a report. Open to me, that I (may) tell (what I have) seen. Horus is helmsman of 7<sup>th</sup> the bark; his Father's throne has been given to him. Yon Seth, son of Nut, is driven back 9<sup>th</sup> (when) he would act against him. I have checked what is in [...]; I have extended my hands to Osiris. I went 11<sup>th</sup> on an errand; I have returned to tell. Let me pass, that I may report on my errand.

2 I am one who goes in counted 13<sup>th</sup> and comes out numbered through yonder gate of the Lord of the Universe. I purify myself in that great district. 15<sup>th</sup> I have done away with uncleanness, [I] 'know not' 1<sup>st</sup> sin. I have cast aside my uncleanness that (adhered) to me. Door-

TRANSLATIONS AND NOTES

BD 86-88

keepers, make way for me, for I am your peer. [I] go forth <sup>17</sup>by day; I have come and gone on foot, [having at] my [disposal] the course of the Sunshine. I know the <sup>19</sup>secret [ways] and the gates of the Field<sup>a</sup> of Rushes. I exist there; [...]. <sup>21</sup>I have over[thrown] my enemies <sup>1</sup>on<sup>1</sup> [...]; my [corpse, it is] buried.

T 1 [...]. <sup>23</sup>this [...], he goes forth [...] and] <sup>24</sup>enter[s ...].<sup>o</sup>

<sup>a</sup> Cf. CT 283.

<sup>b</sup> Follows BD 84.

<sup>c</sup> Written *pr.t* with seated god for pronoun.

<sup>d</sup> Written with *n nty* for *nt* and with *nt pr.m* for *m pr.s*.

<sup>e</sup> Cf. CT 296.

<sup>f</sup> Written with *tn.n.t* where CT has *tn* N. The guardian of the "bend of the lake of fire" is described in BD 17 § S 18.

<sup>g</sup> Written *ws(.n).t*; for *n* see CT, Ca, and Ea.

<sup>h</sup> Written *th dd(.n).t* in both R and 17246.

<sup>i</sup> But CT says: "i.e., the left shoulder of Osiris."

<sup>k</sup> Written *hwr.t* ... *r t*.

<sup>l</sup> Written *im.t*, "in me," for *im*.

<sup>m</sup> Beginning of an interlined correction. Loss seems too little to permit reading here *hmr*, "grasp," of earlier documents instead of later *hm*.

<sup>n</sup> Or plural? Only beginning of *sh* sign survives.

<sup>o</sup> Next column probably began with BD 87; but bits of BD 88 are all that now remains.

BD 87

R

P 1 <sup>1x11</sup>Spell for assuming the form of a son of earth.<sup>a</sup>

2 <sup>1</sup>To be said by Osiris N.:

S <sup>5</sup>I am a son of earth, long of years, who sleeps<sup>b</sup> and is (re)born every day. I am a son of earth <sup>6</sup>in the ends of the earth. I sleep <sup>11</sup>and am (re)born, renewed, rejuvenated every day.

M

P 1 <sup>432</sup>ASSUMING THE FORM OF SON(S) OF EARTH.

S <sup>433</sup>I AM a son of earth, I am a son of earth; <sup>434</sup>I have slept on <my> way.<sup>c</sup> I am a son of earth who goes <sup>435</sup>forward to this land which is <before> him.<sup>d</sup>

<sup>a</sup> A snake according to determinative.

<sup>b</sup> I.e., dies.

<sup>c</sup> Written *w't.f*, "his way."

<sup>d</sup> Read (m) *hr.f*.

BD 88

R

P 1 <sup>1x11</sup> <sup>14</sup>Spell for assuming the form (of) a crocodile.

2 <sup>16</sup>To be said by Osiris N.:

S <sup>21</sup>I am Sobk,<sup>a</sup> within whom terror of him dwells; I am the crocodile <sup>24</sup>when his Soul returns among his people. I am <sup>28</sup>Sobk,<sup>a</sup> who carries off by violence; <sup>28</sup>I am the fish of Horus here in Athribis. <sup>31</sup>I am lord of obeisance in Letopolis.

17246<sup>b</sup>

P 1 <sup>1v</sup> <sup>3</sup>Spell for [...].

2 <sup>6</sup>To be said [...].<sup>c</sup>

M

P 1 <sup>436</sup>ASSUMING THE FORM OF CROCODILE(S).

BD 88-89

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- S <sup>427</sup>I AM the crocodile when his Soul returns <from><sup>d</sup> going forth. <sup>438</sup>I am one who has gone forth as his Soul which goes to him; I am the fi<sup>439</sup>sh[es] of Horus, great (in) Egypt. <He it is><sup>e</sup> to whom I have gone forth.<sup>f</sup>

<sup>a</sup> Written with I 5, crocodile with recurved tail, as in T, but spelled out as *Sbk* in Ea.

<sup>b</sup> Follows lost lines probably containing BD 87.

<sup>c</sup> Only a few traces of additional lines remain. Rest of document is lost.

<sup>d</sup> Written *nt* for *m*.

<sup>e</sup> Written *nt* for *ntf*.

<sup>f</sup> BD 72 follows.

BD 89

- R  
P 1 <sup>1x1v</sup>Spell for causing that a man's Soul attach itself to his Corpse in the god's domain.  
2 <sup>1</sup>To be said by Osiris N.:  
S 1<sup>a</sup> <sup>2</sup>O Bringer(s), O (r)unner<sup>b</sup> who is in his hall, great god, mayest thou make my Soul come to me from <sup>6</sup>any place where it may be. If thou art slow about bringing my Soul to me from <sup>8</sup>(from) any place where it may be, thou shalt find the eye of Horus standing against thee like <sup>10</sup>those.  
2 Watchers in charge of <sup>1</sup>the<sup>1</sup> sleep<sup>f</sup>ing one<sup>1c</sup> in Heliopolis, land by the thousands (is) <sup>12</sup>for one who cleaves to him. My Soul takes for me my blessed one with it <sup>14</sup>wherever it may be. <sup>1</sup>Heed this, thou: <sup>14</sup>The (birds) of the sky (belong) to my Soul. <sup>16</sup>If thou art slow about letting me see<sup>e</sup> my Soul and my Corpse, thou shalt find the eye of Horus <sup>16</sup>standing against thee like those.  
3 O gods who tow the Bark <sup>20</sup>of the Lord of Millions, who bring the sky to the nether world, who do away with (the secrets)<sup>f</sup> of the Lower Sky, <sup>22</sup>who cause Soul(s)<sup>g</sup> to approach mummies, whose hands are full with the towropes,<sup>h</sup> <sup>24</sup>ye shall grasp your spear(s) and drive away the enemy, and the Bark shall rejoice <sup>26</sup>and the great god <proceed><sup>i</sup> in peace. <sup>27</sup>Lo, may ye put this Soul (of mine) under your buttocks in the eastern Horizon of the Sky to <sup>28</sup>follow to the (its every) place where it was yesterday in peace, in peace, unto the west. <sup>31</sup>(Then) shall it see its corpse and come to rest on its mummy. [It shall not pass away.] <sup>33</sup>It shall not perish, it shall not pass away, (for)ever and ever.  
T 2 As for one who knows this spell, <sup>35</sup>his Corpse shall not perish and his Soul shall not leave his Corpse.  
M<sup>k</sup>  
P 1 <sup>485</sup>SPELL FOR (CAUSING) THAT THE SOUL <ATTACH ITSELF TO> THE CORPSE.<sup>1</sup>  
S 1 <sup>486</sup>O BRINGER, O 'creator<sup>1m</sup> who is in his hall, O Atum <at><sup>a</sup> his going forth from his city, mayest thou make my Soul come to me <sup>487</sup>from any place <where it may be>.<sup>o</sup> If it is slow about entering, (if) his Soul (is slow about) coming<sup>p</sup> to him from any place wh(ere) it may be, it shall <be> told<sup>q</sup> <sup>1</sup>by <sup>488</sup>the capital<sup>r</sup> to go forth to him. Behold ye, it goes to (its) any place wherein my spirit desires (to be).<sup>s</sup>

<sup>a</sup> With § S 1-2 cf. CT 100 beginning (see E. Otto in *Miscellanea Gregoriana* [Città del Vaticano, 1941] p. 156).

<sup>b</sup> Written *t'Iny<sup>pl</sup> t' hrr* for *t'Inn t' phrr*.

<sup>c</sup> Other documents differ from R and among themselves.

<sup>d</sup> Written *m nw fr.k*.

<sup>e</sup> Written *tr udf<sup>pl</sup>w rdd.n.k m<sup>pl</sup>.t* for *tr udf rdd.k m<sup>pl</sup>.t*.

<sup>f</sup> Insert *tmnt<sup>pl</sup>* found in Ea.

<sup>g</sup> So regularly; R: *B<sup>pl</sup>.t*, "my Soul."

<sup>h</sup> Written *'q(t)<sup>pl</sup>pl*, but without coil determinative found in Ea etc.

<sup>i</sup> Written *wd<sup>pl</sup>*, "prosper," with papyrus roll instead of legs found in Ea etc.

<sup>j</sup> Follows BD 43.

<sup>k</sup> Written *'t n (rdd) <d>mt b<sup>pl</sup> b<sup>pl</sup>(t)*, with *tr* for *d*.

## TRANSLATIONS AND NOTES

BD 89-91

<sup>m</sup> Written *pth*, probably error for usual *phrr*, "runner," though determinative here is not legs, runner, or soldier but a man weighed down by a bundle which he carries on a stick.

<sup>n</sup> Written *nt* for *m*.

<sup>o</sup> Written *nty fnt.f* for *nty.f fm*.

<sup>p</sup> Legs determinative of *n*<sup>4</sup> has been mistaken for ideogram *tw*, and phonetic complement *w* and a second legs determinative have been inserted.

<sup>q</sup> Written *dd.yw* for *dd.tw*.

<sup>r</sup> Written *m* (for *tn 1*) *hnw*.

<sup>s</sup> BD 91 follows.

BD 90<sup>a</sup>

R

P 1 <sup>1xv</sup>Spell for giving remembrance to a man.

2 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>4</sup>O thou who cuttest off heads and slashest necks, <sup>6</sup>who puttest remembrance in the mouth(s) of the blessed because of the magic spells <sup>6</sup>(that are) in their bellie(s), thou shalt not see Osiris N. <sup>11</sup>with these eyes of thine (with which) thou peerest from thy thighs. (And if) <thou> turnest<sup>b</sup> thy face <sup>13</sup>backward, (thou) shalt not espy Shu's Mutilators who are pursuing thee to cut off thy head <sup>16</sup>and slash thy neck at the behest of the plunderer of his Lord<sup>c</sup> because of this <sup>18</sup>which (thou hast) said thou wouldst do against me, (namely) putting remembrance (in) my <mouth>.<sup>d</sup> Thou shalt not slash my neck, <sup>20</sup>thou shalt not seal my mouth (because of the magic spells that are in my belly, as thou wouldst do against the blessed) because of the {my} magic spells that are in their bellie(s).

2 Fall back <sup>22</sup>before<sup>e</sup> the 2{d} statement(s) which (Isis) utter(ed at) thy coming to put remembrance in the mouth of Osiris (for) the sake of <Seth>,<sup>f</sup> his enemy, <sup>26</sup>saying to thee: "(Thy face belongs to) thy testicles; that face shall not see."<sup>g</sup> The fire of the eye of Horus shall go forth <sup>27</sup>against thee out of Atum's injured eye that night<sup>h</sup> (after) <it (the eye)> has swallow(ed) <sup>29</sup>thee.<sup>i</sup> Fall back before Osiris, for thy abomination is in him and vice versa. (Fall back before me, for thy abomination is in me and vice versa.) If thou comest against me, (I will say to thee,) and if thou <sup>31</sup>comest not against me, I will not say to thee: "Fall back <sup>32</sup>before Shu's Mutilators."

<sup>a</sup> Cf. CT 453 f. See translation and commentary by J. Zandee in *Nederlandsche theologisch Tijdschrift* VII (1953) 193-212. Original intent was to prevent loss of head and "scrambling" (*swb*<sup>1</sup> in Cb, Ea, etc., causative of *wh*<sup>1</sup>, "be foolish") of speech that would keep deceased from uttering correctly his magic spells. But even in CT *swb*<sup>1</sup> had been corrupted regularly to *sh*<sup>1</sup>, "remembrance." Thus our text, while threatening a dangerous and evil-intentioned deity, incongruously asks at the same time this benefit, which has indeed become its ostensible object. Substitution of "confusion" for "remembrance" throughout § S will make clear the original thought.

<sup>b</sup> Written *phr'.t* for *phr.k* of Ea etc.

<sup>c</sup> Written *'w-Nb.f* where CT 454 has *'n-m-rt.f*, "Him Who 'Averts' His Eye."

<sup>d</sup> Written *nw . . . (n) wd(t) shw (m) r(t).t* where CT has *nw . . . n hsq tp.t n znt wsr.t n wdt sh' m r'.t pn*, "this . . ., namely cutting off my head, slashing my neck, and putting remembrance in this mouth of mine."

<sup>e</sup> Written *n* regularly. But R's *n*, if present, has coalesced with base of following *d'* sign.

<sup>f</sup> Written *Swt-n*, i.e., *N(y)-swt*, "the King of Upper Egypt," for the usual *St* or *Swt*.

<sup>g</sup> Written (*hr.k n*) *hrwy.k nn m' hr pwy*. But CT 453 has *hr.k n hr(w).k m'(t) hr pw*, "Thy overside (belongs) to thy underside, thou lion-faced one." Latter epithet appears in CT 454 also, once with determinative of deity.

<sup>h</sup> Written *grh pf* where both CT spells have *nbt grh*, "mistress of the night."

<sup>i</sup> Written *m<.n.s> tw*, with *.z.n* for *.n.s* (see CT 454). But CT 453 has (*w*)*d.n.s tw*, "(after) it has attacked thee."

BD 91<sup>a</sup>

R

P 1 <sup>1xv</sup>Spell for not letting a man's Soul be confined in the god's domain.

2 <sup>1</sup>To be said by Osiris N.:

BD 91-92

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- S <sup>40</sup>O (lofty one)<sup>b</sup>—may he be praised!—Great of Renown, <sup>7</sup>Great of Dignity, who terrorizes the gods, having appeared on his great seat, <sup>10</sup>thou shalt, then, make way for my Soul and my shadow, for I am <sup>12</sup>equipped. I am a(n equipped) blessed one; make way for me <sup>14</sup>to the place where Re, Atum, Khepri, and Hathor are.
- T As for <sup>17</sup>one who knows this spell, he shall become an equipped blessed one in the god's domain.
- M<sup>c</sup>
- P 1 <sup>499</sup>Spell for not <sup>1</sup>confining<sup>1d</sup> the soul.
- 2 <sup>500</sup>TO BE SAID BY OSIRIS N.:
- S O lofty one—may he be praised!<sup>e</sup>—among his great ones, thou shalt not let <sup>501</sup>his soul alight among his living (relatives) on going forth (from) his corpse.<sup>f</sup> May he go on (the highway)<sup>g</sup> of the west at Re's going, <sup>502</sup>when he has circled to the sky (from) this land.<sup>h</sup>
- T As for one who knows this spell, (his) soul<sup>i</sup> shall not alight, and the highway of the west shall be given to him.

<sup>a</sup> Cf. CT 496.

<sup>b</sup> Written *q'(.tw.f)*, influenced by following verb *dw'.tw.f*.

<sup>c</sup> Follows BD 89.

<sup>d</sup> Written *hn* without determinative. This would also permit translation of title as "Spell for the soul's not alighting."

<sup>e</sup> Written *qw' dw'.tw.f* for *q' dw'.tw.f*. Prothetic suggests imperfect verb form, on use of which in wishes see Gard. § 440:5.

<sup>f</sup> Written *hr pr nt h't.ft* for *hr prt m h't.ft*.

<sup>g</sup> Insert *w't 't* (see next line).

<sup>h</sup> Written *r pt nt* (for *m*) *t'(ty) pn(n)*.

<sup>i</sup> Written *b'.t* for *b'.f*.

BD 92

- R
- P 1 <sup>1xvii</sup>Spell for opening the tomb for the Soul and for the shadow, going forth by day, and controlling the feet.
- 2 <sup>1</sup>To be said by Osiris N.:
- M
- P 1 <sup>503</sup>SPELL FOR OPENING THE TOMB.

a

- R
- S 1<sup>a</sup> <sup>3</sup>(Opened is) what is to be opened, closed is what is to be closed, (O) sleeper. <sup>5</sup>I open what is to be opened (for) my Soul which is therein.<sup>b</sup> (O) eye of Horus, take thou <sup>7</sup>Osiris Unnofer†; <sup>9</sup>fix thou (his) beauty in the pate of Re.
- 2<sup>d</sup> (O) far-<sup>3</sup>strider, long-stepper, make way for me, (great one),<sup>e</sup> (my) flesh being firm.
- 3 <sup>11</sup>I am Horus who saved his Father and brought the crown of Upper Egypt before him.
- M
- S <sup>504</sup>"I have opened," says Ptah; "I have closed," says Geb the hereditary prince of the gods, when I have appeared <sup>505</sup>before him. Make way for me, (namely) for his Horus, in whom is his power, which he has subjected to him,<sup>f</sup> that I may (continue to) exist. <sup>506</sup>He knows<sup>g</sup> through the gods that I have gone forth<sup>h</sup> to look upon him (when)<sup>i</sup> he rises as Re, when he rejoices (at)<sup>k</sup> <sup>507</sup>his soul's going forth from the west. He puts the temple of Anubis on his mountain. I have gone forth with him.<sup>l</sup>

TRANSLATIONS AND NOTES

BD 92

b

- R**
- S** 2<sup>m</sup> 13Open a way for my Soul, (for) I control my feet. (Then) shall I see the great god within 15the Bark of Re on the day of counting Souls, my Soul being there in front among<sup>a</sup> 17the counter(s) of years.
- 3 Come to me, take for me my Soul, (O) eye of Horus. Fix 15its adornments<sup>b</sup> in the pate of Re while the twilight is before them.<sup>c</sup> (O ye) who are in<sup>d</sup> the members 21of Osiris, <ye> shall not confine my Soul,<sup>e</sup> ye shall not restrain my shadow.
- 4<sup>a</sup> Open 23a way for my Soul, for my shadow, for <my> blessed one,<sup>f</sup> that I may see the great god within 25his shrine on that day of counting Souls and repeat my words to Osiris. (O ye) who(se seats) are hidden, 27<attendants of> the members (of Osiris),<sup>g</sup> ye restrain Souls and blessed ones and seal 29off<sup>h</sup> the dead. (But they) who would do evil against me, they shall not do evil against me.
- 5 31Go <far to> thy Spirit and my Soul.<sup>w</sup> (O) my equipped blessed one, {to} 33may they lead thee; mayest thou sit {me} before the elders of highest rank. 35I shall not be confined by <the attendants of><sup>x</sup> the members of Osiris, who restrain {the members of} Souls and lock up 37shadows and the dead. "Wouldst thou seize me?" says the Sky.<sup>y</sup>
- T**<sup>z</sup> As for one who knows this spell, 39he shall go forth by day, and his Soul shall not be confined in the god's domain.

<sup>a</sup> Cf. CT 97 § S 1. Both CT and BD documents offer many variants.

<sup>b</sup> With text to here cf. *wn wnwtp<sup>l</sup> htm htmwtp<sup>l</sup>* of some CT documents, followed by *tp.t tnk Dhwtj tgr*, "upon me; I am Thoth the wise." Documents of Empire and following periods regularly substitute *sdw*, "sleeper," and following words for *tp.t* . . .

<sup>c</sup> CT inserts *hn<sup>s</sup>.f*, "with thee."

<sup>d</sup> Cf. CT 570 § S 2.

<sup>e</sup> Written *wtt.tn*, "your way," for *wtt<sup>s</sup>.f*.

<sup>f</sup> Written *htm.n.f hr mw.f*, lit. "which he has sealed upon his water."

<sup>g</sup> Written *r* (for *tw*) *rh.n.f*.

<sup>h</sup> Written *nt(yt) pr.n.f*, though according to Gard. § 329 *nty<sup>l</sup> wt prkw<sup>l</sup>* would be expected.

<sup>i</sup> Written *nt* for *m*.

<sup>k</sup> Written *m h<sup>s</sup>.f* (with *n* for papyrus roll) *nt* (for *m*).

<sup>j</sup> BD 99 follows.

<sup>m</sup> With § S 2 f. cf. CT 499. For §§ P-S 1, omitted in BD, see CT 490.

<sup>n</sup> Written *{t}mm*.

<sup>o</sup> Written <*h*>*kr<sup>l</sup>.f*, with *z* for *h*.

<sup>p</sup> Written *tw thh(w) r hr.mn*. But CT has *thmw hr.tn*, "(Ye) who know not your faces," to be read with following vocative.

<sup>q</sup> Written *tmw<sup>l</sup>* as in Empire. But CT uses *tryw*.

<sup>r</sup> Written *nn hnt hry B<sup>s</sup>.f*, as though meaning "he who is over my Soul shall not alight," with wrong determinatives of *hnt* (as in line 34 also) and with *hry* for *.fn*.

<sup>s</sup> Cf. CT 491 from here on.

<sup>t</sup> Written with plural marks instead of suffix.

<sup>u</sup> Written *st<sup>l</sup> (st) z<sup>l</sup>w* (for *try<sup>l</sup> (Wstr)*). CT (similarly Ea) reads differently: "... repeat the words of Osiris to the Hidden of Seats, . . ." Preceding and following also differ.

<sup>v</sup> Written *htm.fn hr*; but partial parallel in § S 5 suggests substituting *swt<sup>l</sup>* for *hr* and translating "and lock up <the shadows of>."

<sup>w</sup> Written with *w<sup>l</sup>w.f r*, probably for *w<sup>l</sup>tt n*. T: "to thy spirit and thy soul." Other documents vary. "My Soul" may in some documents be vocative.

<sup>x</sup> Written *z<sup>l</sup>w* for *try<sup>l</sup>* as before (see note u).

<sup>y</sup> Unique variant. Text of Ea etc. ends here, as does T's § S. For some clauses possibly underlying the often longer Empire text cf. CT 493 from middle on.

<sup>z</sup> Noted in R and T only.



BD 93

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BD 93<sup>a</sup>

R

- P 1 <sup>1xviii</sup>Spell for not letting a man be ferried to the east in the god's domain.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>3</sup>O thou phallus of Re, this deserts (deserts) him, and <sup>4</sup>he suffers diminution by storms.<sup>b</sup> The affairs of the weary by millions become (those of) *Bibi*;<sup>c</sup> (but) I grow more powerful thereby than the powerful, I grow mightier thereby than the mighty.  
 2 <sup>10</sup>As for one who may ferry me, as for one who may take me, to the east, if <sup>12</sup>anything evil is done against me at the feast of transgressors <by> twisting the horns <sup>14</sup>of Khepri,<sup>d</sup> then that phallus of Re shall swallow<sup>e</sup> <sup>16</sup>the head (of) Osiris when I am come, led to the fields<sup>f</sup> <sup>18</sup>of him whom the gods beheaded, that they may feed therein on (me). <sup>20</sup>Then the horns of Khepri shall {not} gore, and pellets shall {not} develop in <sup>22</sup>the eye of Atum the annihilator,<sup>g</sup> because of him who deceives me and ferries me to <sup>24</sup>the east, because he makes the feast of transgressors off of me, because evil harm is done me.  
 3 Alternative:<sup>h</sup> <sup>27</sup>If nothing evil is done against me at the feast of transgressors by <sup>29</sup>twisting the horns of Khepri, then that phallus <sup>31</sup>of Re shall not swallow the head of Osiris when I am come to the fields <sup>33</sup>of him whom the gods beheaded, that they may feed on me. Then the horns of Khepri shall not <gore>,<sup>i</sup> and <sup>35</sup>pellets shall not develop in the eye of Atum, and he shall not annihilate. None shall snatch me away, none shall ferry me to <sup>37</sup>the east to make the feast of transgressors off of me {evil}. None shall do evil harm to me, <sup>42</sup>none shall ferry me to the east.

M<sup>k</sup>

- P 1 <sup>488</sup>SPELL FOR NOT BEING FERRIED TO THE EAST.  
 2 <sup>490</sup>TO BE SAID BY Osiris N.:  
 S 1 O thou who hast brought him the ferryboat, turn for him to the way of the west. (He) shall not be taken to ferry <sup>490</sup>him to the east.<sup>1</sup> <sup>1</sup>This is against him<sup>1</sup> with its storm <when><sup>2</sup> Re goes forth to see him in the west of (the sky) this day.  
 2 If he enters to take <sup>491</sup>him to ferry him to the east, (...).  
 T AS FOR ONE WHO KNOWS THIS SPELL FOR <BEING FERRIED> TO (THE WEST),<sup>2</sup> HE (Re) SHALL (NOT) TAKE (HIM) TO THE EAST IN THE GOD'S DOMAIN.<sup>3</sup>

<sup>a</sup> Cf. CT 548. OIM 17243 includes fragment of a bark which may belong to vignette of BD 93 (cf. vignette in Leyden T 16).

<sup>b</sup> Written *nud* [*nud*] *nw tr.f hq.f m hnn*<sup>d</sup>, similarly T. But CT has simply *nud r.f m hn(n)w*, "which deserts him in storm." The later *nud nw r.f hq.f* seems to be merely a mistaken expansion of *nud r.f* involving confusion of *wj* and *hq* signs.

<sup>c</sup> Here again CT is briefer; but it varies from *hpr nn.f m Bby*, "his departure becomes (that of) *Bby*," to *hpr.n nnw*<sup>d</sup> *f m Bby*, "his weary ones have become as *Bby*."

<sup>d</sup> Written with *rdt*, "giving," for preposition *n* normally found (cf. line 28) before *nwh hnwty*. (*Wb.* interprets this phrase as meaning "against the will of.") But CT's most similar documents combined seem to say instead, for preceding passage as a whole: "If I am taken, if I am ferried, to the east to make a feast for transgressors out of me with evil slaughter by baring my horns, then inflammation shall develop in the eye of *Tbt*." A similar CT passage farther on replaces "baring my horns" by "then the horns of Khepri shall gore (*db*)" and "the eye of *Tbt*" by "the eye of the Annihilator (*Htmw*). On "the eye of *Tbt*" cf. BD 85, note p.

<sup>e</sup> Written *m'm* for *m*, with initial *'* made like *n*.

<sup>f</sup> Written *tsj wt ltk(wt) sm(kw) t r thp*<sup>d</sup>. But for *thp*<sup>d</sup> CT has *h't*, "the tomb."

<sup>g</sup> The negatives here are out of place; they occur again in § S 3, where they fit. For *bna*<sup>d</sup>, "pellets," CT and Empire have *bnwt*, "inflammation." "Atum" appears already in Empire; for CT see note d.

<sup>h</sup> Written (*ky*) *qd*, normally "variant," but here apparently part of main text.

<sup>i</sup> Written with *bwyp*<sup>d</sup>, "horns," for *db.k* found in lines 19/20.

<sup>k</sup> Follows BD 50.

<sup>1</sup> Written *nn tsj(t)w(.f) r q't{w}.f r i'btwt*, with *i'bt* sign R 15 made not as in lines 488 and 491 but more like sign R 17.

TRANSLATIONS AND NOTES

BD 93-96

- <sup>m</sup> Written *nw r.f pw m hnnw.t* // *nt*, with *nt* for *m*.  
<sup>n</sup> Written *q'it(w.tw) r (nnwt)*.  
<sup>o</sup> Negative omitted; but cf. *nn t.f n.f r t'btwt nt pt r' nb*, "He (Re) shall not take (me) to the east of the sky any day," BD 109 M 596 end. BD 43 follows.

BD 94

R

P 1 <sup>1x1x</sup> Spell for obtaining the palette and water-bowl from Thoth.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>9</sup>O great one who sees his Father, attendant of the book of Thoth, <sup>6</sup>behold, I am come blessed, possessed of a soul, mighty, <sup>8</sup>equipped with the writings of Thoth. Hasten, Earth-God <sup>10</sup>who art 'in' Seth; bring me the palette, bring me the water-bowl and <sup>12</sup>that writing case.<sup>a</sup> It is your secret that is in them, (O) gods. Behold me; <sup>14</sup>I am a scribe 'through what has been written for me'. Bring me the putrid effluent of <sup>16</sup>Osiris, that I may write (there)with.<sup>b</sup> I do what the god great of beauty has said <sup>18</sup>every day. My beauty is the beauty that Re-Har(akhte) assigns me. <sup>20</sup>I do righteousness, that I may go unto Re every day.

Mc

P 1 <sup>544</sup>SPELL FOR (OBTAINING THE PALETTE).<sup>d</sup>

S <sup>545</sup>O GREAT ONE WHO SEES his Father, O 'Eldest'<sup>e</sup> who art in charge of <sup>546</sup>the book of Thoth, behold, I am blessed, (powerful),<sup>f</sup> possessed of a soul. <sup>548</sup>(When) I go forth with (thee),<sup>g</sup> it goes to know thee.<sup>h</sup>

<sup>a</sup> Written *hry(n)t-<sup>p1</sup>*.

<sup>b</sup> Written *tm.t*, "with me," for *im*.

<sup>c</sup> Numbered after BD 101; stands under BD 100.

<sup>d</sup> Written *rbh hrtt* for *dbh gsty*. Papyrus roll under *hr* was meant for *r*.

<sup>e</sup> Written with sign A 21, probably for A 20.

<sup>f</sup> Written *stkw*, with qualitative suffix attached to noun *st*, "seat," for *wsrkwt*. Same error is repeated in M 567.

<sup>g</sup> Written *hn.k{wt}*.

<sup>h</sup> BD 104 follows.

BD 95

R

P 1 <sup>1x1x</sup> <sup>21</sup>Spell for opening<sup>a</sup> beside Thoth.

2 <sup>22</sup>To be said by Osiris N.:

S <sup>23</sup>It is I who was terror among the raging, who was guardian of the Coil<sup>b</sup> in the conflict. <sup>28</sup>I smote the violent one, <sup>29</sup>Is; I cool(ed) <sup>30</sup>Is off.<sup>c</sup> I acted in behalf of the house of the Great One (in the conflict). <sup>31</sup>I steadied the sharp knife in the hand of Khepri<sup>d</sup> 'among' the raging.<sup>e</sup>

<sup>a</sup> Written *wn*, "open," with T, for Empire *wnn*, "be," "exist."

<sup>b</sup> Written *Wrr(t)* with coil (of northern crown) as determinative. But Ea, Pc, etc. use *Wrt*, "the Great One" (the royal uraeus deified), as do R and T below.

<sup>c</sup> The god <sup>29</sup>Is came in early from Libya; in late times he was thought of as a form of Seth. See H. Bonnet, *Reallexikon der ägyptischen Religionsgeschichte* (1952) p. 55.

<sup>d</sup> So with T; Empire: "Thoth."

<sup>e</sup> Written with *m* (for *mm t*).

BD 96

R

P 1 <sup>1xx</sup> <sup>1</sup>Spell for opening<sup>a</sup> beside Thoth and putting the blessed <sup>3</sup>into the god's domain.

2 To be said by Osiris N.:

BD 96-98

THE EGYPTIAN BOOK OF THE DEAD

S <sup>8</sup>I am the center of his eye; I have come to give truth to Re. <sup>11</sup>I have appeased the King of Upper Egypt<sup>b</sup> with the spittle <of the Earth-God (and) with> blood<sup>c</sup> from <sup>14</sup>Geb's worthy ones.

<sup>a</sup> Empire: "being," as in BD 95.

<sup>b</sup> So with T; Empire: "Seth." Cf. same change in BD 90 § S 2.

<sup>c</sup> Written with *k'k*, "shalt thou say," for Empire *n'kr* and with *w* for preposition *m* before *dir'p11*.

BD 97

R

P (1xx <sup>14</sup>To be said <sup>15</sup>in the Night Bark.<sup>a</sup>

S 1 (O) scepter (of) Anubis, I have appeased those blessed ones who are in <sup>15</sup>the retinue (of) the lord(s) of <offerings>.<sup>b</sup> [Variant:] I am (lord of) fields; <sup>20</sup>I am <father><sup>c</sup> of the overflow that drives away (my) thirst and guardian of <the pool>.<sup>d</sup>

2 <sup>20</sup>Just see me, ye Great and powerful gods who preside over the Souls <sup>26</sup>of Heliopolis. I am high above your head(s); I am the beneficent one who is in <sup>29</sup>your heart(s).<sup>e</sup> Behold, I reverence (my) Soul, a Great and powerful one; I have not been given over to <sup>32</sup>that harm that came forth from your mouth(s). (It) is gone; it turned not upon me.

3 <sup>36</sup>I purified myself in the pool for appeasing the judge with the divine fillet under the sycamores <sup>38</sup>of the god's possessions in the sky, while all the previous triumphant ones were refreshing themselves. <sup>41</sup>Arrive, come to me, <hasten>.<sup>f</sup> truth, (for mine is) the correct and upright one who is in the earth. I am <the interpreter of his speech>.<sup>g</sup> <sup>44</sup>the Might of the sole Lord Re the great, who lives on truth. <sup>46</sup>(Do) no harm <against> me;<sup>h</sup> unveil the day first of all.<sup>i</sup>

<sup>a</sup> Empire BD 96 and 97 really form a single spell. For *dd mdw*<sup>91</sup> and similar found in Ea, Ec, R, etc. at beginning of 97 Aa and Ai have *dd*, "pillar," probably another vocative preceding "scepter."

<sup>b</sup> What looks like falcon on standard should be ligature *ht* of (t)*ht*<sup>91</sup>.

<sup>c</sup> Written *tr.f* for *tr*.

<sup>d</sup> Written *nsw* for *s*.

<sup>e</sup> I.e., "your favorite." But Empire documents say *imy, tn*, "who is with you."

<sup>f</sup> Written *wn*; supply *lgs* determinative from Aa and Ea.

<sup>g</sup> Written with single stairway O 40 for double stairway O 41 found as a variant in T. But emend value *t'r* of latter to *'*. Or, better, emend O 40 to S 25, *'w* (cf. Aa<sup>91a</sup> and Ea). For *r.f* read *r'f*.

<sup>h</sup> Written *im nkn n.f* for *im rdt nkn r.f* (so Ea).

<sup>i</sup> So with Ch; other documents vary.

BD 98

R

P 1 1xx<sup>1</sup>Spell for bringing the ferry.

2 <sup>1</sup>To be said by Osiris N.:

S 1a <sup>4</sup>Hail to thee,<sup>b</sup> thou district that is in the northern sky in the <sup>6</sup>great lake. He who sees (thee) dies not. I stand upon (thee), appearing <sup>8</sup>as a god. I see (thee, and) I die not as I stand; <sup>10</sup>I live, appearing as a god. I honk as a *smn*-goose; <sup>12</sup>I weep<sup>c</sup> as that falcon over the <sup>14</sup>fragrant pate of <sup>1</sup>the Great One.<sup>d</sup>

2 <sup>10</sup>I cross the earth to the Sky, I stand as Shu. <sup>11</sup>*h'w* stands firm, <sup>12</sup>supporting the ladder that lets the Unwearable (Stars) ascend exempt from <sup>30</sup>decapitation. I have brought these warders-off of evil as I pass by the *w'rt* of Ptah.<sup>e</sup> <sup>24</sup>"Whence hast thou come (to) Ptah?"<sup>f</sup> (I have come) from the sea<sup>g</sup> of fire and from the fields of flame. <sup>27</sup>"What dost thou live on in<sup>h</sup> the sea<sup>g</sup> (of) (my) fire and in the fields of flame?" I live<sup>30</sup>on that august tree. "O planner,<sup>i</sup> bring to him these ships from <sup>1</sup>the twin <sup>30</sup>hair-lakes<sup>k</sup>—to the well and

TRANSLATIONS AND NOTES

BD 98-99

comfortable one." I stand up in the bark and rule <sup>25</sup>the water as a god.<sup>1</sup> I stand, <sup>1</sup>trunk(s) and branches<sup>1</sup>, <sup>m</sup> (when) the traveler embarks. Opened <sup>38</sup>for me are the gates in Letopolis; set aside for me are fields <sup>41</sup>in Hermopolis. Given me is *šns*-bread in the presence of the Heir.<sup>n</sup>

\* Cf. CT 278 § S 1 and 287 § S 1.

<sup>b</sup> Written *šnd hr[k].t*; masculine suffix has been retained before feminine.

<sup>c</sup> Written *(r)rm.t*; but regularly *tš.t*, "I hover."

<sup>d</sup> Written *šm.t šdt Wr*, lit. "the pate of dew of the Great One." But occurrence of two successive direct genitives, found already in Empire, suggests that the passage is corrupt. For *šdt* read *šdt*, "fragrance"; the two words are commonly confused.

<sup>e</sup> This *wrt*, with wood determinative, is probably not the same as *wrt*, "district," of line 4.

<sup>f</sup> Regularly *Tpm* instead in earlier documents.

<sup>g</sup> Regularly *tw*, "isle," in earlier documents.

<sup>h</sup> Written *n* for *m*.

<sup>i</sup> Elsewhere regularly with determinative of deity.

<sup>k</sup> Written *šš hairp*<sup>1</sup>, perhaps for *šdual šngp*<sup>1</sup>; so already in Cg (Ch same except omits plural). Ab has singular *š hair*.

<sup>1</sup> Written *n šnb qb š't.t m wt šsm.t mw m nfr*. But text is regularly longer. Cg and Ch write *tw znbš š't.t m wt šsm.tn š't.t m wt šsm.t nfr*, "The vase stands in the bark which ye guide. I stand up in the bark and guide the god." Ea, emended according to Ab, has *(r) tw znbš hr š't.t m wt šsm.t mw š't.t m wt šsm.t nfr*, "The vase 'is on ...'. I stand up in the bark and rule the water; I stand up in the bark and guide the god." This earliest version is probably closest to original. R has misunderstood *znbš*, "vase," for *šnb*, its determinative for a separate word *qb*; it has also replaced second *š't.t* ... *šsm.t* by preposition *m* alone.

<sup>m</sup> Written *mdwpl šppl*, probably corrupt, for other documents noted all differ.

<sup>n</sup> But Ea (cf. Ab) says *šwrdt n.t šntp hr tw'w.t*, "Given me are (my brothers and) sisters in the presence of my heir." Other documents noted all differ.

BD 99a

R

- P 1 <sup>1xxii</sup> Spell for bringing the ferryboat in the god's domain.  
2 To be said by Osiris N.:

M<sup>b</sup>

- P 1 <sup>508</sup> SPELL FOR BRINGING [WATER] THE FERRYBOAT.

a

R

- S 1 <sup>20</sup>O thou who bringest<sup>e</sup> the ferryboat from the deep over yon bad shoal, bring me the ferryboat, <sup>4</sup>attach for me the towrope, in peace, in peace. Come, come; hasten,<sup>d</sup> <sup>5</sup>hasten. I have come to see for myself my Father Osiris.  
2 O lord of red linen, who controullest hearts, O lord of storm, <sup>7</sup>virile one who sails over that shoal of Apophis, O thou who attachest heads and keepest necks firm by escape <sup>8</sup>from wounds, O attendant of the mysterious ferryboat, (thou) who restrainest Apophis, bring me the ferryboat, <sup>9</sup>attach for me the towrope, that I may go forth from it, this difficult terrain where the Topsy-turvy (Stars) fall <on><sup>e</sup> their face(s) <sup>10</sup>and cannot rise (again).<sup>f</sup>  
3 <O> sprightly one who passes by in the flame of Re,<sup>g</sup> encircler<sup>h</sup> who guides the Two Lands <sup>11</sup>while Geb <remains> (as) their steering oar,<sup>i</sup> Might of the Sky, opener of the Disk, in charge of the red (fishes?),<sup>k</sup> bring me, leave me not boatless. <sup>12</sup>"(Come,) thou blessed one; then will I proceed to the place whereof thou knowest."<sup>k2</sup>

M

- S <sup>509</sup>Bring me the ferryboat, bring me the ferryboat of the Deep, attach <for> me<sup>1</sup> the towrope, <that I may> go forth<sup>m</sup> <sup>510</sup>thereby, <that I may> detour<sup>m</sup> around yonder shoal,<sup>2</sup> and vice versa. (When) I come,<sup>3</sup> may there shine for me that egg of mystery, <that I

may) ascend <to> you.<sup>p</sup> Bring me <sup>511</sup>the ferryboat, attach<sup>a</sup> for me (the towrope), at Re's ascent,<sup>r</sup> to <cause> that <I> go.<sup>s</sup> May ye say:<sup>t</sup> "Bring <him><sup>u</sup> the ferryboat on the way, <sup>512</sup>attach for him the towrope, (at Re's ascent),<sup>v</sup> that he may become powerful thereby, that he may circle to <this><sup>w</sup> his path. His Soul ascends to know his <Father><sup>x</sup> Re <at><sup>y</sup> his setting, (it being)<sup>z</sup> in his train. <sup>513</sup>He<sup>aa</sup> exists in the west, (while) all the gods serve (him)."<sup>ab</sup> The egg that is in secret<sup>ac</sup> shines for me. There has been brought<sup>ad</sup> to me the ferryboat of the Deep, and the towrope has been attached for <me><sup>ae</sup> <that I may> go forth<sup>af</sup> <sup>514</sup>thereby <sup>515</sup>every day.

**b**

R  
S

"Tell me my name," says the mooring pin. Lady of the Two Lands in the Shrine is <sup>13</sup>thy name. "Tell me my Name," says the mallet. Leg<sup>as</sup> of Apis is thy name. "Tell me my Name," says the bow rope. Tress <sup>14</sup>That Anubis Presents with Swather's Work is <thy><sup>ah</sup> name. "Tell me my name," say its 'spindle(s)'<sup>1.51</sup> (They are)<sup>ak</sup> ('i')<sup>ut'sa1</sup> <sup>15</sup>of the God's Domain is thy name. "Tell me my name," says the '(mast) socket'<sup>1.4m</sup> Darkness is thy<sup>an</sup> name. "Tell me my name," says the mast(s). He Who Fetched the Great One <sup>16</sup>when She Was Far Away is thy name. "Tell me my name," says the <lower> halyard.<sup>so</sup> (It is) Abode of Upwawet is thy<sup>ap</sup> name. "Tell me my name," <sup>17</sup>says the masthead. Windpipe of <Imset><sup>aq</sup> is thy name. "Tell me my name," say the sails. Nut is thy name. "Tell (me) <sup>18</sup>my name," say the halyard-bags.<sup>ar</sup> Ye are made of the hide of the Mnevis-bull. Seth's 'Dipper'<sup>1as</sup> is your name. "Tell me<sup>at</sup> <sup>19</sup>my name," say the oars. (They are) Fingers of Horus the Elder is your name. ("Tell me my name,") <say><sup>au</sup> the planks in the hull. Imset, <sup>20</sup>Hapi, Duamutef, Qebehsenuf, Ruler,<sup>av</sup> Taker by Force, He Who Sees His Father Who Made His Body,<sup>aw</sup> and He Who Made His Own Name are <sup>21</sup>your name(s). "Tell me my name," says the 'joinery'<sup>1.5x</sup> Presider over the Garden(s) is thy<sup>ay</sup> name. "Tell me my name," says the *ib*s(yt).<sup>az</sup> 'Singer'<sup>1bs</sup> is <sup>22</sup>thy name. "Tell me my name," says the steering oar. Exact One, Sunbeam in the Hidden Water, 'Bough'<sup>1bb</sup> is thy name. "Tell me my name," says the ship. <sup>23</sup>(It is) Leg of Hathor that Re cut off with knife in outstretched hand<sup>bc</sup> when he brought <her> to<sup>bd</sup> the night bark is thy name. "Tell me my name," says <sup>24</sup>the boatman. (It is) Rebuffer<sup>be</sup> is thy name. "Tell me my name," says the breeze, "before thou sailest with (me)." North Wind That Came Forth from Atum <sup>25</sup>to the Nose of the Presider Over the West is thy<sup>bf</sup> name. "Tell me my name," says the river, "before thou crossest over me." Their Beholder<sup>bx</sup> is thy name. "Tell me <sup>26</sup>my name," say the banks. Annihilator of the Long-armed One in the Tomb is thy name. "Tell me my name," says the ground, "before thou treadest <upon> me."<sup>bh</sup> <sup>27</sup>Nose of the Sky, escaped from <the embalmers> who are in the Fields of Rushes, escaped while (his) Father rejoices, is thy name.<sup>bl</sup>

M  
S

<sup>516</sup>"TELL ME MY NAME," SAYS THE MOORING PIN. TO BE SAID BY OSIRIS N.: LADY OF THE TWO LANDS (AND OF) WORK IS THY<sup>bk</sup> NAME. <sup>517</sup>"TELL ME MY NAME," SAYS THE MAL(LET).<sup>bl</sup> TO BE SAID BY OSIRIS N.: UPLIFTED 'BY' <THESE> GODS<sup>bm</sup> IS YOUR<sup>bn</sup> NAME. <sup>518</sup>"TELL ME MY NAME," SAYS 'THE <UPPER> *h*b<sup>1</sup><sup>bo</sup> TO BE SAID BY OSIRIS N.: THIS HAND OF UPWAWET IS THY NAME. <sup>519</sup>"TELL ME MY NAME," SA(YS) <...>.<sup>bp</sup> TO BE SAID BY OSIRIS N.: WINDPIPE OF<sup>bq</sup> IMSET IS THY NAME. <sup>520</sup>"TELL ME MY NAME," SAYS THE <1zt>.<sup>br</sup> TO BE SAID BY OSIRIS N.: NUT IS THY NAME.<sup>bs</sup> <sup>521</sup>"TELL ME MY NAME," SAYS THE BOW (ROPE). TO BE SAID BY OSIRIS N.: ANUBIS WITH (WITH) <...> WORK IS THY<sup>bt</sup> NAME. <sup>522</sup>"TELL ME MY NAME," (SAYS) 'THE LOWER *h*b<sup>1</sup>. TO BE SAID BY OSIRIS N.: DUAMUTEF IN THE GOD'S DOMAIN IS THY NAME. <sup>523</sup>"TELL ME MY NAME," (SAY) WATER (AND) WOOD. TO BE SAID BY OSIRIS N.: JUDGE IS YOUR NAME.



## TRANSLATIONS AND NOTES

BD 99

c<sup>bu</sup>

- R**
- P** 2 To be said facing <sup>28</sup>them:
- S** 1 Hail to you, goodly of persons, lord(s) of Truth, who stay alive forever (for) the periods of eternity. <sup>29</sup>Verily I gain access to you.<sup>bv</sup>
- 2 Put ye for me the offering list at my mouth, that (I) may speak<sup>bw</sup> therewith, (my) cake being baked and my seat (being spacious)<sup>bx</sup> <sup>30</sup>before the great god. I know (of)<sup>by</sup> that great god of yours at whose nose ye place provisions. <sup>31</sup>His Name is *Rkm*.<sup>bz</sup> He penetrates the eastern Horizon of the Sky; he enters into the western Horizon. His name is *Rkm*.<sup>bz</sup> If he goes, <sup>32</sup>I go. I will not be ejected from the *msqt*-region; transgressors shall not prevail over this my flesh. My bread is in Pe, <sup>33</sup>my beer is in Dep.
- 3 Mine is the offering of this day. The offering is barley and wheat; the offering is <sup>34</sup>myrrh and clothing. The offering is life; the offering is (the right) to go forth by day in whatever form I wish. <sup>35</sup>I go forth from the Fields of Rushes.
- Tc<sup>a</sup>** As for one who knows this spell, he goes forth from the Fields of Rushes. <sup>36</sup>There are given to him a cake, jars, a loaf, and fields (of) barley and wheat 7 cubits (high). It is the followers of Horus who reap <sup>37</sup>(them) for him. Then he shall chew on this barley and wheat and shall wipe his body therewith, and his body shall belike (those of) <sup>38</sup>these gods. He goes forth from the Fields of Rushes in (his) any form in which he may wish to go forth.
- M**
- S** 1 <sup>528</sup>Hail to you, lords of truth, void of falsehood, who stay alive forever (for) the periods to eternity. Separate ye me (from the earth),<sup>cb</sup> for I am blessed (with)<sup>cc</sup> <sup>529</sup>your form and in control<sup>cd</sup> of your magic and esteemed as ye are esteemed. (R)escue ye me from (the crocodile) who is in (this land of) the Two Truths.<sup>ce</sup>
- 2 Give ye <sup>528</sup>to me my (mouth), that (I) may speak<sup>cf</sup> therewith. Oblations are given me<sup>cg</sup> in your presence, because I know you (every)<sup>ch</sup> day and know the name of that great god <sup>527</sup>at (whose) nose ye place provisions. His name is (*T*)*km*.<sup>ci</sup> He has access to the western horizon of the sky; he has access to the (his) eastern horizon of the sky. If he goes, I go, and vice versa; (if he stays sound,) <sup>528</sup>I stay sound, and vice versa. Ye shall not eject me from the *msqt*-region,<sup>ck</sup> and transgressors shall not prevail over (me).<sup>cl</sup>

<sup>a</sup> Cf. CT 404 *h-k*, somewhat similar to CT 405 *e-g*. Beginning of Empire and later versions appears in "Urk," V 198-203 with translations and commentary on text pp. 76-80.

<sup>b</sup> Follows BD 92.

<sup>c</sup> Written *tn*; but Empire uses imperfect participle in plural.

<sup>d</sup> Written {w}h<sup>2</sup>h.

<sup>e</sup> Written *tm*<sup>1</sup> for *hr*.

<sup>f</sup> Written *gz.sn s(t)* with reflexive pronoun (see G. Jéquier in *RT* XXXIX [1921] 97).

<sup>g</sup> Written *hnw sw<sup>1</sup> m nst n R<sup>1</sup>*. But CT shows original *i Hnzw<sup>1</sup> ns n R<sup>1</sup>*, "O *Hnzw<sup>1</sup>*, tongue of Re."

<sup>h</sup> Written with *tnhw* for CT's *Indbw* and similar, another vocative.

<sup>i</sup> Written *g* (for *mn*) *Gb (m) hm.sn*. But CT 405 has only *m hmyw.sn*, "as their steering ear," while CT 404 seems to read *m hmw n.sn*, "retreat not before them" (but who is meant by "them" ?).

<sup>k</sup> Written *hry tp drr<sup>1</sup>* with "evil" determinative. With § S 3 to here cf. CT 405 *e* beginning.

<sup>kz</sup> Cf. rubric at end of CT 404 *b*.

<sup>l</sup> Written with *f* for *n*.

<sup>m</sup> Written in *n*-form (but cf. § S 2).

<sup>n</sup> Written *izt n pf* for *iz p* (cf. § S 2).

<sup>o</sup> Written (*f*)w<sup>1</sup>.

<sup>p</sup> Written *pr.n.t tn* for *pr.t n.tn*.

<sup>q</sup> Written *iz[w]* with *n* for *z* as phonetic complement.

<sup>r</sup> Written *pr(t)* with house instead of legs determinative.



- <sup>a</sup> Written *r r' nt sm.f*, presumably for *r rdt sm.f*.
- <sup>t</sup> Written *m dd.tw.tn* for *m*, "See," or *(t)mt*, "Grant" (with merely optative force; cf. *NG* § 291), *dd.tn*.
- <sup>u</sup> Written *n.f*, "to me," for *n.f*.
- <sup>v</sup> Written *tz n.f q(t)(y) (hr prt R')*, with weaponed arm for ' in *q'*. Determinative of deity is all that remains of last phrase. With whole statement cf. preceding.
- <sup>w</sup> Written *nt* for *tn*.
- <sup>x</sup> Written with *n* for *t*.
- <sup>y</sup> Written *nt* for *m*.
- <sup>z</sup> Supply *tw.f*.
- <sup>aa</sup> Probably *Re*, but possibly deceased or his soul.
- <sup>ab</sup> Written *(tw) ntr<sup>pl</sup> nbw<sup>pl</sup> phr.en (n.f)*; cf. *phr n.i ntr<sup>pl</sup> nbw<sup>pl</sup> (tw.f) hr nst.f*, "Serve me, all gods, (for I am) on his (Re's) throne," in BD 115 M 832 f.
- <sup>ac</sup> Written *swt(t) tmy(t) st<sup>pl</sup>*, with *tu* for papyrus roll after *st<sup>pl</sup>*; cf. *swt twy nt st<sup>pl</sup>*, "that egg of mystery," above.
- <sup>ad</sup> Written *r* (for *tw*) *tn*.
- <sup>ae</sup> Written *n.f* for *n.f*.
- <sup>af</sup> Written *pr.n.i* for *pr.i*.
- <sup>ag</sup> Leg determinative of *hnd* looks like D 58 rather than D 56.
- <sup>ah</sup> Written *i* for *it*.
- <sup>ai</sup> Plural in CT, matching plural in name that follows; singular in Empire and following periods. The pronoun "ita" comes from CT 405 *j*, where it is regularly used; reference is to *mnt*, "the ferry."
- <sup>aj</sup> The *pw* written here and occasionally below comes from CT, where it is appropriate, since CT omits *rn.f*, "thy name," and similar.
- <sup>ak</sup> Written *hwt<sup>pl</sup>* in Empire and following periods, but masculine *hwt<sup>pl</sup>* in CT.
- <sup>am</sup> Written *hptw<sup>pl</sup>*, which *Wb.* gives as "rails" of a door, while it translates *Aa*'s *hptw<sup>sg</sup>* as "Mastfuss." But literal meaning, "embracer," and name "Darkness" both suggest not so much foot of mast as socket that envelops and hides it.
- <sup>an</sup> Written with feminine suffix for masculine.
- <sup>ao</sup> Written *(t) n(t) gr* (for *hrw*).
- <sup>ap</sup> Written with masculine suffix for feminine, as already in Empire.
- <sup>aq</sup> Written with wood determinative to read *gstl*, "palette"; for *'Imati* substitute determinative of deity found regularly from CT on.
- <sup>ar</sup> Written *sdw<sup>pl</sup> t<sup>pl</sup>*, but with determinatives of weaponed man and flesh respectively instead of coils or skin and coil, so that *R* really says "the rescuers of the members."
- <sup>as</sup> Written *mtbt <mdbt* (so *T*) <*mdibt*, an item which *R* omits after oars. But CT has instead an addition to preceding; *m rwq<sup>pl</sup> nw Sts Nbt(y)*, "of the sinews of Seth the Ombite," and similar.
- <sup>at</sup> Written *(n).f*.
- <sup>au</sup> Written *tw* for *tn*.
- <sup>av</sup> Written *Hq'*, but regularly *H'qw*, "Plunderer."
- <sup>aw</sup> End of this name, *fr dt.f*, seems not found elsewhere.
- <sup>ax</sup> Written *zm'm <CT's zm'yt*, with wood determinative, probably meaning the dovetails collectively.
- <sup>ay</sup> Written with masculine suffix for feminine.
- <sup>az</sup> Written *l'bz* (*Wb.*: *l'bz*) with wood determinative where CT has *l'by* (not in *Wb.*), *Ce* has *l'bsyl*, etc.
- <sup>ba</sup> Translate so with *T*? But *Ce* and *Ea* have *mrt*, "(Divine) Eye" (though writing of latter is also used for "singer" according to *Wb.*), and CT has *mrw*, "Yewl."
- <sup>bb</sup> Written *q'it* (cf. *q'* in *Wb.*). But CT says: "Exact One is thy name; Sunbeam in the Water in '...' is the name of thy wings." Other CT texts vary after *'Ithw*, "Sunbeam."
- <sup>bc</sup> Written *sd(t.n) R' m d'(t)'*.
- <sup>bd</sup> Written *m tn.f sw* (for *sy*) *r*. But CT says: "when she had brought to him."
- <sup>be</sup> Written *wtl*, similarly Empire, where CT has possibly the god *Wt*.
- <sup>bf</sup> Written with feminine suffix for masculine.
- <sup>bg</sup> Written *ptr.en* as in *Ea*. This could also be a relative form: "He Whom They Behold." But *Aa* and *Ce* write *ptr<sup>pl</sup>.en*, and CT has *ptr Nb.en* (var.: *Nb<sup>pl</sup>.en*), "Beholder of Their Lord," with analogous possible variant translations.
- <sup>bh</sup> Written *tn.f*, "in me," for regular *hr.f*.
- <sup>bi</sup> CT has only *fnq n Pth pw*, "It is Nose of Ptah." In *R*'s addition emend *wd* to *w<sup>pl</sup>* with *Ce*. The *n* that follows is part of writing of *tmyw<sup>pl</sup>*, *R* alone has "Fields" in plural. "Thy" before "name" is written with feminine suffix for masculine.

TRANSLATIONS AND NOTES

BD 99-100

- bk Written with masculine suffix for feminine.
- bl Written *hr* for *hrpw*.
- bm Written *m' ntr<sup>pl</sup> tpt* + papyrus roll (for *tpn*).
- bn Written with plural suffix for masculine singular.
- bo Written *hht*, perhaps for *hb hry*; cf. *hb hr(y)* in M 522.
- bp Written *i(n)* followed by a sign that looks most like an unfinished *w*-bird.
- bq Written with a misshapen *m* for *n*. Or is this meant for *tyw*-bird to go with *ty* wrongly added to preceding *abb*?
- br Written with *tz* sign reversed, papyrus roll for *z*, and *t* before wood determinative. *Wb*. I 128 has *tz* as a kind of wood.
- bs Written *rm.t* {*v*l*k*}.
- bt Written with masculine suffix for feminine.
- bu Cf. also BD 72.
- bv Written *wb.t tr.f tn*; similarly *Ea*: *wb.t r.tn*. But *CT* has *wbn.t r.tn*, "I shine upon you (with var. *n.tn*, 'for you')."
- bw Written *mdw<sup>pl</sup>* for *mdw.i*.
- bx Written *šns pfs st.t wšht* ("broad hall") for *šns.t psw st.t wšht*.
- by Written *m* in *R* but elsewhere regularly omitted.
- bz Normally *Tkm*.
- ca Cf. also BD I § T.
- cb Addition based on BD 72 (see its note 1).
- cc Written *h(k)wt*, incomplete repetition of preceding verb, for preposition *m*.
- cd Written with *h*<sup>1</sup> sign for *šhm*.
- ce Written *(n)hm, tn wi m' m't<sup>pl</sup> ura<sup>pl</sup>w(w)<sup>pl</sup> m M'ty* for ... *m' id tmy t' p<sup>pl</sup>n* ...
- cf Written *r.t mdt* for *r'i.i mdw.f*.
- cg Written *r* (for *tw*) *dt.(t)w n.t ur(t)<sup>pl</sup>*.
- ch Written *r* for *nb*.
- ci Written with legs determinative appropriate to *tkm* as variant of *tkn*, "approach."
- ck Written *msqy*.
- cl Written *im.f* for *im.t*.

BD 100<sup>a</sup>

R

- P 1 1x1111[Spell for] making content the Soul of a blessed one and causing that he ascend to the bark of Re and his retinue.
- 2 1To be said by Osiris N.:
- S 1 3I shall ferry the phoenix<sup>b</sup> to Abydos, Osiris to Mendes.<sup>c</sup> I have opened<sup>d</sup> the cave (as) of the Inundation, <sup>4</sup>I smooth the way of the Disk, I draw Sokar on his sledge,<sup>e</sup> and I make powerful the Great One in her instant. <sup>5</sup>I have followed and praised Atum. I have joined the (sun-)praising (baboons); I am one (of them).<sup>f</sup> I have been (the companion of)\* Isis; <sup>12</sup>I have made powerful (with) their magic spell(s). I have attached the towrope. I have repulsed Apophis, I have restrained his steps. Re extends <sup>15</sup>his hands to me; his Crew shall not repulse me. If I am powerful, the Sound Eye is powerful, and vice versa.
- 2 17As for (anyone) who keeps me away from the bark of Re, (he) shall be kept away (from)<sup>h</sup> the egg and the <sup>18</sup>*gdw*-fish.
- T 1 19To be said over a sheet of writing-papyrus with this spell inscribed (upon it), together with the Image of <sup>21</sup>this god that is sketched (therein), with powder<sup>1</sup> of green glaze mixed with myrrh(-water), placed <sup>22</sup>at the feet of this blessed one\* without letting (it)<sup>1</sup> come near his body.
- 2 Initiated is this blessed one<sup>25</sup>and caused to join the gods who are in Re's retinue when he has illumined the Two Lands before them. <sup>27</sup>He embarks in the bark of Re daily, <sup>28</sup>and (he) Thoth looks after him.
- 3 A truly excellent spell (proved) a million times.

BD 100-101

THE EGYPTIAN BOOK OF THE DEAD

M

P 1 <sup>520</sup>SPELL FOR EMBARKING IN THE BARK OF RE.

S 1 <sup>530</sup>I FERRY the phoenix to Abydos, Osiris <sup>531</sup>to Mendes. I have opened the cave of the Inundation, I have <sup>532</sup>smoothed the way of the Disk, (I ...) his (...), <sup>533</sup>and I have (made) powerful Sokar on the sledge.<sup>m</sup>

<sup>a</sup> Cf. BD 129.

<sup>b</sup> Written *ink d.t. n* (for late *m* introducing direct object) *bnw*. Pronoun *ink*, addition of which gives future meaning (see Gard. § 450:5 e), is elsewhere omitted.

<sup>c</sup> Earlier documents name "the east" and "Busiris" instead.

<sup>d</sup> Written *zš.n.t*. Here and following it seems better, with Budge, to understand deceased as the doer than to read *zš.n.t* etc. as imperatives addressed to some unnamed deity, followed by datives.

<sup>e</sup> Both R and M write *tm*, which *Wb.* gives as "wooden chest," "portable shrine," though it is here clearly a mere variant form of *tm*, "sledge," found regularly in Empire.

<sup>f</sup> Written *ink pw w' It.t nty* ..., "It is I, sole (heir) of my Father, who ...," for *ink w' im.en* ... regularly found earlier.

<sup>g</sup> Written *nbw<sup>pl</sup>* for *2nw n*.

<sup>h</sup> Written *dnt.tw(.f m)* (cf. full writing in Ce).

<sup>i</sup> Written *dq<sup>pl</sup>* for *dqw<sup>pl</sup>*.

<sup>k</sup> Written *rdt m* (for *n*) (*It.tw pn hr rdwy.f*. For "feet" other documents regularly have *mbt*, "breast."

<sup>l</sup> Written *nn rdt tnk.tw* for ... *tnk.f* (cf. Ce).

<sup>m</sup> Followed by BD 101 title and vignette with 102 text variant.

BD 101

R

P 3 <sup>1xxiv</sup>Spell for protecting the bark of Re.

4 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>3</sup>(O) (traverser)<sup>a</sup> of the water, who came forth from the (primeval) waters and sits on (the stern)<sup>b</sup> of his bark, proceed <sup>4</sup>thou to thy position of yesterday. Thou sittest on (the stern)<sup>b</sup> of thy Bark, and I have joined <sup>7</sup>thy crew; I am an initiate.

2 O Re in this thy Name of Re, if thou passest <sup>9</sup>by the (thy) Sound Eye of 7 cubits, with its 3½-cubit pupil, then thou shalt make me sound. I am <sup>14</sup>an initiate. If thou stayest sound, I stay sound.

3 O Re in this thy Name of Re, if <sup>13</sup>(thou) pass(est) by them that are yonder head downward, then <sup>14</sup>thou shalt (make) me stand on (my) feet.<sup>c</sup> I am an initiate. If thou stayest sound, I stay sound.

4 O Re <sup>16</sup>in this thy Name of Re, if thou openest the mystery of the underworld, that <sup>18</sup>the heart of thy Ennead may rejoice,<sup>d</sup> then thou shalt give me my heart. I am an initiate. If thou stayest sound, <sup>20</sup>I stay sound. Thou hast thy body, Re,<sup>e</sup> enduring by means of the spell.

T 1 <sup>21</sup>To be said, written with myrrh and retraced with (ink),<sup>f</sup> on a strip of royal linen <sup>23</sup>put at the throat of the blessed one on the day of joining the earth.

2 <sup>24</sup>If (this) amulet is applied for him at his throat, <sup>26</sup>he shall be with the Ennead, he shall join the follower(s) of Re.<sup>g</sup> The Starry Host shall be made fast for him <sup>27</sup>in the Sky beside Sothis. He shall follow Horus (who is)<sup>h</sup> in Sothis, and his shadow<sup>i</sup> shall be <sup>29</sup>a god together with his people. Bushes (shall be made to grow)<sup>k</sup> for him in his breast by *Mn<sup>31</sup>qt*. He shall be a god forever. His body shall (be) preserve(d)<sup>l</sup> in the god's domain by Thoth, who <sup>33</sup>himself did this for the Majesty of Osiris, to cause <sup>34</sup>the Light to shine upon his Corpse.

3 A truly excellent spell (proved) a million times.

TRANSLATIONS AND NOTES

BD 101-102

**M<sub>1</sub><sup>m</sup>**

P 3 <sup>539</sup>SPELL FOR ASCENDING TO THE BARK OF RE.<sup>a</sup>

S 5 <sup>540</sup>O Re in this thy name of Re, if <sup>541</sup>thou passest by<sup>o</sup> thy flood <in><sup>p</sup> thy bark, (I) go forth <sup>542</sup>with thee. Behold, I am gone forth <behind thee>,<sup>q</sup> <sup>543</sup>Re. See, I am going forth to thee to thy Bark.<sup>r</sup>

**M<sub>2</sub><sup>s</sup>**

S 6 <sup>(895)</sup>O Re in {in} <sup>896</sup>that thy name of Re, if thou goest to his eastern horizon of the sky, <he praises thee>.<sup>t</sup> <sup>897</sup>The water swirls at <his> going forth.<sup>u</sup>

7 O Re in this thy name of Re, (if) thou risest in thy horizon, <sup>898</sup>he praises<sup>v</sup> the gods. May <thy><sup>w</sup> beautiful face be gracious to him. I have gone forth to see thee every day.

T 3 A truly excellent spell (proved) a million times.<sup>x</sup>

<sup>a</sup> Written *itly* for *itl*, "mutilated," determined with leg crossed by knife; but emend to read with Ce *it* *it* (for *itd*) with leg determinative.

<sup>b</sup> Written *m<sup>h</sup>hw* for *m<sup>t</sup>*.

<sup>c</sup> Written *k<sup>t</sup> (s) h<sup>t</sup> k wt hr rdwy.k* (for *.t*).

<sup>d</sup> But Ce (similarly Ea) says: "If there is opened for thee the mystery of the underworld to guide the hearts of (thy) Ennead."

<sup>e</sup> But Ea says: "Thy body is (that of) Re." Ce and T offer other variants.

<sup>f</sup> Written *hryp<sup>l</sup>* for *rytp<sup>l</sup>*.

<sup>g</sup> Elsewhere regularly "Horus."

<sup>h</sup> Written *m* for normal *imy*.

<sup>i</sup> Ce and Ea: "his corpse."

<sup>k</sup> Written *srwd* for Ce's *srw.tw*; Ea also is passive.

<sup>l</sup> Written *srwd* with T, though passive *tw* again seems needed.

<sup>m</sup> Follows BD 102 M<sub>1</sub>.

<sup>n</sup> Misplaced title of BD 102.

<sup>o</sup> M uses *r* where other documents have *hr*.

<sup>p</sup> Written *nt* for *m*.

<sup>q</sup> Written *m hrk Δ* for *m ht Δ.k*.

<sup>r</sup> Though BD 71 adjoins, BD 94 at beginning of lower register was probably intended to be read next.

<sup>s</sup> Follows BD 102 M<sub>2</sub>.

<sup>t</sup> Written *r dw<sup>t</sup>.t(w).f* for *tw dw<sup>t</sup>.f tw*.

<sup>u</sup> Written *r phr mw hr pr.n.f* for *tw . . . hr prt.f*.

<sup>v</sup> Written *r dw<sup>t</sup>.f* for *tw dw<sup>t</sup>.f*.

<sup>w</sup> Written *.f*, "his."

<sup>x</sup> BD 130 follows.

BD 102

**R**

P 1 <sup>1xxv</sup>Spell for ascending to the bark of Re.

2 <sup>1</sup>To be said by Osiris N.:

**M<sub>1</sub><sup>a</sup>**

P 1 <sup>534</sup>SPELL FOR PROTECTING THE BARK OF RE.<sup>b</sup>

**M<sub>2</sub><sup>c</sup>**

P 1 <sup>863</sup>Spell for protecting the bark of Re.

**a**

**R**

S <sup>30</sup>O Great One in his Bark, thou hast brought thy Bark,<sup>d</sup> that I may sail upstream to thy <sup>1</sup>staircase<sup>l</sup>. Thou conductest for me thy journey <sup>4</sup>with these<sup>e</sup> thy attendants who are among the Unweariable (Stars).

BD 102

THE EGYPTIAN BOOK OF THE DEAD

M<sub>1</sub>

S <sup>535</sup>O Great One in his bark, I have brought thee thy bark <sup>536</sup>which is in charge of thy efflux.<sup>f</sup> My (...) is in (my) body; 'water is (in) <sup>537</sup>him who goes to his father'.<sup>g</sup> I am one who has ascended as <sup>538</sup>your doorkeeper 'to barley and to wheat'. He has ascended, 'my spell being' upon him.<sup>h</sup>

M<sub>2</sub>

S <sup>594</sup>O Great One in his bark, I have brought thee thy (bark which is in charge of)<sup>i</sup> thy efflux. I ascend <sup>595</sup>with thee to the sky when thou ascendest that thou mayest see the Ennead (who) who are in thy Retinue.<sup>k</sup>

b<sup>l</sup>

R

S My abomination is my abomination. I will not eat it. <sup>6</sup>Dung is my abomination; I will not eat it. My ordure, no harm shall come to me therefrom. I will not touch it with my hands, <sup>12</sup>I will not step on it with the soles of my feet, because this my bread is of white wheat and my beer of red barley of the inundation. <sup>13</sup>It is the night bark and the day bark that bring (them) (to) me.<sup>m</sup> 'Gifts' have been (pro)vided like barley<sup>n</sup> from the altar of the Souls of Heliopolis by (...).

c

R

S <sup>18</sup>Praise (be)<sup>1</sup> to thee, Maker of 'Himself' in the turmoil of the sky,<sup>o</sup> vulture that is on high.<sup>p</sup> '(Even with)' these (dogs) united, <sup>21</sup>I 'advance'.<sup>q</sup> I come in person, (for) this god dwells there. Those from which he suffers are these sicknesses.<sup>r</sup> I have come; I have spit on the (my) shank, <sup>24</sup>(I have attached)<sup>s</sup> the (my) upper arm, I have raised the thigh, I embark to sail the Bark.<sup>t</sup>

<sup>a</sup> Follows BD 100.

<sup>b</sup> Misplaced title of BD 101 in both M<sub>1</sub> and M<sub>2</sub>.

<sup>c</sup> Follows BD 133 M<sub>1</sub>.

<sup>d</sup> But MK and Empire say: "bring me to ..."

<sup>e</sup> Feminine, as regularly.

<sup>f</sup> Written *hnty rdu<sup>pl</sup>.k* where R and T have *hnty.t r rud.k*. But earlier documents vary in still different ways.

<sup>g</sup> Written *r mw nt sm ntf*, perhaps for *tw mw m sm n (t)t*.

<sup>h</sup> Written with *r r.t*, probably for *tw r.t*. BD 101 M<sub>1</sub> follows.

<sup>i</sup> Written with misspellings: *w* + man + papyrus roll for *wt*, man as determinative of *hnt(y)*.

<sup>k</sup> Written *nty tmyw<sup>pl</sup> ht.k* + seated god. BD 101 M<sub>2</sub> follows.

<sup>l</sup> Cf. CT 199 a, BD 51 and additional references given with latter, also BD 53 b.

<sup>m</sup> Written *tn.t sw* for *tnnt n.t st*.

<sup>n</sup> Written *r h'w dyt<sup>pl</sup>* (with fish determinative) *mt t<sup>pl</sup>* for Empire *wh' dyt<sup>pl</sup>* (without determinative) *dmtu<sup>pl</sup>*.

<sup>o</sup> The gift<sup>l</sup> of the villages have been provided."

<sup>p</sup> Written *'Ir-s'(w)' n hnt<sup>pl</sup> pt*. But MK, Ce, and Ea have *W'r-ir'.s*, "Greatest of Her Creation". Yet Nav.'s documents all seem to say "great one who creates (or 'created') her (the sky)." Ca and Ce continue with *mhnt(y) pn n pt*, "thou ferryman of the sky."

<sup>q</sup> Written *tmy tmy*, with *t* standing alone as line 19. T also has *t*; but MK and Empire normally write *sm tmy Tny*, "cake that is in Tjeni (name of a city in the Abydos nome)."

<sup>r</sup> Written *hnt.t* without determinative, but originally probably *n* (or *nn*) *gn.t* (so MK and Ce respectively), "I have not weakened" or "I shall not weaken."

<sup>s</sup> Written *hms nfr pn hm nw mn.f mr<sup>pl</sup> tp(t)n*. But consensus of MK and Empire is *nhm.t nfr pwy m' nw n tr<sup>pl</sup> mn.f mr<sup>pl</sup> tpn*, "that I may rescue this god from those who caused him to suffer these sicknesses," followed by list of limbs affected: "namely (of) shank, upper arm, and thigh."

<sup>t</sup> Written *gn.t* in T. For "have spit" and following words MK and Empire say simply "spit" etc.

<sup>u</sup> Written *ht.t r sqd W't*. But MK and Empire have *h' sqd<sup>pl</sup> uq R'*, "The sailors embark (when) Re commands."

TRANSLATIONS AND NOTES

BD 103-105

BD 103<sup>a</sup>

- R**  
**P** 1 1xxv 26 Spell for opening<sup>b</sup> beside Hathor.  
 2 27 To be said by Osiris N.:  
**S** 29 I am a pure departed one, (a *t's*-*priest*<sup>1</sup>). 30 O Ihy, I shall be beside<sup>c</sup> Hathor.

<sup>a</sup> Cf. CT 538.

<sup>b</sup> Written *wn*; but Co, Ch, etc. use *wnn*, "being," as in BD 95-96.

<sup>c</sup> Elsewhere: "in the retinue of" and similar.

BD 104<sup>a</sup>

- R**  
**P** 1 1xxv 32 Spell for sitting among the great Gods.  
 2 33 To be said by Osiris N.:  
**S** 35 I sit among the great Gods, having passed by the house of the Night Bark. It is a servant, 36 the porter of Horus the Son of Osiris, who comes to me on Re's errand, (while) food and nourishment are at their appointed place to sup<sup>37</sup>ply offering-cakes to the great Gods. It is a fisher and fowler whom he has brought to me.<sup>b</sup>  
**Tc** As for one who knows this spell, 38 he sits among the great Gods.  
**M<sup>d</sup>**  
**P** 1 549 SPELL FOR SITTING WITH THE GODS. 550 SPELL (FOR) OPENING BE(SIDE) Hathor, mistress of the sky.<sup>e</sup>  
**S** I am one who sits <am<sup>551</sup>ong><sup>1</sup> the great gods, having passed along the road of Hathor, mistress 552 (of the sky). I ascend with thee. I have gone. I am one who sees 553 his Father. Your name goes <and comes every day>.<sup>8</sup>

<sup>a</sup> Cf. CT 309 and 639.

<sup>b</sup> CT omits preceding statement, "It is . . . great Gods." Then, where it has *tn hby tn.n. n.t.*, CT 309 reads *tn tb't tw tnt wi*, "It is that *tb't*-bird that brought me." CT 639: *tn b't tnt tw N. pn*, "It is the *b't*-bird that brought thee, thou N." The bird is the lapwing according to determinative used in Ae and Ca.

<sup>c</sup> Noted in R and T only.

<sup>d</sup> Follows BD 94.

<sup>e</sup> Expanded title of BD 103, with *gs* miswritten as *t* and with *r* inserted before *pt*, possibly for *t* of preceding *hwt*.

<sup>1</sup> Written *imycp<sup>1</sup>* for *imytw*.

<sup>8</sup> Written *sm (t)w rn. tn (m hryt hrw) nt r<sup>4</sup>.k* (for *r<sup>4</sup> nb*). BD 68 follows.

BD 105

- R**  
**P** 1 1xxvi Spell for making a man's Spirit content in the god's domain.  
 2 1 To be said by Osiris N.:  
**S** 1 4 Hail to thee, my spirit, my lifetime. 5 Behold, I am come 6 unto thee risen, 7 possessed of a soul, powerful, installed. I (have) brought thee *bd*-natron 8 and incense, <that I may> purify <thee><sup>c</sup> therewith, that I may purify thy saliva therewith.<sup>1</sup> 12 Overlook thou <this><sup>e</sup> evil utterance which I have said and this evil wrong 15 which I have committed, without giving <me><sup>f</sup> over to them, for mine is this natural green papyrus-amulet that is at the throat 16 of Re and is given to the Horizon-Dwellers. If they thrive, I thrive; as they thrive, 21 my Spirit thrives, just as my lifetime<sup>g</sup> thrives, according as they say.<sup>h</sup> The provisions of my spirit are like theirs.



BD 105-106

THE EGYPTIAN BOOK OF THE DEAD

- 2 <sup>24</sup>(O) thou who weighest (in) the balance, may his Truth rise to the nose of Re by day. (O) my spirit, <sup>27</sup>let not (my) head <be taken away> from <me>. <sup>1 28</sup>(For) mine is an eye that sees, mine are ears that hear. I am not a <sup>30</sup>sacrificial bull; none of me shall become a mortuary offering to those who are over Nut.

M<sub>1</sub><sup>k</sup>

P 1 <sup>565</sup>SPELL FOR MAKING SPIRITS CONTENT.

- S 1 <sup>566</sup>HAIL TO THEE, my spirit within me, as thou standest (there). I have circled <sup>567</sup>with thee. Behold, I am blessed, <powerful>.<sup>1</sup> <sup>568</sup>possessed of a soul. I have ascended with thee. <sup>569</sup>Your (name), 'which I' recognize, goes <and comes>. <sup>m</sup> I (am) ascended in <sup>570</sup>its sight,<sup>n</sup> when (it) circles to see its Father.<sup>o</sup> I have gone; (I know) that I have gone forth <against> (...).<sup>p</sup>

M<sub>2</sub>

P 1 <sup>571</sup>SPELL FOR MAKING A MAN'S SPIRIT CONTENT.

- S 1 <sup>572</sup>IT ASCENDS with thee, (O) falcon who risest from the deep.<sup>q</sup> <sup>573</sup><The souls>,<sup>r</sup> they ascend with thee. Water comes; <sup>574</sup>it has circled for thee (in) the sight of the gods. (I am) ascended to see it. <sup>575</sup>I know that it has gone forth against him who would restrain it. Hail to <sup>576</sup>thee, my spirit that has gone forth from <me>. I have circled (...).<sup>s</sup>

<sup>a</sup> Written 'h' with sun determinative as usual; but "Stand-by," with determinative of deity instead, might be more appropriate.

<sup>b</sup> Written *h'kwf*, term used of sun.

<sup>c</sup> Written *sw'b wf*, "purify me," for *sw'b.i pw* found in Ea.

<sup>d</sup> Cf. preceding with BD 79 § S 2 beginning.

<sup>e</sup> Written *psy* for usual *pyw*.

<sup>f</sup> Written *nn rdt {n}.i*; cf. T, which omits pronoun.

<sup>g</sup> As in note a.

<sup>h</sup> Written *mt qd.sn* where other documents say simply *mt.sn*, "like them."

<sup>i</sup> Written *tm.k irrt tp rmn.k tm.k*, probably for *tm.k rdt tp.i rmn tm.i* found in Pd and Ea (beginning of latter lost).

<sup>k</sup> Follows BD 71.

<sup>l</sup> Written *stkwf* for *swkwf*.

<sup>m</sup> Written *sm {f}w {rm}.tm rhw.f*. The plural "your" does not fit here any better than in similar statement at end of BD 104 M.

<sup>n</sup> Written *{f}w.i pr{kwf} m hr.f*; *f* seems to refer to "your (name)."

<sup>o</sup> Cf. BD 44 b M.

<sup>p</sup> Written with *t* for preposition *r*. M<sub>2</sub> follows.

<sup>q</sup> Cf. BD 71 M beginning. M<sub>2</sub> as a whole is quite confused.

<sup>r</sup> Written with *b*<sup>2</sup> (without caruncle) + land sign for papyrus roll.

<sup>s</sup> Written *pr tm.k* (for *tm.i*) *phr.n.f* (without determinative). But this writing suggests another possible emendation: *pr tm.k {tr} r ru.f*, "go forth; mayest thou not (act) against my name."

BD 106<sup>a</sup>

R

P 1 1xxv11 Spell for giving offerings in Memphis.

5 <sup>1</sup>To be said by Osiris N.:

- S 1 <sup>4</sup>O Great One, lord of provisions, O Great One presiding over the upper houses, (yc) who give <sup>8</sup>bread to Ptah, give ye me bread, give ye me beer. My breakfast (consists) <sup>11</sup>of a leg <and> pastry.<sup>b</sup>

2 O ferryman of Osiris <sup>14</sup>N. in the Fields of Rushes, bring <to me><sup>c</sup> this <sup>19</sup>bread (to) thy (watery) *w'rt* as (to) thy Father, the great one who has departed <sup>21</sup>in the god's ship and is gone forth by day after mooring.<sup>d</sup>

M

P 1 <sup>577</sup>SPELL FOR GIVING AN OFFERING IN MEMPHIS.

TRANSLATIONS AND NOTES

BD 106-108

- S 1 <sup>573</sup>O (thou) Great of provisions, O Great One pre<sup>579</sup>siding over the upper houses, (ye) who give bread {bread} and beer to the gods in his presence, <sup>580</sup>he has commanded<sup>e</sup> that ye give him bread and beer day and night <on> going forth<sup>f</sup> <sup>581</sup>from Memphis.<sup>g</sup>
- 2 He has gone to the house of Re. <sup>582</sup>He shall not be kept away from (any) gate that he may wish to approach<sup>h</sup> <on> going forth<sup>i</sup> against you.<sup>k</sup>

<sup>a</sup> Cf. CT 179.

<sup>b</sup> Written *m* 'b(w)-r(t)'<sup>pl</sup> ("of meals," for *m* 'b, "together with") s(<sup>2</sup>)šr(t).

<sup>c</sup> Written *m* for *n.f.*

<sup>d</sup> I.e., after death.

<sup>e</sup> Preceded by *r* for *iwo*.

<sup>f</sup> Written *nt pr* for *m prt*.

<sup>g</sup> Written only *ht-k'*, "spirit-house," with *Pth* omitted at end of name.

<sup>h</sup> Written with *r<sup>2</sup>.* for *r.f.* A similar idea appears in BD 162 § T 2.

<sup>i</sup> Written as before (see note f).

<sup>k</sup> BD 108 follows.

BD 107<sup>a</sup>

- R
- P 1 <sup>1xxvii</sup> <sup>24</sup>Spell for going in and out of the gate of the Westerners <among><sup>b</sup> the followers of Re and knowing the Souls of the west.
- 2 <sup>28</sup>To be said by Osiris N.:
- S I <sup>31</sup>know that gate in the middle of the Sky from which Re comes forth, the gate of the eastern Horizon of the Sky, <sup>32</sup>south of which are the fields of the *b'r[m]*-geese and north of which is the water of the *r'*-geese, even the place from which Re sails with the storm-wind. I am in charge of announcing <sup>33</sup>in the god's ship.

<sup>a</sup> Cf. CT 159 beginning, BD 109 *a* beginning, and BD 149 *b* § S 2 beginning. For many texts, with translations and discussions, of BD 107-9 and 111-16 and their CT predecessors see K. Sethe *et al.*, "Die Sprüche für das Kennen der Seelen der heiligen Orte," in *ZAS* LVII-LIX (1922-24).

<sup>b</sup> Written *m'* for *mm*.

BD 108<sup>a</sup>

- R
- P <sup>sb</sup> <sup>1xxviii</sup> <sup>1</sup>Spell for knowing the Souls of the west.
- 9 <sup>1</sup>To be said by Osiris N.:
- S 1 As for <sup>4</sup>that mountain of the eastern range on which this Sky rests, it exists in <sup>6</sup>the eastern Horizon of the Sky. It is 370 hundred-cubits long and 240 cubits broad. <sup>8</sup>Sobk, lord of the Eastern Range, is <sup>9</sup>in the east of that mountain. His Temple is of carnelian. <sup>11</sup>On the summit of the mountain is a snake <sup>130</sup><sup>10</sup> cubits long and 10 cubits broad, <sup>13</sup>whose first 3 cubits are of flint. I know the name of this snake (who is) on his mountain; <sup>15</sup>He with Searing Breath is his Name.
- 2 After midday<sup>d</sup> he turns <sup>17</sup>his eyes against Re. Then a stoppage takes place in the bark and great amazement<sup>e</sup> among the sailors. <sup>19</sup>Then he gulps down 7 cubits of the high water. Then Suty pits (himself) against <sup>21</sup>him, he puts his spear of metal at his neck and causes <sup>23</sup>him to disgorge all that he (has) swallowed.
- 3 To be said over him as a spell: Fall thou back before the <sup>25</sup>sharp metal that is in my hand. I stand against thee, that <sup>27</sup>the bark's course be true. (O) farseer, close for him thy eyes and veil thy head, that <sup>29</sup>he may cross. Fall back before Osiris N., (for) <sup>31</sup>he is a male in<sup>f</sup> his mother's body. Veil thy head and cool thy upper lip,<sup>g</sup> (for if) I stay sound <sup>32</sup>thou stayest sound. I am the great of magic, son of Nut; given to me is this powerful spell <sup>33</sup>against thee. "What (is it), thou blessed one?" (O) goer on his belly and his posterior, thou hast no <vertebra>.<sup>h</sup> Behold, <sup>31</sup>Osiris N. is gone, (and) thy strength with him. He it

is who has taken over thy strength. <sup>40</sup>I have come, I have disposed of the Earth-God (for) Re.<sup>1</sup> He has set in the evening after traversing this Sky,<sup>k</sup> while thou art in thy bond(s). This is what has been commanded against thee in the presence of <sup>42</sup>Re. Then Re sets in the life-region <in><sup>1</sup> his Horizon.

- 4 I know the Souls of the west. They are Atum, Sobk, lord of the eastern <sup>45</sup>range, and Hathor at evening—said of<sup>m</sup> Isis.

M<sup>n</sup>

P 8 <sup>588</sup>SPELL FOR KNOWING THE SOULS OF THE WEST.

- S 1 <sup>588</sup>As for that mountain of the eastern range from whose horizon the doorkeepers go forth, (it exists) in the east of the sky. There are 7 cubits in his length.<sup>o</sup> He has gone forth in <sup>589</sup>sight of it until Re goes over the top of his mountain. The 7-cubit doorkeepers go forth when he (Re) shines upon the west. The gods serve him <when> <sup>590</sup>Re goes forth and has entered <therein>.<sup>p</sup> Sobk, <lord><sup>q</sup> of the eastern range, shall see Hathor, lady of the eastern range. (I) shall not be seized <when><sup>r</sup> <sup>591</sup>Atum goes forth, (for) I know the name(s) of the gods, (I) go in the name of the gods against the 7-cubit beings in his broad hall,<sup>s</sup> (and) I know the <sup>592</sup>name(s) of your 7-cubit Souls who are ascended<sup>t</sup> to him in his broad hall. Re shines upon him<sup>u</sup> when he is in the west of the sky. <sup>593</sup>Sobk, lord of the eastern range, shall rejoice over him<sup>v</sup> on (t)his road of them that are in the west as (surely as) he knows his name when Re goes forth. <sup>594</sup>Seven cubits (...) the broad hall of him who has ascended to me. He knows your road. I am the *one* who has come forth from you; I have gone (...). His name,<sup>w</sup> which is ascended to him from I(me)<sup>1</sup>, it shall not be known<sup>x</sup> <sup>595</sup>by (living) beings. Sobk, lord of the eastern range, (shall be ...).
- 4 As for one who knows the name(s) of the gods who exist in the west, <he><sup>y</sup> shall go forth with them: Atum, Sobk, and Hathor, lady of the eastern range.

<sup>a</sup> Cf. CT 160. With parts of § S 1-3 cf. BD 111 *a* and 149 *d*.

<sup>b</sup> For § P 1-7 see especially CT<sup>1</sup>.

<sup>c</sup> Or "50"; but parallels regularly read "30."

<sup>d</sup> Written *ir m ht h(y n) hrw*; similarly Ea, but CT and TT 82 have *ir r.f m tr n mšrw*, "At eventide."

<sup>e</sup> Written *sdg* for *sg'et*.

<sup>f</sup> Written with *n* for T's *m*.

<sup>g</sup> Written *kzp*, lit. "palm" as measure of width of upper lip according to Wb., based on Sethe's discussion in ZAS LIX 91.

<sup>h</sup> Written *šm hr ht.f phwy.f nn fz.k* (with weaponed man for flesh as determinative). But CT has ... *phty.k n dw.k*, "... thy strength belongs to thy mountain."

<sup>i</sup> Empire and following periods: *n R'*; but CT omits *n*, leaving *R'* as a vocative.

<sup>k</sup> Written *htp.n.f m mšrw phr.n.f Pt tn*. But CT seems to have read originally *htp n.f imy mšrw.f dbt.n.n pt*, "be gracious to me, (thou) who art in thy (lit. 'his') evening, after we have circled the sky." or similar.

<sup>l</sup> Written *n*, perhaps for *m*; but Aa, Ea, and T have *r*, "at."

<sup>m</sup> Written probably *dd r*, with T.

<sup>n</sup> Follows BD 106.

<sup>o</sup> Introduced by *r* for *hw*. Pronoun "his" may apply to deceased, for "7 cubits" is impossibly small for mountain (cf. following also).

<sup>p</sup> Written with *nt* for *m* and *tn* for *im*.

<sup>q</sup> Written *k* for *nb*.

<sup>r</sup> Written *nt* for *m*.

<sup>s</sup> Written *wn(ny)w<sup>pl</sup> m* (for *nw*) *mh 7 m wšht* [r].f.

<sup>t</sup> Written *rn[n] n B<sup>pl</sup>.tn* (*nw*) *mh 7 n(y<sup>pl</sup>) pr*.

<sup>u</sup> Probably deceased again, even though he has just appeared in 1st person.

<sup>v</sup> Written *wnn Sb k ... r h<sup>n</sup> n.f*. Or is last merely an error for *hn<sup>n</sup>.f*, so that we should translate: "Sobk ... shall be <with> him"?

<sup>w</sup> Written *rn n.f*, "name to him."

<sup>x</sup> Written *nn rh.(t)w.f*.

<sup>y</sup> Written with 1st for 3d person.

TRANSLATIONS AND NOTES

BD 109

BD 109

α<sup>a</sup>

R

- P 1 <sup>1xx1x</sup>Spell for knowing the eastern Souls.  
 3<sup>b</sup> <sup>1</sup>To be said by Osiris N.:  
 S 2 I <sup>3</sup>know that eastern gate of the Sky, south of which is the pool of the <sup>h</sup><sup>1r</sup>{<sup>m</sup>}-geese and north <sup>5</sup>of which is the water of the <sup>r</sup><sup>2</sup>-geese, even the place whence Re sails with the stormwind.<sup>c</sup> I am <sup>7</sup>in charge of announcing<sup>d</sup> in the god's ship; I am a tireless paddler in the bark of Re. <sup>9</sup>I know that sycamore<sup>e</sup> of turquoise from the midst of which Re comes forth, which grows<sup>f</sup> on the <uplifted><sup>g</sup> <sup>11</sup>of Shu at every gate through which Re comes forth.  
 3 <sup>12</sup>I know that Field of Rushes, whose wall is <sup>14</sup>of metal, the height of (whose) barley is 7 cubits, <sup>15</sup>the ears<sup>h</sup> 2 cubits, its stalks 4 cubits, its wheat 7 cubits, <sup>17</sup>the ears<sup>h</sup> 3 cubits. It is a blessed one 7 cubits tall, each of them, who reaps <sup>19</sup>them<sup>i</sup> alongside the eastern Souls.  
 4 <sup>20</sup>I know the eastern Souls; they are Harakhte, the calf who is in the presence of this god,<sup>k</sup> and the Morning Star.

M

- P 1 <sup>592</sup>KNOWING THE SOULS OF THE EAST.  
 S 2 <sup>593</sup><I> KNOW<sup>l</sup> the name(s) of the gods <sup>1</sup>whom ye <know><sup>1,m</sup> (for) I am one who has come forth from them. I know that sycamore of (turquoise) from under <which><sup>n</sup> Re comes forth, (for) I have come forth (from under th)at sycamore of tur<sup>594</sup>quoise. (I) know the name (of ...) of (...) which Re comes forth. He knows (...) because of what he has spoken. The (god of) Light rises for him, having come subject to him. Come thou, Re (...). He sees his Father's face <sup>595</sup>and goes, ascending <when><sup>o</sup> Re rises (for) him. He rests upon the bark of Re when he is ascended. (I) know the name(s) of the gods (...). They circle above the gods of <his> broad hall<sup>p</sup> because of your guidance.<sup>q</sup> (I) know <sup>596</sup>the name (of the sycamore) that is in them of tur<quoise>.  
 3 (I) know that Field of Rushes, who(se) wall is (of met)al.<sup>r</sup> Re ascends, and the double doors serve him <at his ascent>.<sup>s</sup> He shall not take (me) to the east of the sky any day.<sup>t</sup>

b

R

- S 1 <sup>22</sup>Osiris N. has built the God's city.<sup>u</sup> "Proceed thou with them," says the Filler,<sup>v</sup> <sup>23</sup>he (who) is the plumb of the scalepan. Bull semen<sup>w</sup> is in the midst of thy tongue, (O) ibis who presidest over (living) beings. <sup>27</sup>Thy counsels in the House of the Snare outweigh <sup>1</sup>traps<sup>1x</sup> on papyrus, (O) <sup>28</sup>thou who art cool of mouth<sup>y</sup> while advising. Love of thee is with everyone, (thou) being the divine falcon on the <sup>31</sup>left hand, black of face, whose shoulder is likewise (black), <sup>32</sup>who hast ascended to the Sky with the Starry Host, bearing that coffin, and sailest on the paths without transgressing <sup>34</sup>the boundaries<sup>z</sup> of the <fields><sup>aa</sup> of the Gods.  
 2 <sup>35</sup>"Writings are with thee, as many as (thou) desirest, in the fields of his joy. (And) to start with grain, wheat is there, (nourished) by the efflux <sup>37</sup>of S<sup>37</sup>. The height of its<sup>ab</sup> barley is 5 cubits, the ears<sup>ac</sup> 1 cubit. Reap<sup>ad</sup> for thyself with <sup>39</sup>the blessed alongside the eastern Souls; enter thou freely<sup>ae</sup> into the secret portals, <sup>41</sup>(for) thou art pure," say they who are in them. "Reach thy house by magic, gladdening the heart(s) of <sup>43</sup>thy fledglings. To die again is thy abomination; eternity is thine as lifetime, as a present given as a reward." <sup>45</sup>Magnified is the eminence of Osiris N., possessor of worthiness.<sup>af</sup>

BD 109-110

THE EGYPTIAN BOOK OF THE DEAD

- <sup>a</sup> Cf. CT 159; with parts of. BD 149 *b* and 107.
- <sup>b</sup> §§ P 2 and S 1 occur in CT only (but cf. BD 107 § P 1).
- <sup>c</sup> Similarly BD 107; but originally (cf. CT) *m t'w*, "with the breeze," of southward trip and *m hnt*, "by paddling," of the northward.
- <sup>d</sup> As in BD 107; but originally "rigging" or "thongs" according to CT determinatives.
- <sup>e</sup> CT: "those twin sycamores."
- <sup>f</sup> Written *im(t)*; meaning given by Sethe *et al.* in ZAS LIX 11.
- <sup>g</sup> Written (*s*)*ts(p)*.
- <sup>h</sup> Written *wsmst* for *hmsst*.
- <sup>i</sup> But most CT documents say: "It is the Horizon-dwellers, 9 cubits tall, who reap them."
- <sup>k</sup> CT: *bhz Hwrr pw* and similar, "the *Hwrr* calf."
- <sup>l</sup> Written with *t*, "O," for *tw.t*.
- <sup>m</sup> Written *h.tn*, perhaps for (*r*)*h(w).tn*.
- <sup>n</sup> Written *hr.s(n)*.
- <sup>o</sup> Written *nt* for *m*.
- <sup>p</sup> Written with *n.f* for *.f*. Cf. "broad hall" in BD 108 M.
- <sup>q</sup> Written *mt'fn*. Or translate "offering" ?
- <sup>r</sup> Written *nt(yt) t(n)b(s m bi)st*.
- <sup>s</sup> Written *nt pr.n.f*, probably for *m prt.f*.
- <sup>t</sup> BD 110 *c* and *b* follow.
- <sup>u</sup> Cf. Pyr. 514 *d* beginning. For direct object introduced by *m* see grammatical notes above (p. 27).
- <sup>v</sup> *Mhy*, i.e., Thoth (see *Wb.* II 127).
- <sup>w</sup> Written *mtwt kt*, which *Wb.* II 169 says is a synonym for *mt*, "truth," in Philae photograph 316.
- <sup>x</sup> Written *t'btwst*, with knife and weaponed arm as determinatives, but possibly meant for *btwst*, "shapes."
- <sup>y</sup> I.e., calm.
- <sup>z</sup> Written *nn th' t'pst* for *nn th' t'pst*.
- <sup>aa</sup> Written *Sdy*, "Saviors," with determinative of deity instead of land.
- <sup>ab</sup> Feminine, applying to "field."
- <sup>ac</sup> Written *wsmst n* for *hmsst m*.
- <sup>ad</sup> Written *tsb* for *tsb*.
- <sup>ae</sup> Written *m wstnw* for *m wstn*.
- <sup>af</sup> BD 110 *c* and *b* follow.

BD 110<sup>a</sup>

*b*

- R 1xxx! Top register: Three cities<sup>b</sup> are named in ovals: "*Qn(q)qnt*, (*Htp*)<sup>c</sup>, and the City of the Great One." Then follows a statement: "Existing as Hotep, lord of the fields, with breath in (his) nose." The scene below shows "Osiris N.†" presenting a 'round cake<sup>l</sup> to a bird-soul perched on 'tomb<sup>l</sup>, a falcon on a shrine, and three enthroned deities whose figures overlap. The falcon is called "Hotep, great god, lord of the sky." A second scene shows "Osiris N.†" "paddling in Hotep's lake." In the third scene Thoth serves as scribe, while "Osiris N.†" followed by two associates offers incense to "the Great Ennead."
- Middle register: At top are named four 'islets': "the Peaceful, '*nt-W'd(-wr)*, the Verdant, and . . . .<sup>d</sup> The area is described as "(the lake)<sup>e</sup> of the hippopotamus, 1000 leagues<sup>f</sup> in length and of untold breadth, containing no fish, no snakes, and no plants." The scene below shows deceased "plowing" in a region "the length of which is (the length of) the sky." Then follow sowing, reaping, threshing, and two heaps of grain. Beyond these deceased appears seated on the ground under the word "overflow," then standing "presenting the overflow" to "the Inundation, father of the gods."
- Bottom register: An island at upper right is labeled "Seat of the blessed. (The height of its barley) is 7 cubits, its stalk(s) 3 cubits. It is the blameless mummy that reaps them." Another island, below, is "the birthplace of the god. This city is *Qn(q)nt*. The God who is in it is Re." In another water-surrounded area below stands a flight of steps behind



TRANSLATIONS AND NOTES

BD 110

three seated deities, "(they) who eat it:<sup>a</sup> Shu, Tefnut,<sup>b</sup> and Geb." In ovals at upper left are four place names: "*Df('t)*, *<Hz't*", the Powerful, and the United."<sup>1</sup> Below float two barks, each on its own canal. That at left is "the bark of Re-Harakhte when he crosses to the Field of Rush(es)." That in center is described as "the holy throne;<sup>c</sup> the god who occupies it is Unnofer." Uncertain legends are '*zh mw*' (T: '*izhn mw*' *pt*), possibly "disturbing the water,"<sup>1</sup> above the pair of barks, and '*rhyt*, "common folk",<sup>1</sup> as name of a 'pool' at lower left.

**M** M has four instead of three registers. Its contents are in disorder, some of its legends unreadable.

Top register: <sup>507</sup>Deceased, kneeling with a tree behind him, presents a bundle of flax<sup>m</sup> to the Sun-god in his bark. A second, smaller bark bears a deity with 'an inverted basket' for a head.<sup>n</sup> The hieroglyphs at left include horizon sign, three city signs, and possibly the words "his phoenixes."

Second register: <sup>508</sup>Deceased plows, reaps, and 'binds sheaves' before three squatting sun-gods. The hieroglyphs at left repeat in part signs used in top register.

Third register: <sup>509</sup>Deceased threshes. A tree precedes the bark of Osiris, above which is written "His name is the Good God." Two unnamed gods squat at left.

Bottom register: <sup>600-603</sup>Two islands at right display respectively the words "He whose name is (destined) to (be) Lord of the Gods"<sup>o</sup> and the figures of three squatting deities. Toward these deceased is poling a papyrus skiff. The inscription at left, resembling that at right, says perhaps: "He whose Name is (destined) to (be)<sup>p</sup> Lord{s} of the Gods, the Pig, and the 3000 Snakes."<sup>q</sup>

c

**R** Vignette only, in four registers, each under its own sky. At top a beardless deity squats enshrined on a bark behind which stand Isis and Nephthys. In the next panel deceased stands praying while Harpocrates presents offerings to enthroned Osiris flanked by standing Isis. In each of the bottom two registers, deceased kneels while presenting offerings to two squatting gods.

**M** Similar to R. At top the enshrined deity is Khepri, and the goddesses squat.

<sup>a</sup> With BD 110 a-b cf. CT 464-68. In both R and M the text unit *a* is lacking, and the vignette *c* (without legends) precedes vignette *b*. For vignettes and legends similar to *b*'s see CT 466.

<sup>b</sup> So at least *Qnqt* ("Beating-Place") according to CT (see also below). R has three city signs separately farther to right. But CT has numbers, varying from 6 to 9, following these names, while in R we may read either the number 3 or water determinative. Latter possibility, plus use of ovals, suggests that these names might represent either islets or lakes.

<sup>c</sup> Written *N-tntnt*.

<sup>d</sup> Last is written with knife alone; CT: "Lady of the Two Lands." Second and third names may mean "Ring ('nt, where CT has *ins*) of the Sea" and "Verdure."

<sup>e</sup> Written *r* + two short determinatives for *z*.

<sup>f</sup> The *it(r)w* is actually about 10.5 km., i.e.,  $\pm$  2 leagues (see Gard. § 266:2).

<sup>g</sup> Read *wmm sw* according to Empire parallels.

<sup>h</sup> Goddess, but pictured with beard!

<sup>i</sup> Cf. CT 466 XVIII, XXII, and XII f. For *Hz't* R has written probably *Hmt*.

<sup>k</sup> Written *bhd*  $\overline{\text{d}}$  *qsr*. May  $\overline{\text{d}}$  here be a determinative of deity? Cf. in CT 431-33 B 2 Be its use as determinative of personal name. It occurs after both words in T, which might possibly be read *bhd.l qsr r.l*, "my throne is holier than I." The group  $\overline{\text{d}}$  is used as determinative of deity with '*Imy-uhm*.' (cf. spellings in CT 154 [ECT II 277]) and Nb in T 1 Be 80 and 83 respectively.

<sup>l</sup> Cf. *sh*, "uproar," in Wb. IV 206.

<sup>m</sup> Cf. Gard. M 37 f.

<sup>n</sup> Cf. a similar scene in vignette of BD 17 Eb (*Ani*, Pl. 10), where the gods are Khepri and Atum respectively.



BD 110-112

THE EGYPTIAN BOOK OF THE DEAD

<sup>a</sup> Or emend initial *nty* to <sup>1</sup> (cf. use of *n* for <sup>1</sup>, "great," in M 75) and translate "<Greater is> his name than (that of) the lord of the gods"?

<sup>b</sup> Written *ite* for *r*.

<sup>c</sup> Or emend as before and translate "<Greater is> his Name than (those of) the lords of the gods, the pig (Seth?), and the 3000 snakes"?

BD 111

**a<sup>a</sup>**

R

P 8<sup>b</sup> 1xxx11 Spell for knowing the Souls of Pe.

9 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>3</sup>As for that mountain of the Eastern Range on which this Sky rests, <sup>6</sup>Sobk, lord of the eastern range, is in the summit of that mountain of the eastern range yonder. His Temple is of ear(nelian).<sup>c</sup> Head <sup>9</sup>to Whom the Mountain <Makes Obeisance><sup>d</sup> is his name. He is 80 cubits long and 30 cubits broad, while <sup>12</sup>his first 4 cubits are of flint.

2 After midday he turns his eyes against Re. That means the time is at hand, (and there is) <sup>15</sup>great amazement within his bark. Then Seth pits (himself)<sup>e</sup> against him.

3 He says: "May the course be true." Then he says as <sup>18a</sup>a spell: "(O) farseer, close thou thy eyes and veil thy head. If thou stayest sound, I stay sound; <sup>21</sup>it is I who have taken over strength. Given to me is this <powerful spell><sup>f</sup> against thee. <sup>23</sup>I have come, I have disposed of the Earth-God on this day at eventide."

M

P 8 <sup>604</sup>KNOWING THE SOULS OF PE.

S 1 <sup>605</sup>AS FOR THAT MOUNTAIN OF the eastern range <sup>606</sup>on which the doorkeepers go forth in the west of the sky, <sup>607</sup>this (...) its (...); it goes forth while it exists in (...).

T <sup>608</sup>He knows the Gods who are in<sup>g</sup> Pe.

**b**

R

S <sup>25</sup>O Osiris N., raise thyself <sup>26</sup>from thy left side,<sup>h</sup> alive, renewed, youthful<sup>i</sup> like <sup>30</sup>Re every day. Thou shalt never, never die.

<sup>a</sup> Abbreviated from CT 160. Cf. BD 108 and 149 *d*.

<sup>b</sup> For § P 1-7 see especially CT.

<sup>c</sup> Written *hr n*, "face of," for *hrst*.

<sup>d</sup> Written with *nh'n* for *dhn* and with determinatives of snake and of deity. Really name of snake of the mountain; but BD 111 has omitted mention of snake.

<sup>e</sup> Empire documents insert *sw*.

<sup>f</sup> Written with wrong determinatives: man and plural.

<sup>g</sup> Written *nt luy*, either for *nt(yw<sup>pl</sup>) m* or for *n luyw<sup>pl</sup>* with prefixed *n* (cf. NG § 604).

<sup>h</sup> With preceding cf. Pyr. 1002 beginning and 1003 beginning, CT 1 *b* beginning and 51 § S 2 beginning, and BD 169 *a* § S 2 beginning.

<sup>i</sup> Cf. BD 192 § S 1 beginning.

BD 112

**a<sup>a</sup>**

R

P 4<sup>b</sup> 1xxx111 Another spell (for) knowing the Souls of Pe.

5 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>3</sup>(O) Swamp-Dweller in (the city of) 'npt in the Mendesian nome, Trappers yonder <sup>5</sup>in Pe, Eldest Ones who cannot come, Baker of pots, and ye who stir up loaves,<sup>c</sup> know ye <sup>8</sup>why

TRANSLATIONS AND NOTES

BD 112

Pe was given to Horus? I know, but ye know not. It was Re who gave it to him as recompense for <sup>11</sup>the injury<sup>d</sup> to his eyes, on this (wise): Re said to Horus: "Let me see this that has happened to thy eye." As he was examining it,<sup>e</sup> <sup>14</sup>Re said to Horus: "Pray look at that black pig." <sup>16</sup>After he had been looking at it, then the pains in his eye were very violent. <sup>18</sup>Horus said to Re: "Behold, my eye (feels) as (it did at) that blow which Seth struck <sup>20</sup>at (my) Eye." Then he lost consciousness. Re said to these gods: "Put him on his bed, that he may recover."<sup>f</sup> Seth being come,<sup>g</sup> <sup>22</sup>he had assumed his form of black boar. Then he had struck<sup>h</sup> the blow at<sup>i</sup> the eye of Horus. (So) Re said to these gods: <sup>26</sup>"Abominate the pig for Horus' sake, so that he may recover." (Thus) came about the great pig-abomination which these Gods, <sup>29</sup>his attendants, proclaimed<sup>k</sup> for Horus' sake when Horus was in his childhood (and his) sacrifices consisted of his beef cattle, his small cattle, and his pigs.

- 2 As for <sup>32</sup>Imset, Hapi, Duamutef, and Qebhsenuf, Horus is their Father, and Isis is their Mother. <sup>35</sup>Then said Horus to Re: "Mayest thou give me my Brother in Pe and in Hieraconpolis<sup>l</sup> of my company (to be) with me, <sup>37</sup>he being with (me by)<sup>m</sup> perpetual assignment, that the earth may grow green and turmoil cease." (So) originated <sup>39</sup>his name of Horus on His Papyrus.<sup>n</sup>

- 3 I know the Souls of Pe. They are Horus, <sup>41</sup>Imset, and Hapi.

M

- P 4 <sup>608</sup>KNOWING THE SOULS OF PE.

- S <sup>610</sup>(I)<sup>o</sup> know the great gate<sup>p</sup> which is in<sup>q</sup> <sup>611</sup>Pe. I am Re when he goes forth from <sup>612</sup>his shrine.<sup>r</sup> He grew large<sup>s</sup> yesterday; <sup>613</sup>he ascends<sup>t</sup> daily.

b<sup>u</sup>

R

- S Lift <sup>42</sup>your face(s), (O) gods who are in the nether world, to Osiris N. Behold, he <sup>45</sup>is become a great god.

<sup>a</sup> Cf. CT 157.

<sup>b</sup> For § P 1-3 see CT.

<sup>c</sup> Written with feminine *P'sft* for *P'st*, "Baker," and feminine plural *qmPl*, "who stir up (lit. 'beat')." But CT documents use feminine plurals throughout preceding: "(O) *btgPl* of the evening, swamp-dwellers (var.: 'ye of the night'), ye of 'npt, ye of the Mendesian nome, ye of the houses of *P'pw*, 'praiseworthy sunshade-bearers' (var.: 'sunshade-bearers' who cannot praise), brewers of beer, and 'archeresses'."

<sup>d</sup> Written *tt* for *t'tt*.

<sup>e</sup> Part of CT is omitted here.

<sup>f</sup> CT: "until he recovers."

<sup>g</sup> Written *he* for *pe* found regularly.

<sup>h</sup> Written *pfys.n.f* for *ps.n.f*, lit. "he had cooked" (similarly Empire), for CT *stt.n.f*, "he had shot," with variant *wl.n.f*, "he had hurled."

<sup>i</sup> Written *n m* for *m*.

<sup>k</sup> Written *dd*, lit. "said."

<sup>l</sup> CT correctly: "2 in Pe and 2 in Hieraconpolis."

<sup>m</sup> Written *wn* (qualitative) *hn't* (with determinative of deity for suffix) (*t*)*m*.

<sup>n</sup> Pun on *w'd*, here written with block determinative as though "green stone" or "papyrus amulet" were meant.

<sup>o</sup> Written *t*, "O," for *hw.t*.

<sup>p</sup> Written with feminine *t*, i.e., as *dw't*; but read *sb't* as in BD 109 § S 2 R.

<sup>q</sup> Written *nt tmy* for *nty m* or for *n tmy* (cf. BD 111 note g).

<sup>r</sup> Cf. BD 83 M.

<sup>s</sup> For sense see BD 115 § S 1 R. But M both here and there writes *ur* with determinative of *wrd*, "grow weary."

<sup>t</sup> Written with legs determinative between the two *r*'s.

<sup>u</sup> Cf. Pyr. 272 *a-b* and BD 178 *u* beginning.

BD 113<sup>a</sup>

R

- P 1 <sup>1xxxlv</sup>Spell for knowing the Souls of Hieraconpolis.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>2</sup>I know the secrets of Hieraconpolis. They are Horus<sup>b</sup> and this <sup>3</sup>which his mother did concerning him. Said she:<sup>c</sup> "Pray let there be brought to us Sobk, lord of the farthest waters, that <sup>4</sup>he may fish (them)<sup>d</sup> out." When he (had) found (them),<sup>e</sup> his mother restored (them) to their proper place.<sup>f</sup> Then said Sobk, lord of <sup>6</sup>the farthest waters: "I sought and found (them, but) they kept slipping out from under my fingers <sup>11</sup>at the water's edge. (So) I netted them <sup>12</sup>with a net by main strength."<sup>g</sup> That is how the net originated. Re said: "Well, <sup>14</sup>why (does) Sobk (have) fish<sup>h</sup> and find Horus' (my) hands for him in Fish Land? Say to Sobk:<sup>i</sup> 'Keep secret <sup>17</sup>the secret about this net which brought Horus' (hands)<sup>k</sup> to him. May it be exposed to view (only) on new-crescent day <sup>19</sup>and midmonth day in Fish Land.'" Then said Re: "I have given Hieraconpolis to Horus to (be) <sup>21</sup>the seat of his hands. May his (hands)<sup>l</sup> be exposed to view in Hieraconpolis after they have been brought to him, and confine <sup>23</sup>the (genii) that are in them on new-crescent day and midmonth day."  
 2 <sup>24</sup>Horus said: "Verily Duamutef and (Qeb)sen(u)f<sup>m</sup> have been given (to) me (to be) with me, (for) they are the ones of my company that I have kept under guard.<sup>n</sup> As for (the time) while I am there, <sup>27</sup>lo, the god of (the temple)<sup>1</sup> shall be silent."<sup>o</sup> Then said Re: "Put (them)<sup>p</sup> there, even what thou hast given <sup>29</sup>me.<sup>q</sup> Let there be done for them what is done for those who are in Hieraconpolis. So (shall) their corpse(s) be <sup>31</sup>with thee." Then Horus said: "They were with thee, (but) <sup>32</sup>they shall be with me to hear Seth (and) his complaints."  
 3 (Ye) Souls of Hieraconpolis, <sup>34</sup>(blessedness has been) g(iven) to me.<sup>r</sup>  
 4 I know the Souls of Hieraconpolis. They are Horus, Duamutef, and Qebhsenuf.

M

- P 1 <sup>614</sup>KNOWING THE SOULS OF HIERACONPOLIS.  
 S <sup>615</sup>(I)<sup>s</sup> know the secrets of (Hieraconpolis).<sup>t</sup> <sup>616</sup>I am one who came forth from Atum, one whom he knew <sup>617</sup>(of old).<sup>u</sup> He is one whom <sup>618</sup>the Ennead illumines<sup>v</sup> as he rejoices. I am one who is seen with you.

<sup>a</sup> Cf. CT 158.

<sup>b</sup> CT: "the hands of Horus." Other differences too occur between CT and later documents.

<sup>c</sup> Written *gd.s* as in Ea, also in T and other late documents; but CT has *gd.s*, "herself," in omitted remarks by Re which here continue.

<sup>d</sup> Written *sw*, "him," for *st*, referring to Horus' hands (cf. note b).

<sup>e</sup> Written *gm.f.n.f* for *gm.n.f* of Aa, Ea, etc. But CT omits. This suggests that documents of Empire and following periods add *gm.n.f* or *gm.f* as a variant of preceding *h'm.f*, confusing the bird signs G 51 and G 28.

<sup>f</sup> Written *swd.n mut.f r . . .* cf. *swd.n st mut.f r . . .* in Ea. But CT offers other wordings, all in continuation of Re's speech: *swd st mut.f st r . . .*, "that his mother Isis may restore them to . . ."; *swd.f st di.f st r . . .*, "that he may restore them and put them in . . ."; etc.

<sup>g</sup> Written *m phty*. But CT has *m phwy*, "finally."

<sup>h</sup> Note pun between *rm*, "fish," and *r m*, "why."

<sup>i</sup> Elsewhere regularly: "Then Re said."

<sup>k</sup> Written *ir(p)*, "eyes," for CT *wy* and Empire *grty*.

<sup>l</sup> Written *irt.f*, "his eye."

<sup>m</sup> Written *Wnn.f-enf.f*, with at least .f erased. Duamutef and Qebhsenuf are, according to Sethe, the genii referred to above.

<sup>n</sup> Written *z'w.n.f m ht.f pw*. But CT says: "that I may keep them under guard, (for) they are a hostile company."

TRANSLATIONS AND NOTES

BD 113-115

<sup>o</sup> Written *tr m wnn.t im gr is nfr hn*. But CT has *wnn.t r.sn im gr tat n.t Nhn.t* (var.: *nhn.t*), "(I) too shall be there against them while I have my Hieraconpolis (var.: 'my 'oval')." Division marks follow in five CT documents. A frequent CT variant, *rn.sn*, "their name," for *r.sn*, "against them," makes no sense.

<sup>p</sup> Written *sw*, "him," for *sn* or *st*.

<sup>q</sup> But CT says instead: "Put them in the 'dungeon' of Hieraconpolis (var.: 'of 'the oval')." Notes on further CT differences are omitted.

<sup>r</sup> Written *r(dy) n.t* (*th*). Rest of CT's § S 3 is regularly omitted by haplography in late documents.

<sup>s</sup> Written *i*, "O," for *hw.i*.

<sup>t</sup> Written *st(?)<sup>p1</sup>* (with house sign for *t*) *n Hht* (for *Nhn*).

<sup>u</sup> Written *hr tp 'wy{.f}*.

<sup>v</sup> Written *r wnn.f nt p(s)d Psdt*. Is *r* prothetic? Read *nt* as *m*.

BD 114<sup>a</sup>

R

P 7<sup>b</sup> 1xxxv Spell for knowing the Souls of Hermopolis.

8 1To be said by Osiris N.:

S 1 3(There is) 1a thrust (wound)<sup>1</sup> in the shoulder, Neit shines in the stronghold, and the eye 1consumes<sup>2c</sup> him who judges 6it. I know and have access to it,<sup>d</sup> I know who brought 6it from Cusae; (but) I will not tell men nor repeat to gods. I have come 10on Re's errand <to><sup>e</sup> confirm the truth of the shoulder, (while) Neit shines in the stronghold 12to inspect it. (I have) come as a mighty one because of knowing the Souls 14of Hermopolis. The desire for knowledge is your desire.<sup>f</sup> I know the truth, counted, 16complete, and enduring. Rejoice over the counting of what is counted.

2 Hail to you, 18Souls of Hermopolis, in accordance with your knowledge. They are Thoth, Perception, 20and Atum.

M

P 7 619KNOWING THE SOULS OF HERMOPOLIS.

S 6201A THRUST. 18 Verily the Deep ASCENDS; god goes 621with god. Re ascends to his horizon; 622he knows him who is in his gate,<sup>h</sup> (for) he has seen his corpse. 623The dweller in Hermopolis rises (for) him and sets for him. They ascend through his <gate><sup>i</sup> to the day.

<sup>a</sup> Cf. CT 156; variant of BD 113.

<sup>b</sup> For § P 1.6 see CT.

<sup>c</sup> Written *ghw*, probably for *ndh*; cf. Ae, also T (emend to *ndhw*?).

<sup>d</sup> The eye.

<sup>e</sup> Written *hw* for *r*.

<sup>f</sup> Written *mrwt rh mrwt.tn*. Or read as *mr rh mr.tn*, "(Ye) who love knowledge (or 'a knower'), love (the fact that)."

<sup>g</sup> Written *ssst* for *lss*.

<sup>h</sup> Written *nt imy dwst.f* for *imy sb.f* (cf. BD 111 note g and 112 notes p-q).

<sup>i</sup> Written unambiguously *dwst.f*, "his nether world," with sign N 15.

BD 115<sup>a</sup>

R

P 4<sup>b</sup> 1xxxvi Spell for ascending to the Sky and gaining access to the underworld.

5 Knowing the Souls of Heliopolis.

6 1To be said by Osiris N.:

S 1 2I grew large yesterday among<sup>d</sup> the great ones; I came into being among those who had come into being. Look upon the Eye of the One,<sup>e</sup> 4I open to (me)<sup>1</sup> the form of darkness,<sup>f</sup> (for) I am one of you.

- 2 I know the Souls <sup>a</sup>of Heliopolis (and) him to whom (even) he whose strength is greatest<sup>b</sup> has no access when passing by (and about) the extending of a hand <sup>10</sup>to us. "I give tongue(s) to the gods," says he who would destroy<sup>n</sup> the heir of Heliopolis. <sup>12</sup>I know why a tress is made for a male. It is (because) Re spoke (to) the King of Upper Egypt in his time.<sup>1</sup> Then <sup>15</sup>his mouth was mutilated. That is how the diminution on new-crescent day came about. Said Re (to) him who was in his time: "Take the 'thirty'-spear, (O) heir <sup>18</sup>of <men>,"<sup>k</sup> That is how the court of the thirty originated through him who was in his time.<sup>1</sup> (So) originated the Brother-Sister Pair,<sup>m</sup> (and) so originated the '6th-day' feast,<sup>n</sup> (and so) originated <sup>21</sup>the who hears the (spells written on) bright red linen (bandages)<sup>1</sup> without staying of his hand.<sup>o</sup> <sup>22</sup>Then he assumed his tressed-woman form.<sup>p</sup> So originated the tressed one of Heliopolis. <sup>25</sup>The Mighty had been bared in this temple[s]. So originated the bared one in Heliopolis.<sup>q</sup> When the heir of his heir comes into being,<sup>r</sup> many are <sup>28</sup>the things he shall see,<sup>s</sup> and he shall become the great of strength, the god, even the son who makes (offerings) to his Father.<sup>t</sup> <sup>30</sup>His portion shall become (that of) the great of strength in Heliopolis.

- 3 <sup>31</sup>I know the Souls of Heliopolis. They are Re and Shu and Tefnut.

**M<sub>1</sub>**

- P 5 <sup>624</sup>SPELL FOR KNOWING THE SOULS OF HELIOPOLIS.

- S <sup>625</sup>I am one who grew large<sup>u</sup> yesterday. (I) know<sup>v</sup> <sup>626</sup>him whose hands serve me (when) he has ascended. I am <sup>627</sup>Re (when) he ascends from his horizon. (I) know <sup>628</sup>against whom the gods go forth <in> going forth<sup>w</sup> from the sky.<sup>x</sup>

**M<sub>2</sub>**

- P 4 <sup>629</sup>SPELL FOR GOING FORTH TO THE SKY (AND TO) THE GODS OF THE NETHER SKY.

- S <sup>630</sup>I am one in whose behalf Re GOES FORTH at (whatever) gate<sup>y</sup> he will (when) he sets. <sup>631</sup>(O) ye gods with whom he has gone, I am one who has ascended to the <sup>632</sup>sky with Re. Serve me, all gods,<sup>z</sup> (for I am) on <sup>633</sup>his throne (and) Re encircles (my) <image>.<sup>aa</sup>

<sup>a</sup> Cf. CT 154.

<sup>b</sup> For § P 1-3 see CT.

<sup>c</sup> The *Sw* in name is repeated at beginning of line 2.

<sup>d</sup> Written *m'* for *mm*.

<sup>e</sup> CT: "among the Beings who look upon his one eye."

<sup>f</sup> Written with *enn*, perhaps for *en n(.t)*. CT: "Open to me, that I may (re)build the injured eye."

<sup>g</sup> CT: "the greatest of seers," title of the high priest of Heliopolis.

<sup>h</sup> CT: "the extending of a hand by the destroyer-snake against."

<sup>i</sup> CT: "spoke with *'Imy-akhm.f* (here and below for later *Imy-h'w.f* and similar) about the apportionment of Heliopolis." This snake-deity appears in T 1 Be 80 also.

<sup>k</sup> Written *r.n*, "against you," for *rmj*<sup>pl</sup>; see correct writing with *man* instead of *n* in R lxxxvii 8. But CT has for preceding: "Then said *'Imy-akhm.f*: 'I take my 'thirty'-spear, that I may inherit this city.'"

<sup>l</sup> CT simply: "That is how the 'thirty'-spear originated." Following also differs in CT.

<sup>m</sup> Shu and Tefnut.

<sup>n</sup> Written *zwt*, but with feast and sun determinatives.

<sup>o</sup> Written *hpr sdm hns nm hn(i) 'f*. But CT has *R' pw hpr.n* (var.: *hnp.n*) *sw 'Imy-hns.f n hnt.f 'f r.f*, "It is (because) He Who Is in His Bright Red Linen (Bandages) attacked (var.: 'plundered') Re before he (Re) had moved his hand against him." Sethe takes this as an alternative explanation of "why a tress is made for a male."

<sup>p</sup> CT: "Then he made his snares against him as a tressed woman."

<sup>q</sup> Written with *kff*(<sup>l</sup>). But CT has *'fk shm r r'pr pn hpr F'k pw n 'Iutw*, "the bald one having power over this temple. So originated the Bald One of Heliopolis."

<sup>r</sup> CT: "until my Heir came into being. He inherits from me."

<sup>s</sup> But CT seems to say: "Great is he who sees (his) Father."

<sup>t</sup> CT: "The Bald One becomes the greatest of seers, the Son who ...."

<sup>u</sup> See BD 112 note s.

<sup>v</sup> Written *rh.n.f kwf* for *tw.f rhkwf*.

TRANSLATIONS AND NOTES

BD 115-117

<sup>w</sup> Written *nt pr* for *m prt*.

<sup>x</sup> *M<sub>9</sub>* follows.

<sup>y</sup> See BD 112 note p and cf. BD 114 note h.

<sup>z</sup> Cf. "all the gods serve (him)" in BD 99 a M 513.

<sup>aa</sup> Written *Sēm* with papyrus roll for *z* and *z* for horizontal *m*.

BD 116<sup>a</sup>

R

P 1 1xxxvii<sup>11</sup> Spell for knowing the Souls of Heliopolis.

2 <sup>1</sup>To be said by Osiris N.:

S 1 <sup>3</sup>(Neit) shines in *M't'(t)*, truth has been extracted from the shoulder, and <sup>8</sup>the eye has been eaten by Him Who Counted It. I have access to it<sup>b</sup> by the *sim*-priest, (but I) will not tell men nor <sup>9</sup>repeat to gods, and vice versa. I intrude not<sup>c</sup> into what I know not; I see not the mysteries.

2 Hail to you, <sup>12</sup>ye gods of Hermopolis. He who is large on new-crescent day (and) <diminished><sup>d</sup> on midmonth day—that is Thoth <sup>15</sup>the mysterious.<sup>e</sup> (The others) are Perception and Atum.

M

P 1 <sup>634</sup>Knowing the Souls of Heliopolis.

S <sup>635</sup>(I)<sup>f</sup> know you (and) him who has ascended with you. <sup>636</sup>Ye see me <sup>1</sup>(ascended)<sup>1</sup> to the place which he desires (and) on <sup>637</sup>(his) seat. The god 'comes'; he knows what is (in) their bodies. <sup>638</sup>He has gained access to the way to the west. (When) he ascends, I (a)m ascended <sup>1</sup>(with him)<sup>1,g</sup>

<sup>a</sup> Cf. CT 156; variant of BD 114.

<sup>b</sup> I.e., "I have been initiated into that mystery."

<sup>c</sup> Negative noted in R only.

<sup>d</sup> Written *hb<sup>1</sup>*, "hacked to pieces," for *hb*.

<sup>e</sup> But the facts about new moon and full moon, correctly stated in CT 156, seem here reversed, as already in Ca, Ea, etc.

<sup>f</sup> Written *t*, "O," for *hw.t*.

<sup>g</sup> Written *(t)w.t pr(kwt . . .)*. BD 124 follows below.

BD 117<sup>a</sup>

R

P 1 1xxxvii<sup>11</sup> Spell for taking the road in Rosetau.

2 <sup>19</sup>To be said by Osiris N.:

S 1<sup>b</sup> The road of my face<sup>c</sup> is <sup>22</sup>toward Rosetau. It is I who clothed the great one with Greatness.<sup>d</sup> I have come, I have come; I have established offerings in Abydos. <sup>25</sup>Open for me the road in Rosetau, (for) I have healed things in Osiris.<sup>e</sup>

2 <sup>27</sup>I am one who created water and assigned <his> throne.<sup>f</sup> Make (my) way for me in the valley (and) in the lake of the Great One.<sup>g</sup> Make <sup>30</sup>way for me, <sup>1</sup>(for) thine and his am I!<sup>h</sup>

M<sup>1</sup>

P 1 <sup>644</sup>SPELL FOR TAKING THE ROAD. <sup>645</sup>SPELL (FOR) TAKING<sup>k</sup> THE ROAD in Rosetau.

S<sup>1</sup> I am the great one who made <sup>646</sup>his light. (I have) come unto thee, Osiris, that (I) may praise thee and wash away thy efflux which went forth <sup>647</sup>from Rosetau. The road of my face is (that of) Rosetau. I go in and out of Rosetau.<sup>m</sup>

<sup>a</sup> Cf. BD 147 c 2.

<sup>b</sup> Cf. BD 146 w § S 1.

<sup>c</sup> I.e., "which I face."

<sup>d</sup> CT (unpublished) omits beginning, says only: "I am one who clothed his perch, one who came forth from the Upper Egyptian crown." For R's last word *Wr Ca* and *Ce* have *wrt*, "the royal uraeus."

<sup>e</sup> So already *Ce*, *Cg*, etc. CT and *Ea* have "the sickness of Osiris." Cf. BD 147 a § S 4 beginning.



BD 117-119

THE EGYPTIAN BOOK OF THE DEAD

<sup>f</sup> Written *net.t*; R, then, may be imperative: "Assign my throne." But other documents regularly use *.f*. CT: "his perch."

<sup>g</sup> CT: "who made his way in the valley of the Great One."

<sup>h</sup> CT: "Make a shining way for me, (for) I cause that [he] pass. I drive away pain (*ih < hw*) from him who begot him" (cf. end of BD 147 c 2). End of R is written *twt* (with mummy determinative) *sw(t) ink*; our translation calls for emending *ink* to *sw*. Pronoun *ink* might possibly be repetition of beginning of § S in BD 118 or 119, one of which often follows. If so, R (with Ca and T) might be read *twt sw*, "thine is he." But *swt*, not *sw*, is written in Ca, Ea, etc.

<sup>i</sup> Follows BD 124 but adjoins BD 116.

<sup>k</sup> Written with disk determinative of *sép*, "shine."

<sup>l</sup> Mostly based on BD 119.

<sup>m</sup> BD 119 follows.

BD 118<sup>a</sup>

R

P 1 <sup>1</sup>xxxxviii<sup>11</sup> Spell for reaching Rosetau.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>5</sup>I am one who was born in Rosetau. Magic power has been given me (b)y<sup>b</sup> those who are with <sup>8</sup>the mummies (as) a priest of Osiris. (I) receive <sup>10</sup>old age<sup>c</sup> in Rosetau; I lead (the gods) through <sup>1</sup>the (temple) doors<sup>1</sup> of Osiris.<sup>d</sup> I am <sup>12</sup>the way, leading to them through the twin abodes of Osiris.<sup>e</sup>

<sup>a</sup> Cf. BD 144 c.

<sup>b</sup> Written *n* for *ln* of CT (unpublished), Ea, and T.

<sup>c</sup> Written *twt* as in T, similarly *tkw* in Ea. But CT has *kiw* and similar, "the obeisant" (sg. or pl.).

<sup>d</sup> CT: "while leading the gods through their horizons (vars.: 'their abodes' etc.)." At end of R read perhaps *t'yp<sup>1</sup>* (Wb. V 231) *Wair*, but possibly *ht-<sup>1</sup>yp<sup>1</sup>* . . .

<sup>e</sup> So T also. CT: "I am one of their Leaders."

BD 119<sup>a</sup>

R

P 1 <sup>1</sup>xxxxviii<sup>15</sup> Spell for going forth from Rosetau.

2 To be said by <sup>17</sup>Osiris N.:

S 1 I am <sup>20</sup>the Great One who created his light. I have come unto thee (that I may praise thee)<sup>b</sup> while<sup>c</sup> washing away <sup>23</sup>thy efflux far from thee. <sup>24</sup>I set up<sup>d</sup> my name in Rosetau, my power in Abydos.  
2 Pray raise <sup>27</sup>thyself, Osiris, that thou mayest circle this sky with Re, that thou mayest see <sup>28</sup>the common folk.  
3 Sole one in the service of Re, lo, he says to thee: <sup>31</sup>"Osiris N. is the mummy of the god."  
<sup>34</sup>What he says comes to pass. He cannot be kept away from thee, Osiris.

Me

P 1 <sup>648</sup>SPELL FOR GOING FORTH FROM ROSETAU.

S<sup>f</sup> <sup>649</sup>THE ROAD OF MY FACE is toward Rosetau. I am one who has gone forth from Rosetau. I have brought offerings <sup>650</sup>to Abydos. Open for me the road in Rosetau, (for) I have (healed)<sup>g</sup> things in (Os)iris. <sup>651</sup>My name is in Rosetau. (I) go in and out of Rosetau (daily).<sup>h</sup>

<sup>a</sup> Cf. BD 147 a § S 1-3 and g § S 1.

<sup>b</sup> Written *dw<sup>2</sup>.twt* for normal *dw<sup>2</sup>.t tw*.

<sup>c</sup> Or "by"?

<sup>d</sup> Lit. "make."

<sup>e</sup> Follows BD 117.

<sup>f</sup> Mostly based on BD 117.

<sup>g</sup> Written with *h* for *ndm* sign; read *endm.n.f*.

<sup>h</sup> Written <*m hr(yt) hrw*>{*f*} *nt r' nb*, with *w* + legs for *m*, *n z* for *hr*, and *nb* for *r* of *hrw*. BD 125 a follows.

TRANSLATIONS AND NOTES

BD 120-122

BD 120<sup>a</sup>

- R  
P 1 1xxxviii<sup>36</sup> Spell for going in and out.  
2 37 To be said by Osiris N.:  
S 1 Praise<sup>40</sup> to<sup>1</sup> thee, Re. Behold, now, (things) more mysterious than the nether world:<sup>b</sup>  
the scepter and that stake of Geb<sup>c</sup> and that balance<sup>41</sup> of Re<sup>d</sup> wherein he weighs truth  
every day. Behold, I hoe the earth.<sup>e</sup> Mayest thou let me come aged.<sup>f</sup>

<sup>a</sup> Cf. CT 452 and BD 12.

<sup>b</sup> Written *m.k gr štš r dwšt*. But two of CT's four documents say: "Behold, this N. is one who shall be on guard in the gates."

<sup>c</sup> Written *wšs hr wršt twy nt Gb*, similarly CT. But latter may be translated: "The scepter is over that stake . . ."

<sup>d</sup> Written *hr mh't* . . . But CT says: "for lo, this N. is that balance . . ."

<sup>e</sup> CT documents vary here.

<sup>f</sup> CT: "This N. comes (var.: 'has come') to thee aged." BD 122 follows.

BD 121<sup>a</sup>

- R<sup>b</sup>  
P 1 xc<sup>1</sup> Spell for going in after going out.  
2 To be said by<sup>3</sup> Osiris N.:  
S 2 I have gone in as<sup>4</sup> a falcon, I have gone out as a phoenix. (O) Morning Star, make way  
for me, <sup>10</sup>that I may praise Re in<sup>c</sup> the goodly west.  
3 Thou who combest the hair of Osiris<sup>d</sup> <sup>13</sup>and carest for the greyhounds of Horus,<sup>e</sup> make  
way for me, that I may praise Osiris.  
T 2f 16 To be said over <a pellet><sup>g</sup> of the 'nh-imy-plant put into the <sup>19</sup>right ear of this blessed  
one and another <pellet><sup>g</sup> put into a bandage of fine linen<sup>h</sup> <sup>23</sup>with the name of Osiris  
written on it on the day of burial.<sup>i</sup>

<sup>a</sup> Cf. CT 340 and BD 13 and 122 b.

<sup>b</sup> Follows BD 122.

<sup>c</sup> CT: "that I may enter in peace into."

<sup>d</sup> Written *us šn n Wstr* (cf. similar in BD 122 a § S 2), probably corrupted from CT's *n(y) šw mr n Wstr*, "He belongs to the channel of Osiris," *n(y) wi š n Hr*, "I belong to the pool of Horus," etc.

<sup>e</sup> CT omits.

<sup>f</sup> § T 1 is that used by CT.

<sup>g</sup> Written *b(nn)*.

<sup>h</sup> Read *p'q(t)*.

<sup>i</sup> BD 123 follows.

BD 122

a<sup>a</sup>

- R<sup>b</sup>  
P 1 1xxxix<sup>1</sup> Spell for going in af(ter) going out of the god's domain.  
2 To be said by Osiris N.:  
S 1 40 Open to me, since thou art become divine through me.<sup>c</sup> " <Who><sup>d</sup> art thou? Where wast  
thou born?" 7 I am one of you. "Who is it, then, that is with thee?" 9 They are the two  
*mrty*-snakes. "Well, whither <art> thou bound?"<sup>e</sup> Toward<sup>f</sup> him who is intimately associ-  
ated with the *ms<sup>12</sup>qt*-region. He will let me cross<sup>f</sup> by<sup>18</sup> bark to the seat<sup>h</sup> of him who  
recognizes faces.  
2 14 Assembler of Souls is the name of the ferryman. Hair-Comber is the name of <sup>17</sup>its<sup>1</sup> oars;  
(Wide) Awake is the name of its bow rope. Evil Are They is the name of <sup>19</sup>its<sup>1</sup> 'dipper';<sup>k</sup>

BD 122-124

THE EGYPTIAN BOOK OF THE DEAD

Dependable (and) Accurate is the name of its steering oar. <sup>21</sup>Its like is gathered to it for my crossing, when (I am) put into the pool, to give me a jar <sup>24</sup>of milk, a cake, a loaf, <sup>1</sup>a jar (of beer), and a chunk of meat from the temple <sup>27</sup>of Anubis.

*b<sup>m</sup>*

**R**

**P** (Variant:)

- S** 1 All <is mine>;<sup>a</sup> the whole of them has been given to Osiris.<sup>o</sup>  
 2 He goes in as <sup>20</sup>a falcon, he goes out as a phoenix. (O) Morning Star, <make><sup>p</sup> way for him, that he may enter in <sup>23</sup>peace into the goodly west.  
 3 <sup>34</sup>He belongs to the pool of Osiris. Make way for Osiris N., that <sup>38</sup>he may enter and praise Osiris the lord of life.<sup>q</sup>

<sup>a</sup> Cf. CT 395 (especially L 1 Li) and BD 58.

<sup>b</sup> Follows BD 120.

<sup>c</sup> This statement seems to go back to 21st dynasty only (cf. Ec).

<sup>d</sup> Written *zby* for *zy*.

<sup>e</sup> Written *rwf[ʔ.n].k* (*tw*) *fr.j tp* (*m*) *m*.

<sup>f</sup> Written *tp.f*, "his head," for *tp m*.

<sup>g</sup> Written *r*. Or translate normally as "to" ?

<sup>h</sup> Written *st*; elsewhere regularly *ht*, "house."

<sup>i</sup> Here and following CT documents vary between "its" of boat and "his" of ferryman.

<sup>k</sup> Written *m<sup>3</sup>btw* for *md<sup>3</sup>bt*. *Wb.* suggests a questionable distinction between "dipper," "basin for bailing," and another word with same spelling but different determinative.

<sup>j</sup> Written *prts* for *pzn*.

<sup>m</sup> Cf. CT 340 and BD 13 and 121.

<sup>n</sup> Written *dt.k*, "thou givest," for normal *n(.i) t<sup>3</sup>nk*.

<sup>o</sup> Word order is that called for by original *n.t*, "to me."

<sup>p</sup> Written abnormally with *r* to mean "The Morning Star shall make."

<sup>q</sup> BD 121 follows.

BD 123<sup>a</sup>

**R<sup>b</sup>**

- P** 1 <sup>20</sup>Another spell.  
 2 To be said <sup>27</sup>by Osiris N.:  
**S** I am Thoth; <sup>31</sup>I judged between the Two Comrades. <sup>30</sup>I did away with their fighting; I put an end to their laments. <sup>32</sup>I seized the 'd(w)-fish when he retreated; I (have) done what thou didst command<sup>c</sup> against him. <sup>40</sup>I lay down afterward <within><sup>d</sup> my eye. I am free from harm; I have come.

<sup>a</sup> Cf. BD 139, also 125 superscription in Nav.

<sup>b</sup> Follows BD 121.

<sup>c</sup> Written *wf.n.k*, but with legs determinative!

<sup>d</sup> Written *m hn* for *m hnw* found regularly.

BD 124

**R**

- P** 1 <sup>xc1</sup>Spell for entering the presence of the Council of Osiris.  
 2 <sup>1</sup>To be said by Osiris N.:

**M<sup>a</sup>**

- P** 1 <sup>630</sup>SPELL FOR GOING DOWN TO THE COUNCIL of Osiris.

TRANSLATIONS AND NOTES

BD 124

a

- R  
S <sup>3</sup>My Soul builds a stronghold in Mendes; my crops are in Pe. <sup>5</sup>I have plowed (my) fields in (my normal) form.<sup>b</sup> (My) doum palms are as (those of) Min above th(em).  
M  
S <sup>640</sup>(My) Soul BUILDS its throne in Mendes <sup>1</sup>(be)fore<sup>10</sup> <sup>641</sup>the Elders <when> I ascend (to) the place (whither) one has ascended.<sup>d</sup> (O thou) who circlest <sup>642</sup>for him and shonest for him, come to me, (for) I am <sup>643</sup>one who has ascended (and) I know my 'destiny'.<sup>e</sup>

b'

- R  
S My abomination is my abomination; <sup>8</sup>I will not eat it. Dung (is) my abomination; I will not eat it. Ordure, <sup>10</sup>no<sup>1</sup> harm (shall come) therefrom.<sup>8</sup> I will not touch it with my hands, I will not step on it with <sup>12</sup>the soles of my feet, because my bread is of white wheat and my beer of red barley <sup>14</sup>of the Inundation. It is the Night Bark and the Day Bark that have brought them to me, (and) I eat <sup>16</sup>beneath the boughs of the tamarisks.

c

- R  
S I know 'the bearer of good',<sup>h</sup> <sup>18</sup>so that (I) shall recite for myself<sup>i</sup> the hymn to the white crown and I shall wear the uraeus. O doorkeeper of <sup>20</sup>the Gladdeners of the Two Lands, even these makers of offerings, mayest thou let me bring (as offering) the daughter of truth, and <sup>22</sup>let (the god) <sup>1</sup>hm open to me his arm(s).<sup>k</sup> <sup>23</sup>May the Ennead keep silence (while) the sun-folk speak with Osiris N. (O thou) who guidest <sup>26</sup>the heart(s) of the gods, (my) power protects <me><sup>1</sup> in the sky (among) the Divine Images, the Creators. As for <sup>28</sup>any god or any goddess who may interfere with me, he is assigned to the progenitor(s) of Re, he is assigned to the Progenitors of the light. <sup>31</sup>The sunshine is clothing the sky among<sup>m</sup> the gods. My portion is there of the bread of their <mouth(s)>, '(the mouths of) the gods'.<sup>1</sup> I have come unto the Disk, <sup>34</sup>I have ascended unto the Moon. He speaks to me, his Followers the gods speak to me,<sup>o</sup> <sup>36</sup>his sun-folk speak to me. They who are in darkness feel terror before me within the Great Flood beside the dreadful one, <sup>38</sup>(for) lo, I am there with Osiris; his mat is my mat.<sup>p</sup> I tell him the words of men; I <repeat><sup>q</sup> to him the words of the gods: "Come to me, <sup>42</sup>(O) equipped blessed one, (for) thou hast caused truth to ascend to (him who loves her)."<sup>r</sup> <sup>43</sup>I am a blessed one (better) equipped than any (other) blessed one, (as) perfect as the mummies of Heliopolis, Mendes, Heliopolis, Abydos, Akhmim, and 'the Sanctuary'.<sup>s</sup>  
T <sup>46</sup>Osiris N. is triumphant along with every god and every goddess who is hidden in the god's domain.

<sup>a</sup> Follows BD 116.

<sup>b</sup> Written *m trw*<sup>pl</sup>(.f). Or translate "as prescribed (for me)" ?

<sup>c</sup> Read (tp) 'wy 1

<sup>d</sup> Written *nt* (for *m*) *pr.i* (r) *b(w)* *pr.n.tw* (r.f) or perhaps . . . (r) *st pr.n.tw* (r.s).

<sup>e</sup> BD 117 follows.

<sup>f</sup> Cf. CT 199 a, also BD 51 and other references given there.

<sup>g</sup> Written (nn) (if so, two n's looking like mere ticks) (f) *hm(y)*<sup>pl</sup> *lm.f*.

<sup>h</sup> Written *rmnw n/r*<sup>pl</sup>. Possibly cf. the *rmnw-t-n/r.s*-tree mentioned (context lost) in Pyr. 1783.

<sup>i</sup> Emend to match Ea.

<sup>k</sup> Unique. Empire documents suggest as normal: "mayest thou have the ground lift for me and the Sunshine open to me his arms." The god's name in R may be read 'hm, evidently corrupted from *t'hw* or similar.

<sup>l</sup> Written *hw n.f* (for *wf*) *wer(.f)*.

BD 124-125

THE EGYPTIAN BOOK OF THE DEAD

- <sup>m</sup> Written *m* for *mm*.  
<sup>n</sup> Written *r.sn* (for *r'.sn*) *ngr*<sup>pl</sup>, with T. Empire documents vary.  
<sup>o</sup> Ea etc. insert "the Disk speaks to me."  
<sup>p</sup> Written with *dm'm* for *tm'*.  
<sup>q</sup> Written *whm(.n).t*.  
<sup>r</sup> Written *n mrwt.f*, "for his sake," for *n mr sy*. Actually there seem to be two *f*'s, both faint later additions, one under *wt*, the other at end of line.  
<sup>s</sup> Written *Sn*<sup>pl</sup> with city determinative, perhaps for *Snwt* (see *Wb.* IV 152).

BD 125<sup>a</sup>

a

R

- P 1 <sup>xc11</sup> Roll for entering into the broad hall of the Two Truths, praising the cave-gods upon reaching them, entering unto this god in the house of the nether world,<sup>a2</sup> and cutting a man off from his sins which he commits,<sup>b</sup> so as to see the faces of the gods.
- 2 <sup>4</sup>To be said by N.:
- S 1 Hail to thee, great god, lord of the Two Truths. I have come unto thee, my Lord, that thou mayest bring me to see thy beauty. I know <sup>7</sup>thee, I know thy name, I know the name(s) of thy 42 gods that are with thee in the broad hall of the Two Truths, who live on keeper(s) of evil<sup>c</sup> and sip of their blood on that day of taking account of character(s) in the presence of Unnofer<sup>t</sup>. Behold, His Two Daughters,<sup>d</sup> Lord of the Two Truths, is thy name. Behold, I <sup>11</sup>know you, lords of the Two Truths. I bring you truth; I do away with <sup>12</sup>sin for you.
- 2 (I) have not lied nor sinned against anyone. I have not oppressed<sup>e</sup> dependents. I have not done crookedness instead of truth. <sup>14</sup>I know not sin; I have not done anything evil. I have not made any man<sup>f</sup> work<sup>g</sup> any day on account of anything he has done.<sup>h</sup> My name has not reached<sup>i</sup> the bark, <sup>16</sup>guided so that my name would reach (it). I have not done away with the office(s) of presenter of food(-offerings).<sup>k</sup> I have not suffered harm, I have not expired,<sup>l</sup> I have not slept (the sleep of death).<sup>m</sup> I have not done what the gods abominate. I have not slandered a servant to his superior. <sup>19</sup>I have not caused (anyone) to go hungry; I have not (caused anyone) to weep. I have not killed; I have not <commanded><sup>n</sup> killing unjustly. I have not done injustice to anyone.<sup>o</sup> <sup>21</sup>I have not <diminished><sup>p</sup> the food (-offerings) in the temples; I have not debased the offering-cakes of the gods. I have not taken the cakes 'set aside for<sup>14</sup> the blessed. <sup>23</sup>I have not copulated (illicitly), I have not been unchaste, as priest<sup>r</sup> of the city-god. I have not increased nor diminished measures. I have not added to the bal<sup>25</sup>ance weight; I have not <tampered><sup>s</sup> with the plumb bob of the balance. I have not taken milk from a child's mouth; I have not driven small cattle <sup>27</sup>from their herbage. I have not snared birds (for the gods') harpoon tips; I have not caught fish (for) their corpses. I have not stopped (the flow of) water in its season; <sup>29</sup>I have not dammed a canal while it(s) water) was flowing.<sup>t</sup> I have not checked<sup>u</sup> a fire in its hour.<sup>v</sup> I have not defrauded the Ennead of their haunches of meat.<sup>w</sup> <sup>31</sup>I have not kept the cattle of the god's property away (from their pastures).<sup>x</sup> I have not blocked the God's ascent.
- 3 <sup>32</sup>I am pure. (Say) 4 times.<sup>y</sup> My purity is the purity of that great phoenix that is in Hera-  
cleopolis, because I am that nose<sup>34</sup>(of) the lord of the winds who keeps alive all the common  
folk on that day of seeking the lord of the Sound Eye<sup>z</sup> in Heliopolis on the last day of  
month 2 of the second season in the presence of the Lord of this land. <sup>36</sup>I have seen the  
filling of the Sound Eye<sup>aa</sup> in Heliopolis. Nothing evil can happen to me in this land (in  
the broad hall) <sup>37</sup>of the Two Truths, because I know of<sup>ab</sup> these gods who are with thee in  
the broad hall (of) the Two Truths.<sup>ac</sup> So (thou) shalt rescue me <sup>39</sup>from them.

TRANSLATIONS AND NOTES

BD 125

M<sup>ad</sup>

- S 1 <sup>652</sup>HAIL TO YOU, ye<sup>ae</sup> gods, in the broad hall of the Two Truths, who live on truth and sip of truth in the presence of Him Who Is in His Disk,<sup>af</sup> who live on (keeper(s))<sup>ag</sup> <sup>663</sup>of evil and Who Sip of (their) blood. (Behold,) I am come unto you. I have brought you truth; I have done away with (truth (for) you; I have (...)ed) sin (for) you. I, I have ascended unto you; <sup>664</sup>I am one of you.<sup>an</sup>

b<sup>al</sup>

R

- S 1 O far-strider who came forth from Heliopolis, I have not committed sins.  
 2 <sup>40</sup>O open-mouthed one who came forth from Kheraha, I have not robbed.  
 3 <sup>41</sup>O nosy one who came forth from Hermopolis, I have not been tricky.<sup>ak</sup>  
 4 <sup>42</sup>O swallower of shadows who came forth from the twin caverns, I have not stolen.  
 5 <sup>43</sup>O fierce of face who came forth from Rosetau, I have not killed people unjustly.  
 6 <sup>44</sup>O ye Two Lion-Gods who came forth from the sky, I have not debased measures.  
 7 <sup>45</sup>O thou whose eye is fire who came forth from Letopolis, I have not made diminutions.<sup>al</sup>  
 8 <sup>46</sup>O face-afire who came forth backward, who came forth from Heliopolis, I have not stolen the god's property.  
 9 <sup>47</sup>O bone-breaker who came forth from Heracleopolis, I have not told a lie.  
 10 <sup>48</sup>O thou whose breath is fire who came forth from Memphis, I have not taken away food.  
 30 dup. <sup>49</sup>O Ombite who came forth from (Wns),<sup>am</sup> (...) <sup>an</sup>—variant: I have not troubled (others).  
 11 <sup>50</sup>O 'thou of the necropolis<sup>ao</sup> of Bubastis who came forth from the crypt,<sup>ap</sup> I have not winked<sup>aq</sup>—(variant:) I have not wept.  
 12 <sup>51</sup>O backward-facer who came forth from the tomb-cave, I have not done wrong sexually,<sup>ar</sup> (variant:) I have not practiced homosexuality.<sup>as</sup>  
 13 xciii <sup>52</sup>O cavern-dweller who came forth from the west, I have not been ill-tempered—variant: I have not done harm.  
 14 <sup>53</sup>O hot-feet who came forth from the twilight, I have not wasted my time.<sup>at</sup>  
 15 <sup>54</sup>O white-toothed one who came forth from the Fayyum,<sup>au</sup> I have not transgressed.  
 16 <sup>55</sup>O blood-eater who came forth from the slaughtering-block, I have not killed the divine small cattle.  
 17 <sup>56</sup>O eater of entrails who came forth from the court of the thirty, I have not profiteered on grain loans.  
 18 <sup>57</sup>O lord of truth who came forth from the City of the Two Truths, I have not robbed (bread rations).<sup>av</sup>  
 19 <sup>58</sup>O strayer who came forth from Bubastis, I have not eavesdropped.  
 20 <sup>59</sup>O 'Pale One<sup>aw</sup> who came forth from Heliopolis, I have not been garrulous.<sup>ax</sup>  
 21 <sup>60</sup>O doubly evil one<sup>ay</sup> who came forth from Busiris,<sup>az</sup> I have not quarreled over property.  
 22 <sup>100</sup>O w'mnty-snake who came forth from the place of execution, I have not committed adultery.  
 23 <sup>110</sup>O seer of what he brought (who came forth) from the house of Min, I have not been unchaste.  
 24 <sup>120</sup>O superior of the Elders<sup>ba</sup> who came forth from Pomegranate,<sup>bb</sup> who came forth from Mendes, I have not inspired terror.  
 25 <sup>130</sup>O lord of Letopolis who came forth from the Xoite nome,<sup>bc</sup> I have not been hot-tempered.<sup>bd</sup>  
 26 <sup>140</sup>O troublemaker who came forth from Wryt, I have not struck a face-blow against<sup>be</sup> words of truth.  
 27 <sup>150</sup>O child who came forth from the Heliopolitan nome, I have not transgressed.



- 28 <sup>16</sup>O Dark One who came forth from Darkness, I have not quarreled.<sup>bf</sup>  
 29 <sup>17</sup>O offering-bringer who came forth from Sais, I have not done violence.<sup>bg</sup>  
 30 <sup>18</sup>O settler of argument who came forth from *Wns*,<sup>bh</sup> I have not made trouble.  
 31 <sup>19</sup>O lord of men<sup>bi</sup> who came forth from *Nd(f)*<sup>bh</sup>—variant: *(f)*,<sup>bi</sup> I have not been quick-tempered.<sup>bm</sup>  
 32 <sup>20</sup>O Counselor who came forth from *Wdnt*,<sup>bn</sup> I have not harmed the divine skin.  
 33 <sup>21</sup>O Horned One who came forth from Asyut, I have not been garrulous about matters.  
 34 <sup>22</sup>O Nefertem who came forth from Memphis, I have (done) no wrong, (variant:) I have done no ill nor evil.  
 35 <sup>23</sup>O letter of none survive who came forth from Mendes,<sup>bo</sup> I have not quarreled over the King<sup>bp</sup>—variant: I have not reviled my Father.  
 36 <sup>24</sup>O Thou Who Acts as He Will<sup>bq</sup> who came forth from Antaeopolis, I have not waded in the water.  
 37 <sup>25</sup>O Ihy who came forth from the Deep, I have not been loud-voiced.  
 38 <sup>26</sup>O prosperer of the common folk who came forth from Sais, I have not reviled the God.  
 39 <sup>27</sup>O uniter of benefits who came forth from Heliopolis, I have not debased the offering-cakes of the gods, <sup>28</sup>I have not slandered a servant to his superior.  
 40 O *Nhb-ki* who came forth from <sup>29</sup>his hole, I have not made plots against him—(variant:) I have not exalted anyone more than him,<sup>br</sup> I have not added to the <sup>30</sup>balance.  
 41 O Head-up<sup>bs</sup> who came forth from his shrine, not large have been (my) plans <sup>31</sup>(ex)cept with my property,<sup>bt</sup> (and) I have not taken away the laid-aside raiment of the blessed.  
 42 <sup>32</sup>O 'Carrier-off of His Portion'<sup>bu</sup> who came forth from the god's domain, I have not insulted<sup>bv</sup> the God in my heart—variant: in my face.<sup>bw</sup>

Mbx

- S 29 <sup>701</sup>O offering-bringer who came forth (from) *(Sais)*,<sup>by</sup> I have NOT done violence.  
 dup.  
 1 <sup>700</sup>O far-strider<sup>bz</sup> who came forth from Heliopolis, I have NOT committed sins.  
 2 <sup>699</sup>O open-mouthed one who came forth (from) Kheraha—variant: fire<-embracer>,<sup>ca</sup> I have NOT (robbed).<sup>cb</sup>  
 3 <sup>698</sup>O nosy one who came forth from Hermopolis, I have NOT been tricky.<sup>cc</sup>  
 4 <sup>697</sup>O swallower <of shadows><sup>cd</sup> who came forth from the Twin Caverns, I have NOT stolen.  
 5 <sup>696</sup>O (fie)rce<sup>ce</sup> of face who came forth from the necropolis,<sup>cf</sup> I have NOT <killed> settl<ers>.<sup>cg</sup>  
 6 <sup>695</sup>O ye Two Lion-Gods who came forth from the sky, I have NOT debased measures.  
 7 <sup>694</sup>O thou whose eyes (are) fire who came forth from Letopolis, I have NOT made diminutions.  
 8 <sup>693</sup>O face-afire who came forth afterward from Heliopolis, I have NOT stolen thy property which came forth 'from . . .',<sup>ch</sup>  
 9 <sup>692</sup>O <bone-breaker><sup>ci</sup> who came forth from Heracleopolis, I have NOT told a lie.  
 10 <sup>691</sup>O thou whose breath is fire who came forth from the House of Ptah—variant: quickener of the flame,<sup>ck</sup> (I) have NOT (ta)ken away food<sup>cl</sup>—variant: I have not troubled (others).  
 11 <sup>690</sup>O 'thou of the necropolis' of Bubastis who came forth from the crypt, I have NOT wept—variant: I have not wept.<sup>cm</sup>  
 12 <sup>689</sup>O backward-facer<sup>cn</sup> who came forth from the tomb-(c)ave,<sup>co</sup> I have NOT <done wrong sexually>,<sup>cp</sup> I have not practiced homosexuality.  
 13 <sup>688</sup>O cavern-dweller who came forth from the west, I have NOT <been ill-tempered>—variant: done harm.<sup>cq</sup>  
 14 <sup>687</sup>O hot-feet who came forth from the twilight, I have NOT wasted my time.

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- 15 <sup>636</sup>O <white><sup>cr</sup>-toothed one who came forth from the Fayyum,<sup>cr</sup> I have NOT transgressed.
- 16 <sup>635</sup>O blood-eater who came forth from <the slaughtering-block>,<sup>ct</sup> I have NOT killed the divine bull.
- 17 <sup>634</sup>O eater of entrails who came forth from the court of the thirty, I have NOT profiteered on grain loans.
- 18 <sup>633</sup>O lord of <truth†><sup>cu</sup> who came forth from the Two Truths, (I) have NOT robbed the Surveyors.
- 19 <sup>632</sup>O <strayer><sup>cv</sup> who came forth from Bubastis, (I) have NOT eavesdropped (with my mouth).<sup>cw</sup>
- 20 <sup>631</sup>O <‘pale one’><sup>cx</sup> who came forth from Heliopolis, I have NOT been <garrulous>.<sup>cy</sup>
- 21 <sup>630</sup>O doubly evil one<sup>cx</sup> who came forth from Busiris, I have NOT quarreled over property.
- 22 <sup>629</sup>O *wimily*-snake<sup>da</sup> who came forth from the place of execution, I have NOT committed adultery.<sup>db</sup>
- 23 <sup>628</sup>O seer of what he brings who came forth from the house of Min, I have NOT been unchaste.
- 24 <sup>627</sup>O superior<sup>dc</sup> of the elders who came forth from Pomegranate, who came forth from Busiris, I have NOT inspired terror.
- 25 <sup>626</sup>O troublemaker<sup>de</sup> who came forth from *Wryt*, I have NOT been hot-tempered.<sup>de</sup>
- 27 <sup>625</sup>O ch<ild><sup>df</sup> who came forth from the Heliopolitan nome,<sup>ds</sup> I have NOT been <deaf> to <words> of truth.<sup>dh</sup>
- 28 <sup>624</sup>O dark one who came forth from darkness,<sup>di</sup> I have NOT quarreled. {I have not been <deaf> to <words> of truth.}<sup>dk</sup>
- 29 <sup>623</sup>O offering-bringer who came forth from Sais, I have NOT done violence.
- 30 <sup>622</sup>O settler<sup>dl</sup> of argument who came forth from *Wns*, (I) have NOT made trouble.
- 31 <sup>621</sup>O lord of men who came forth from (*N*)*g*(*f*)*t*, <I><sup>dm</sup> have NOT been quick-tempered.
- 32 <sup>620</sup>O counselor[s] who came forth from (*W*)*dat*, (I) have NOT harmed the aspect of the divine . . .<sup>dn</sup>
- 33 <sup>619</sup>O horned one who came forth from Asyut, (I) have NOT been garrulous <about><sup>do</sup> matters.
- 34 <sup>618</sup>O Nefertem (of) *Pe*<sup>dp</sup> who came forth from Busiris, I have (done) no wrong, (I) have done no ill nor evil.
- 35 <sup>617</sup>O <letter of> none <survive><sup>du</sup> who came forth from the House of Ptah, I have NOT quarreled <over><sup>dt</sup> the king, (I have) not (revi)led my father.
- 36 <sup>616</sup>O thou who acts as he will who came forth from Antaeopolis, I have NOT waded<sup>ds</sup> in the water.
- 37 <sup>615</sup>O *Ihy* who came forth from the deep, {he} I have NOT been loud-voiced.
- 38 <sup>614</sup>O prosperer <of the common folk><sup>dt</sup> who came forth from Sais, I have NOT reviled the God.
- 39 <sup>613</sup>O uniter of benefits who came forth from Heliopolis, (I) have NOT debased the offering-cakes of the gods, (I) have not slandered a servant to his superior.<sup>du</sup>
- 40 <sup>612</sup>O *Nhb-k’* who came forth from his hole,<sup>dv</sup> (I) have NOT made plots against him— (variant: I) have not exalted<sup>dw</sup> anyone more than him, (I) have not <added><sup>dx</sup> to the {your} balance.
- 41 <sup>611</sup>O Head-up who came forth from his shrine, NOT large have been (my) plans except with (my) property,<sup>dv</sup> (and I) have not taken away (the laid-aside raiment)<sup>dz</sup> (of) *Thoth*.
- 42 <sup>610</sup>O ‘carrier-off of his portion’ who came forth from the god’s <domain>,<sup>ea</sup> there is NO blasphemy in my heart.

c

R

S 1 <sup>xciii</sup> <sup>33</sup>Hail to you, ye gods. I know your name(s). I shall not fall to (your) sword(s). <sup>34</sup>(Ye) shall not report my (wickedness)<sup>eb</sup> to that god in whose train <ye><sup>ec</sup> are. No affair of mine shall come before you. <sup>35</sup>May ye tell the Truth for me before the Lord of the Universe, because I have done what was right in Egypt. <sup>36</sup>I have not reviled the God. No affair (of mine) has come before the King (who was) in his day.

P 2 To be said by Osiris N.:

S 2 Hail to you, gods <sup>38</sup>who are in the broad hall of the Two Truths, in whose bellie(s) is no falsehood, who live on <sup>39</sup>truth in Heliopolis and swallow (it) in their heart(s) in the presence of Horus who is in his Disk. May <sup>40</sup>ye rescue me from *B'hy*, who lives on the entrails of the Elders, on that day of the great accounting.

3 Behold, Osiris N. <sup>42</sup>is come unto you. He is without sin, he is without <guilt><sup>ed</sup> he is without evil, <sup>43</sup>he is without a witness. Nothing shall be done against him. He lives on truth, he sips of truth.<sup>ee</sup> <sup>44</sup>He has been joyous of heart; he <has> done what men request and what the gods <are pleased> with.<sup>ef</sup> He has gladdened the god <sup>45</sup>with his desire. He has provided<sup>eg</sup> bread for the hungry, water for the thirsty, clothing for <sup>46</sup>the naked. He has given (use of) a ferryboat <to><sup>eh</sup> the boatless. He has given offerings <sup>47</sup>to the gods and mortuary offerings to the blessed.<sup>ei</sup>

4 May ye indeed rescue him, may <sup>48</sup>ye indeed protect him {because}. Ye shall not complain against him before the lord of mummies, <sup>49</sup>for his mouth is clean and his hands are clean (and he is one) <to whom is said> "Welcome, welcome, in peace," <sup>50</sup>(b)y<sup>ek</sup> those who see him, because Osiris N. hear(d) <sup>51</sup>that important conversation which the ass held with the cat in the house of the Open-<sup>xciv</sup> <sup>1</sup>mouthed One.<sup>el</sup> He testifies (that)<sup>1</sup> when he looked behind him he uttered a cry. Osiris <sup>2</sup>N. <saw><sup>em</sup> the splitting of the *isd*-tree(s) beside him in Rosetau. He is the fodder<sup>en</sup> of the gods, who knows what is in their bellie(s). <sup>4</sup>He has come hither to cause to ascend and to testify to the truth and (to) equilibrate the balance among <sup>5</sup>the Silent Ones.<sup>eo</sup>

5 O (god) high on his standard, lord of the *tf*-crown, who has <sup>1</sup>set up<sup>1</sup> his name as lord <sup>6</sup>of the winds, mayest thou rescue Osiris N. from thy Messengers who are over<sup>ev</sup> evil and bring about punishment,<sup>eu</sup> <sup>8</sup>in whose faces is no pity,<sup>er</sup> because Osiris (N.) has done the truth for the Lord of Truth. He is <sup>9</sup>pure, his heart is pure. His front is clean, his rear is undefiled, his middle is <sup>10</sup>the site of truth. Not one of his members is impure.

6 Osiris N. purifies himself in that (southern) site, (he) rests (in)<sup>es</sup> the <sup>12</sup>northern <sup>1</sup>district<sup>1,et</sup> in<sup>eu</sup> the field of grasshoppers wherein Uto purifies herself at that <sup>13</sup>4th hour of the night and (at the) 8th hour of the day and (s)oothes the hearts of the gods when <sup>14</sup>they pass by night and by day. "Let him come," say they, the gods, (of) Osiris N. "Who, pray, (art thou)?" say they to him. "What, pray, is thy Name?" <sup>15</sup>say they. I am Osiris N., the <sup>17</sup>lower growth (of) the papyrus plant; He Who Is in His Moringa Tree is the name (of) Osiris N. "What <didst> thou pass by?"<sup>ev</sup> say they to him. <I> pass(ed) by <sup>18</sup>shrines<sup>ew</sup> <sup>19</sup>north of a moringa tree. "What, pray, didst thou see (there)?" A leg and <sup>1</sup>a thigh<sup>ex</sup> "What, pray, <sup>20</sup>didst thou say to them?" <I> have seen rejoicing<sup>ey</sup> in the lands of the Phoenicians. <sup>21</sup>"And what, pray, did they give thee?" A firebrand and a block of green fayence. "What, pray, <sup>22</sup>didst thou do with them?" I buried (them) on that shore of the (m)<sup>1</sup>(t)-lake<sup>ez</sup> <sup>23</sup>by night. "And what, pray, didst thou find on it—that shore of the m<sup>1</sup>(t)-lake?" <sup>24</sup>A scepter of flint. "(Didst) thou take it?" is asked. "(Did) Osiris N. take it?"<sup>1a</sup> "What, pray, is <sup>25</sup>this scepter of flint?" Breath-Giver is its Name. "What, pray, didst thou do with (it) the firebrand <sup>26</sup>and the block of green fayence after thou hadst buried <them>?"<sup>1b</sup> Osiris N. <exulted><sup>1c</sup> over them, and he took <them> out. <sup>28</sup>He

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- quenched the fire and he smashed the green block by throwing (them) <into the lake>.<sup>10</sup>  
 "Come thou, enter <sup>30</sup>into the broad hall of the City of the Two Truths, (for) thou know<est us>."<sup>11</sup>
- 7 "I will not let thee enter past me," <sup>31</sup>says the jamb of this gate, "unless thou tellest my name." Plumb Bob (of) the Place of Truth is thy name. <sup>32</sup>"I will not let thee enter past me," says the right-hand 'beam' of this gate, "unless thou tellest <sup>33</sup>my name." Master of Truth is thy<sup>12</sup> name. "I will not let thee enter past me," says the left-hand <'beam'><sup>13</sup> <sup>34</sup>of (this) gate, "unless thou tellest my name." Master of the Counting of Hearts<sup>14</sup> is thy<sup>11</sup> name. "I will not let <sup>35</sup>thee pass by me," says the floor (of) this gate, "unless thou tellest my name." Pillar<sup>15</sup> of Geb is thy name. <sup>36</sup>"I will not open for thee," says the bolt, "unless thou tellest my name." He Whom His Mother 'Announced'<sup>16</sup> is thy name. <sup>37</sup>"I will not open for thee," says the 'housing' of the bolt, "I will not let it (the bolt) go forth," says the 'channel'<sup>17</sup> of <sup>38</sup>this gate, "unless thou tellest my name." Living Eye of Sobk the Lord of the Eastern Range is thy name. <sup>39</sup>"Thou shalt not open me, thou shalt not pass me," say the double doors,<sup>18</sup> "unless thou tellest my name." <Breast><sup>19</sup> of Shu when He Presented <sup>40</sup>Himself as Protection of Osiris is thy name. "We will not let thee pass by us," say the rails, "unless thou tellest <sup>41</sup>our name." Brats<sup>19</sup> of Renenutet is your name. "Thou knowest us; pass on."
- 8 "Thou shalt not tread upon me," <sup>42</sup>says the floor of this broad hall. But why? I am pure. "Because thou knowest not the name (of) thy feet <sup>43</sup>(with) which thou treadest upon (me)." I know the name of the feet with which I tread upon thee. "Then tell me." (The <sup>44</sup>*sb* is mine.) *Sbsb* of *H*<sup>20</sup> is the name of (my) right foot; *Wnpt* of Nephthys is the name of my <sup>45</sup>left foot. "Tread thou upon us, for thou knowest us." "(I) will not announce thee," says the doorkeeper, "(un)less thou tellest my name." Perceiver <sup>46</sup>of Hearts, Searcher of Bellie(s), is thy name. "<To><sup>17</sup> which god on duty shall I announce thee?" And who, <sup>47</sup>pray, is the god on duty? "The reckoner of the Two Lands will tell thee."<sup>18</sup> And who, pray, is that—the reckoner<sup>11</sup> of the Two Lands? <sup>48</sup>"It is Thoth." "Here I am,"<sup>19</sup> says Thoth. "For what purpose hast thou come?" Osiris N. comes <sup>49</sup>to report. "What, pray?" says he to thee.<sup>19</sup> I am pure from <sup>50</sup>all evil deeds. I am aloof from<sup>19</sup> the quarrels of those who are (on duty) in their day; I am not in on them.<sup>19</sup> <sup>51</sup>"<To><sup>17</sup> whom shall (I) announce thee?" Announce <(me) to (him) whose roof is of fire {of fire},<sup>19</sup> <sup>52</sup>whose wall is of living cobras, and whose floor is (of) water.<sup>20</sup> "<Who><sup>21</sup> is he?" He is Osiris. "Proceed, <sup>53</sup>then. Behold, thou art announced. Thy bread is the Sound Eye, thy beer is the Sound Eye; thy mortuary offering is the Sound Eye." Triumphant is <sup>54</sup>Osiris N. forever.
- T 2 To be said by <sup>55</sup>a man who is pure, when he has clothed himself in new raiment, is shod with white sandals, is anointed with the finest oil of myrrh, and has presented bread and beer, oxen and fowl, burnt incense, and all (kinds of) vegetables.
- 3 Lo, copy for thyself this <text><sup>56</sup> in writing on a <sup>56</sup>clean ground with Nubian pigment overlaid with soil on which no small cattle<sup>57</sup> have trodden.
- 4 If this roll is used in his behalf, he shall continue to thrive as (shall) his children's children, (for) he is guiltless. He shall be<sup>58</sup> an intimate of the King (and) his courtiers. There shall be given <sup>57</sup>him a cake, a loaf, milk, and a chunk of meat from the altar of the great god. He shall not be kept away<sup>59</sup> from any gate of the west[erners]. He shall be drawn<sup>60</sup> with the Kings of Upper and Lower Egypt. He shall be in the retinue (of) Osiris.
- 5 A truly excellent spell (proved) a million times.
- M
- S 1 <sup>702</sup>HAIL TO THEE, great god, lord of the City of the Two Truths. I have come unto thee, (my Lord), <(that thou mayest bring) me to see thy beauty.><sup>61</sup> I have come to thee, Horus.



- 2 Hail to you, <sup>703</sup>ye great gods who are in the great broad hall of the City of the Two Truths. (Behold,) I am come unto you; I am one of you.<sup>81</sup> Ye who live on truth and sip <sup>704</sup>of truth<sup>82</sup> and chew in the presence of Horus who (is) in<sup>81</sup> his Disk, rescue me. (I have brought) you<sup>83</sup> truth; I have done away with sin (for) you<sup>84</sup> in <sup>705</sup>the place of truth. May ye rescue me from (your)<sup>85</sup> Messengers. I have not sinned (against) you. I am one who came forth from your place; I go on your road.
- 3 There is no evil in <sup>706</sup>me. May my name be said (to)<sup>86</sup> the gods, (for I have done what men request and) what the heart(s) of the gods are pleased with.<sup>84</sup> Hail to thee, Osiris presiding over the west, Unnofert. I have not lied. (May) my name (be said to) the gods. I have not (been unchaste).<sup>87</sup>
- 4 <sup>707</sup>May ye say to the ass and the cat within (that) it was Sobk who cleansed me with the efflux<sup>88</sup> of (his)<sup>1</sup> children. I have not copulated (illicitly); I have not copulated (illicitly). I have not done evil against my (his) superior. <sup>708</sup>I have not taken milk from a child's<sup>89</sup> mouth. I have not taken food or herbage<sup>90</sup> from the mouth(s) of his cattle.<sup>89</sup> I have not dammed water while (it was) issuing forth.<sup>91</sup> I have not been <sup>709</sup>a coward; I have not made trouble. I have entered your broad hall because I (saw) the splitting of the (i~~sd~~)-tree(s) beside (me)<sup>92</sup> in Rosetau. (I) have not (commanded) (my) killing;<sup>93</sup> <sup>710</sup>I have not inspired terror.
- 5 I have ascended. I know you, and ye see me. I go on my ascent while ye rejoice<sup>94</sup> in your broad hall. (I am) (without)<sup>95</sup> sin.
- 6 <sup>711</sup>I am one who has ascended in your train. May ye say (...) me, because of what he has spoken to the king of Upper and Lower Egypt, Unnofert.
- 8 "(Thou shalt not ...) unless thou tellest the name (of) thy (my) feet." Eldest Who Sees His Father {<sup>712</sup>Hail to you, ye gods who are in the great broad hall of the City of the Two Truths. I have brought you truth; I (have) done away with (sin) (for you).<sup>96</sup> is the name of (my) right foot.<sup>97</sup> <sup>713</sup>(I) walk upon thee by my magic. ("I will not announce thee," says the doorkeeper.) "unless thou tellest (my) name." (Perceiver) of Heart(s)<sup>98</sup> (...) is thy name). I ascend to see thy (...), who (...) when) he has ascended<sup>99</sup> before him. Conduct (me)<sup>100</sup> to thy hall, (for I) bear his (magic) words. <sup>714</sup>(He is)<sup>101</sup> Re; he has ascended (in)<sup>102</sup> his bark to which the god goes.
- <sup>Tb16</sup> As for one who knows this roll on earth or (he) records it in writing on (his) c(offin),<sup>103</sup> he goes forth by day (in) whatever (form) <sup>715</sup>he wishes with every blessed one of his house. There are given him bread and beer, a cake, loaves, and (a chunk of) meat from the altar (from) (of) Re.<sup>104</sup> He carries in the field of rushes, and barley and wheat (are given)<sup>105</sup> to him (there).
- 7 A truly excellent spell (proved) a million times.<sup>106</sup>

d<sup>no</sup>

- R <sup>xv</sup>(Over deceased:) <sup>1</sup>To be said by Osiris (N.).  
 (Over Truth:) <sup>2</sup>Truth, mistress of the west. May she cause that his (name) be<sup>107</sup> in his temple, <sup>3</sup>associated (with) his eternal tomb.  
 (Over the balance:) <sup>4</sup>The presider over the god's hall, he says: "The heart is exactly right<sup>108</sup> (in weight), the balance being full with Osiris (N.), <sup>5</sup>living (forever and) ever."<sup>109</sup>  
 (Over Thoth:) <sup>6</sup>To be said by the lord of Hermopolis, the lord of the divine words: "Put his heart in <sup>7</sup>its place for him, for Osiris (N.)."  
 (Over smaller figures:) <sup>8</sup>Imset, Hapi, Duamutef, Qebehsenuf, Fate, <sup>9</sup>Luck.  
 (Over offerings before devouress:) <sup>10</sup>Extermination of enemies (by) the devouress (of the dead), (mistress) of the west, in the west.<sup>110</sup>

TRANSLATIONS AND NOTES

BD 125

(Behind the four sons of Horus:) <sup>23</sup>The Birth-Goddess.  
 (Before Osiris in shrine:) <sup>24</sup>Osiris Unnofer, lord of Abydos, presider over the west, ruler of changelessness, lord of life, great one, lord of changelessness.  
 (Over shrine:) <sup>25</sup>Osiris Unnofer, lord of life, great God, ruler of changelessness, at the head of the necropolis and the silent land, presider over the west, great God, lord of Abydos, <sup>22</sup>King of Endless Recurrence, ruler of the living, both gods and men, great(est) <in><sup>21</sup> sky and earth, the sovereign.  
 Mhu (Over deceased:) <sup>716</sup>To be said b(y) Osiris N.  
 (Before deceased:) <sup>717</sup>Osiris N.  
 (At each side of winged sun on lintel of Osiris' shrine:) <sup>718</sup>The Edfuan, great god, lord of the sky.  
 (Before Osiris in shrine:) <sup>719</sup>To be said by Osiris the presider over the west, <sup>720</sup>lord of Rosetau, lord of Abydos, <sup>721</sup>lord of endless recurrence, ruler of changelessness, lord of the <sup>722</sup>crowns<sup>hw</sup> in Heracleopolis, <sup>723</sup>dwelling in H'rtt.

\* Cf. J. Spiegel, *Die Idee vom Totengericht in der ägyptischen Religion* ("Leipziger ägyptologische Studien," Heft 2 [Glückstadt, 1935]) pp. 44-71, on BD 17, 125, and 30. On 125 a-b see Ch. Maystre, *Les déclarations d'innocence* (Institut français d'archéologie orientale du Caire, "Recherches d'archéologie, de philologie et d'histoire" VIII [1937]). Cf. É. Drioton, "Contribution à l'étude du chapitre CXXV du Livre des Morts. Les confessions négatives," in *Rec. Champ.* pp. 545-64, and H. Moderau, "Die Moral der alten Ägypter nach Kapitel 125 des Totenbuches," *Archiv für Orientforschung* XII (1938) 258-68. W. Pleyte, "Études égyptologiques" II-IV and VI (Leide, 1866-69), began an unfinished *Étude sur le chapitre 125, du rituel funéraire*, which deals with a only.

<sup>23</sup> The words "praising . . . world" occur in R alone of the documents compared.

<sup>b</sup> Empire: "all the sins which he has committed."

<sup>c</sup> I.e., persistent doers of evil †

<sup>d</sup> Written with two z'-birds, t, and plural. "His" may refer to Re, the "great god" mentioned at beginning. Cf. z'ty Gb as an epithet of the king (Wb. III 412).

<sup>e</sup> Verb used is d'r; but Empire has sm'r, "mistreat," with variant sm't, "slay."

<sup>f</sup> Written tp n rmt<sup>pl</sup> nb, lit. "a head of any people."

<sup>g</sup> I.e., do forced labor.

<sup>h</sup> Written hr trt.n.f nbt. But Empire has m hr<sup>pl</sup> trt.n.t, "harder than I did."

<sup>i</sup> Written nn sprw.t rn.t for n spr . . .

<sup>k</sup> Instead of the last two sentences Aa (cf. Ad) says only: "My name has not reached the Pilot's bark." But Ae and TT 82 have "... the pilot of the bark," probably a better reading. Other Empire documents vary. R's first sentence implies that deceased has committed no reportable misdeed.

<sup>l</sup> Written nn z'ud.t (for n st.t) nn d'm.t. But Aa has for all this only n st.t Ngr, "I have not insulted the God," as in b § 42.

<sup>m</sup> Written nn nm'.t. But Aa has n nm.t n nmh, "I have not laid violent hands on an orphan," and Cd and Ea have n nmh.t nmh m (t)h<sup>pl</sup>.f, "I have not deprived an orphan of his property." This transitive use of nmh is not found in Wb.

<sup>n</sup> Written w'f.t, but with legs determinative.

<sup>o</sup> Empire: "I have not caused anyone's suffering."

<sup>p</sup> Written shbd.t, like causative of hbd, "blame," for Empire hb.t.

<sup>q</sup> Written hn<sup>pl</sup> sfh<sup>pl</sup> n, lit. "the cakes released to." Or translate "the discarded cakes of" ? But Aa (similarly Ea) has merely "the cakes of."

<sup>r</sup> So T; but R lacks man determinative. The following nt in both suggests emendation to w'b(t) and translation "in the sanctuary," as already in 18th dynasty in Ae, La, and Pc.

<sup>s</sup> Written nn sw'hm.t for n snm(h).t.

<sup>t</sup> Read ' hr 's.f.

<sup>u</sup> Written nn nhm.t where Empire has n 'hm.t, "I have not quenched."

<sup>v</sup> I.e., when it should burn, as Budge interprets.

<sup>w</sup> Written nn th'.t P'dt hr stp<sup>pl</sup> sn where Empire has n th.t sw<sup>pl</sup> hr stp<sup>pl</sup>, "I have not failed to observe the days for haunches of meat."

<sup>x</sup> Written with genitive nt, "of." But Ea and C 61025 have hr, and Aa has m, both probably requiring translation "I have not kept cattle away from the god's property (i.e., from being offered to the god)."



BD 125

THE EGYPTIAN BOOK OF THE DEAD

- y I.e., to the four points of the compass?
- z Empire: "that day of filling the Sound Eye."
- aa I.e., the day of full moon, mentioned in BD 140 also.
- ab Empire: "the name(s) of."
- ac Empire usually: "who are therein." But Aa adds: "the followers of the great God."
- ad Follows BD 119.
- ae Written *tp<sup>pl</sup>*, with papyrus roll, for *tpn*.
- af Cf. in c § 8 2.
- ag Written *try-<sup>st</sup>*, "doorkeeper," for *z<sup>st</sup>w<sup>pl</sup>*.
- ah BD 72 follows.
- ai To simplify treatment of this unit, all the OIM documents concerned are here discussed together. The forty-two jurors to whom b's forty-two denials are addressed are pictured above the denials in M. In both M and R the jurors appear in different guise in the judgment scene d (where M shows only thirty-nine!).
- Order of names of the jurors is same in R as in T (here followed) except that R repeats 30 between 10 and 11. T's order, except for transposition of 10 and 11, is that of Empire manuscript Ea. M has same sequence as T, but in reverse order, except that M omits 25 and repeats 29 at end (which should have been beginning).
- The denials are coupled with same names in R and M as in T, except that in R names 25-27 are followed by denials 26, 27, and 25 respectively. Couplings are same in T etc. as in Empire manuscript Aa, except that Aa's denials 7 and 39 differ radically.
- Two other documents, not mentioned in the translation, are OIM 5750 and OIM 17243. Former includes a few words probably belonging to § S 26 f. (see p. 15). Latter shows on one fragment three jurors over illegible columns of text, probably part of b.
- ak Written with *wnw.t* for *wn*.
- al Written *hbt(y)<sup>pl</sup>*, similarly T. But this spelling suggests not only M's *hbt<sup>pl</sup>* but also the root *hbd* < *hbd*, which would give "I have not done blameworthy things." Empire uses *h<sup>st</sup>b<sup>pl</sup>*, "crooked things."
- am See note bh. Here written *wny*.
- an Blank space of three or four squares.
- ao Written *zm<sup>st</sup>*, perhaps for *zmyty* (cf. *Wb*. III 451).
- ap Written *st<sup>st</sup>w<sup>st</sup>* for *styt*.
- aq I.e., connived at injustice. Verb is *frn.t*.
- ar Verb *nwh.t* is written as in T with legs instead of phallus determinative.
- as Written *n(n) nk.t nkk* (for *nkk*).
- at Written *n(n) hr(r).t m(m) sb.t*, lit. "I have not done swallowing of my heart." For translation cf. W. Wroczinski in *ZAS* LXI (1920) 15.
- au Written *T<sup>st</sup>.s*, "Lake Land" (see *AEO* II 117\*).
- av Written *hn(b)w-tp<sup>pl</sup>*, with seat sign Q 1 for *b*.
- aw Written *dy* for Aa's *idy*, probably developed out of *id*.
- ax Written *n(n) sm r<sup>st</sup>.t*, lit. "my mouth has not gone (kept going)."
- ay With snake determinative written like *j*.
- az Written *ndt*. See *AEO* II 176\*-80\*.
- ba Or "Great Ones" ? Regularly written with ideogram only, but preceded by *Wr* in TB 2.
- bb Upper and Lower Pomegranate were the 20th and 21st nomes of Upper Egypt (see *AEO* II 113\* and 118\*).
- bc Read *H<sup>st</sup>sw* according to *AEO* II 181\*-86\*.
- bd Lit. "my mouth has not become hot."
- be Written *n(n) ir.t sh<sup>st</sup>* (for *zh<sup>st</sup>*) *hr r*. But Ea has *n zh.t hr.t hr*, and Aa (with § S 27) has more simply *n zh.t hr*, both meaning "I have not been deaf to."
- bf Written with verb *stny* < *stnt* or *stnt*, "quarrel," or perhaps < *stn*, "conjure."
- bg Lit. "my arm has not gone forth."
- bh In the Oxyrhynchite (19th Upper Egyptian) nome (see *AEO* II 111\*).
- bi Written *hr<sup>pl</sup>*, lit. "faces."
- bk Written with *t* for tree determinative.
- bl Written *tdt.f* for *td<sup>st</sup>*, later name of *Nd<sup>st</sup>* (see *AEO* II 74\* and 77\*). Upper and Lower *Nd<sup>st</sup>* were the 13th and 14th nomes of Upper Egypt.
- bm Lit. "I have not done hasty-hearted."
- bn See BD 64 note ao.
- bo Empire and T: "Busiris."
- bp Cf. *Pyr*. 892 a.
- bq Written *Ir-m-sh.f*, lit. "who acts according to his heart" (cf. *Gard*. § 162:9).

TRANSLATIONS AND NOTES

BD 125

- br Written  $n(n)$   $ir.i$   $egn$   $r.f.$  Cf. Co:  $n$   $ir.i$   $egn$   $h^{pl}.i$ , "I have not exalted myself."  
 bs Written  $Dsr-tp$ , which Sethe in Pyr. 401  $b$  translates "mit erhobenem Haupte."  
 bt Written  $n(n)$   $ur$   $shru^{pl}.i$   $n$   $is$   $m$   $(i)h^{pl}.i$  (cf. TB 2). I.e., "I have not lived beyond my means" ?  
 bu Written  $In-.f$ , with determinative of deity preceding  $f$ .  
 bv Written with  $z'.f$  for  $s't.i$ .  
 bw I.e., "face to face" ? But for "a god . . . in my face" Ce and Ea have "the city-god," and Aa has "the god in my city." TB 2:  $(ntr)$   $m$   $hr.f$ , "(a god) to his face."  
 bx M 660-701 follow BD 72. They are here translated in reverse order, since they were evidently reversed in writing.  
 by Written  $Z'nw$  for  $Z'w$ .  
 bz Written with  $t$  for  $h$  of  $ush$ .  
 ca Written with  $plh$  for  $hpt$ , determinative of which was corrected from feast determinative W 4.  
 cb Written with weaponed arm and bowstring for  $'$  and  $w'$  respectively.  
 cc Written with  $wntw$  for  $'wn$ .  
 cd Written  $imyt$  with desert determinative for  $swt^{pl}$ .  
 ce Written  $(n)h'$ .  
 cf Written  $st't$  with a jackal's head.  
 cg Written  $mm.f$  for  $sm'.f$ , with  $s$  omitted, arm for sickle across first  $m$ , and hoe for knife as first determinative.  
 ch There is no parallel for last phrase. See uncertain transliterations noted at end of discussion of M (p. 59).  
 ci Written  $zrr$   $swt^{pl}$  for  $sd$   $qs^{pl}$ .  
 ck Written  $w'dw$   $nsrt$ , but with papyrus roll made like horizontal  $m'$  and with  $ns$  made like  $g$ .  
 cl Written  $n(n)$   $(n)hm(.i)$   $wum(t)^{pl}$ .  
 cm Written  $rmw.f$  and  $rrm.f$  respectively.  
 cn Written with  $m$  for  $t$  as phonetic complement of  $h'$ .  
 co Written with  $plh$ , probably for  $tpht$ ; but  $plh$  occurs in Ce also.  
 cp Written  $nwh.f$  with  $stp$  sign for  $nw$  and with an extra  $w$ .  
 cq Written with  $nknw.f$  and  $nknw.f$  for  $knt.f$  and  $nen.f$  respectively.  
 cr Written  $w'dh$  for  $hd$ .  
 cs Written  $T'.<S>$  with first desert sign for  $S$ .  
 ct Written  $nmt$  with  $b$  for  $nm$  and with  $t$  over  $t'$  for knife in block.  
 cu Written  $m'(t)†$  with  $z$  for papyrus roll and  $n$  for  $hrw$ .  
 cv Written  $rmny$  for  $tnny$ .  
 cw Dittography from M 681.  
 cx Written  $'ry$  for  $'dy$  or similar.  
 cy Written  $n(n)$   $sm(.i)$   $n$   $m$   $r'.f$ .  
 cz With "evil" determinative written like  $ur$  with phonetic complement and with snake determinative written like  $f$ .  
 da Written with bowstring for  $w'$ ,  $w$  for  $t$ , and  $n$  for second  $m$ .  
 db Written  $n(n)$   $n(k).i$   $hmt$  (with man for woman determinative!)  $!ty$ .  
 dc Written  $hry$  with  $S$  for sky determinative.  
 dd Written  $sd$   $hrw$  with  $r$  for phonetic complement  $d$ .  
 de Lit. "my mouth has not become hot." Written with  $t'$  sign made like  $g$ .  
 df Written  $nty$  for  $n'hn$ .  
 dg Signs of nome name are made like  $h$  and  $Nt$ .  
 dh Written  $n(n)$   $ir.i$   $zh$  (with  $n$  for  $z$ )  $hr$   $mdt^{pl}$  (with  $s$  for  $mdw$  sign)  $m't$  (with ring-stand W 12 as determinative?).  
 di Root  $kum$  is written both times with  $nm$  sign made like  $b$ .  
 dj Same as in M 675, with same errors.  
 dk Written with  $st$  for  $sd$ ; small oval is a misshapen tail.  
 dm Written  $w$  for suffix  $.f$ .  
 dn See uncertain transliterations noted at end of discussion of M (p. 59). But Aa (similarly TB 2) says: "I have not harmed my aspect; I have not washed a god."  
 do Written  $hb$ , "heart," for  $hr$ .  
 dp So written, but evidently confused with and altered from  $tm$   $zp$  of § 8 35.  
 dq Written with  $P$  for  $zp$ .  
 dr Written  $hb$  for  $hr$ .  
 ds Written with eye for  $r$  of  $rhn$ .  
 dt Written with falcon and flagellum for  $rhyl$ , god for woman as second determinative.

- du Written with *b'* for *n* of *nḥb*, *w'g* (with *ḥg* determinatives) for *ḥg.f*, and *ḡw* for *ḡw.f*.  
dv Written with *B'ḥb-ḥk'* for *Nḥb-k'* and *pḥ.f* for *ṯpḥ.f*.  
dw Written with *stḡw-r* for *stḡw*, with *g* for *nw-jar* and *r* for papyrus roll.  
dx Written *rḥḥ* for *w'ḥ.f*.  
dy Written (*ḥ*)*ḥt*, with both *ḥ* and *t* made like small ovals.  
dz Written *sf*, "yesterday," followed by "evil" bird, for *sfḥ*.  
ea Written *nḡr-pḥt* for *ḥryt-nḡr*.  
eb Read *nn s'r(.ḡn bīn).t*.  
ec Written *ḡp* for *ḡp*.  
ed Written with *ḥbtyḡ*, probably for *ḥbdt*, "blameworthiness," but to be emended to *ḥbnḡ* found in Ce etc.  
ee Cf. in BD 126 § S 1.  
ef Written with two ticks for *n* of second *ir.n.f* and *pr* for *ḥrrt*.  
eg Written *ir.n.f* where verb used is regularly *rdt*.  
eh Written *nt*, "of," for *n*.  
ei Cf. in BD 126 § S 1.  
ek Written with *ḡd.tn*, "Ye shall say," for *ḡd.tw* found in Aa and C 61025 and with *n*, "to," for *tn*.  
el Written *Pḥw-r'*, variant of Aa's *Hpd-r'*.  
em Written *m't* for *m't.n*.  
en So Ce etc. also; but cf. Aa: "many-priest."  
eo Written with *ḥws* for *ḥws* and *ḡḡwḡ* for *ḡḡwḡ* of Ce and Pe.  
ep Written *ḥrywḡ* where Aa, Ea, etc. have *wdyḡ*, "who put down."  
eq Written *ḥḡtḡ* for Empire *ḡḡtḡ*.  
er Written probably *ḡḡm* for Empire *ḡḡmt* (see p. 22).  
es Written *m ḡdyt twy ḡmywḡ ḥtp*, "in that site (of) those who are at peace," where Empire documents (in 1st person) have *m ḡdyt rḡyt ḥtp.n.t m* and similar.  
et Written *ḥm(t)*, similarly Aa and C 61025, where Ce and Ea have *nwt*, "city."  
eu Written *n* for *m*.  
ev Written *swt fr.k ḥr m m*, "pass thou . . .," for *swt.n.k ḥr m*.  
ew Written *swt.f ḥr ḡḡmḡ* (without negative determinative), "He passes by [shrines]," for Empire *swt.n.t ḥr nwt*, "I passed by a city."  
ex Written *mḡt* for Empire *mḡt*.  
ey Written *m't.n.k ḥḡy* for Empire *tw m't.n.t ḥḡy*.  
ez At Heracleopolis.  
fa These two questions seem to appear in R and T only; but in T the second is a statement instead: "Osiris N. took (them)."  
fb Written *sw* for *st*.  
fc Written *ḥ'y < hy*. But Aa uses *ḥ'wt* (Ea: *ht*) < *ḥwt*, "lament."  
fd Written *n ḡm' r' m w't* where Aa has *m ḡm' n m'r* (Ce and Ea omit *m*).  
fe Written *tw.k ḡḡ.n w't* (grammar impossible) for *tw.k ḡḡtḡ nḡ*.  
ff Written masculine for feminine.  
fg Written *dy n tḡ* for Aa's *ryt tḡyt*.  
fh Written *ḥnty n ṯp tḡḡ*. But Aa has *ḥnkḡ n ṯrp*, "Bowl of Wine," and T has *ḥnty ṯpḡ*, "Master of Cups."  
fi Written masculine for feminine.  
fk Written *ḡwn* as in T. But Aa, Ea, etc. have *ḡw*, "Ox."  
fl Written *ḡw.n-mwt.f*. But Aa reads *Sḡḡn-mwt.f*, "Toe of His Mother," and T has "He Whom Mut Announced"—variant: Bore."  
fm Written *ḡ'tt* for T's *ḡ'ts*, perhaps developed out of verb *ḡ'ts*.  
fn Empire: "I will not open for thee, I will not let thee enter past me," says the doorkeeper of this gate."  
fo Written *ḡbt*, "jar," for Empire *ḡḡt*.  
fp MK Pap. Br fragment begins here.  
fq T: "ḡḡḡ of Min." But Pap. Br has "ḡḡ of Min," Ce has "flames of Min," and Ea has "ḡḡwḡ" (with same determinative V 12 found in R and T) of *Ht*.  
fr Written with negative *nn* for preposition *n*.  
fs Empire omits "And who . . . ?" and answers preceding question with "Thou shalt tell the interpreter of the Two Lands."  
ft Empire: "interpreter," as before.  
fu Empire: "Come."

TRANSLATIONS AND NOTES

BD 125

- <sup>f7</sup> Empire: "What, pray, is thy condition?"
- <sup>f8</sup> Written *tw.t hmkwt m\**. But Empire has *tw hwn(.t) wt m*, "I have kept myself from."
- <sup>f9</sup> Written *nn tw.t mm.en* as in Aa.
- <sup>f7</sup> Written with negative *nn* for preposition *n*.
- <sup>f9</sup> Written with *tw*, "thee," for *wt* and with determinative of *h'yt* (which should be singular, not plural) erased but not replaced by sky. Since Ce and Ea have *h'yt* without suffix, they should probably be translated "to (him of) the hall of fire."
- <sup>ea</sup> Aa and Ce write "its walls" with feminine suffix referring to *h'yt*, "the hall." After *z'fw*, "floor," Ce has "of its (fem.) house," while Aa, Ea, etc. have "of his house."
- <sup>eb</sup> Written *zby* for *zy*.
- <sup>ec</sup> Written *Ssm*, "Image," with determinative of deity instead of papyrus roll.
- <sup>ed</sup> Written *wtpl*. But Pap. Br and some Empire documents have *s'fpl*, "pigs." Ch, Ce, etc.: *m't*, "lion."
- <sup>ee</sup> Supply *m* regularly present.
- <sup>ef</sup> Written with *tny.tw.f* for *dnt.tw.f*.
- <sup>eg</sup> I.e., be taken along in processions.
- <sup>eh</sup> Cf. a § S 1 R beginning. Written with only determinative of deity for *Nb.t* and with *r* (for *tw*) *tn.n.t n.k*, "I have brought to thee," for *Int.k*.
- <sup>ei</sup> So BD 127 M 774 also.
- <sup>ek</sup> So BD 128 also.
- <sup>el</sup> Written *imywpl*, "(ye) who are in"; but regularly *imy*, applying to Horus.
- <sup>em</sup> Written *r tn.n n.t in* for *tw tn.n.t n.in* (cf. M 712).
- <sup>en</sup> Cf. a § S 1 R end.
- <sup>eo</sup> Written *n* + bird + *nb* for *n'y.k*, "thy." This would fit in c § S 5 R; but M needs *n'y.in* instead.
- <sup>ep</sup> Written plural for *n*.
- <sup>eq</sup> Omission is proved by use of *hr.s* rather than *hr.f* (cf. R).
- <sup>er</sup> Written *nn dw.t* for *n d'd.t*.
- <sup>es</sup> Written *r d w'bppl*, evidently for *rdwpl*.
- <sup>et</sup> Written *h'hn* for *n'hn*.
- <sup>eu</sup> Written *imywpl* (with sign A 1 for A 2) *zhmpl* for *ummtpl smpl*.
- <sup>ev</sup> Written *r(n) twpl.f*.
- <sup>ew</sup> Written with *pr.n.f* for *prt.f*.
- <sup>ex</sup> Written *m't.i ps itypl r ga.f* for *m't.n.t psn tsd r ga.t*.
- <sup>ey</sup> Written *nn wq* (with legs determinative for papyrus roll) *sm'm.i* for *n wq.t sm't*.
- <sup>ez</sup> Written with *r* for *tw*.
- <sup>ha</sup> Written *dntpl* for *nn*.
- <sup>hb</sup> Repeated from § S 2 M. End etc. corrupt.
- <sup>hc</sup> Written *rdwy* + determinative of deity for *rd.t*.
- <sup>hd</sup> Written *tb.f*, "his heart."
- <sup>he</sup> Written *nt(y) pr.n.f*. Or emend to *nt(f)* . . . , "it is he who has . . .," or to *m prt.f* (cf. note gw), "at his ascent" ?
- <sup>hf</sup> Written *s'm.f*, "I conduct," probably for *s'm wt*.
- <sup>hg</sup> Written *(t)ntf*.
- <sup>hh</sup> Written *m\** for *m*.
- <sup>hi</sup> Cf. BD 72 § T.
- <sup>hk</sup> Written *hr q(rsw.f)*.
- <sup>hl</sup> Written with *n ur* for *ur n* and with *hr nty* for genitive *nt*.
- <sup>hm</sup> Written *m dd* for *tw dl.tw*.
- <sup>hn</sup> Souls of Pe and Hieraconpolis mentioned in BD 112-13 follow.
- <sup>ho</sup> Weighing of the heart before Osiris sitting in judgment.
- <sup>hp</sup> Written *unn nb n.f* for T's *wn rn.f*.
- <sup>hq</sup> Qualitative, with *z* for papyrus-roll determinative.
- <sup>hr</sup> Written *'nh.tw n dt.f n dt* for *'nh n dt dt*.
- <sup>ha</sup> Written *(t)n 'mt 'mut' nt* (for *nbt*; cf. T) *imnt n* (for *m*) *imntyt*. That the devourer is feminine (not masculine as given in Wb.) is clear from her description in Ag (cf. tests seen in R and T).
- <sup>ht</sup> Written *fn* for *m*.
- <sup>hu</sup> Judgment scene follows souls of Pe and Hieraconpolis mentioned in BD 112-13.
- <sup>hv</sup> On a yellow background.
- <sup>hw</sup> Written *'It/mpl* for *ttpl*.

BD 126-127

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BD 126<sup>a</sup>

R

P <sup>xv1</sup> To be said by Osiris N.:

- S 1 <sup>3</sup>O ye 4 baboons who sit at the prow of the bark of Re, who cause <sup>6</sup>truth to ascend to the Lord of the Universe, who judge between the needy and the rich, <sup>8</sup>who gladden the gods with the scorching breath of their mouth(s), who give divine offerings <sup>10</sup>to the gods and mortuary offerings to the blessed, who live on truth and sip <sup>12</sup>of truth, who lie not and whose abomination is sin, may <sup>14</sup>ye remove all evil from me, may ye blot out my sins, (for) no foulness <sup>16</sup>attaches to you. May ye let me penetrate the underworld and enter into Rosetau <sup>18</sup>and pass through the (secret) portals of the west. Then shall ye give me a cake and <sup>20</sup>a loaf like these blessed ones who go in and out of Rosetau.
- 2 <sup>22</sup>Pass; come thou. I have removed thy evil, I have blotted out <sup>24</sup>thy sins. What would harm thee is disposed of; I have done away with<sup>b</sup> the evil that attached to thee. Enter <sup>26</sup>thou into Rosetau. Thou passest through the secret portals of the west; <sup>28</sup>thou goest out and in (at) will like these blessed ones. Thou art summoned every day within <sup>30</sup>the horizon.

M

P <sup>724</sup> TO BE SAID BY OSIRIS N.:

- S 1 O ye 4 baboons who sit <sup>725</sup>at the prow of the bark of Re, who cause truth to ascend to the Lord of the Universe, he has caused that offerings be given <sup>726</sup>to the gods and mortuary offerings to the blessed, who sip (...).

<sup>a</sup> Vignette (but not text) appears already in MK Pap. Br.

<sup>b</sup> Written *hw š'd* (for *š't*). *k r it hsr* (for *hser*). n.l.

BD 127<sup>a</sup>

R

P 1 <sup>xv11</sup> Roll for praising the cave-gods.

- 2 Said by a man on reaching them and entering to see this god in the house of the nether world.
- 3 <sup>1</sup>To be said by Osiris N.:
- S 1<sup>b</sup> Hail to you, cave-gods <sup>3</sup>who are in the west. Hail to you, Doorkeepers of the Gates, <sup>4</sup>who guard this god and report before Osiris. Ye are clever and esteemed; ye annihilate <sup>6</sup>the enemies of Re. Ye (il)lumine<sup>c</sup> and dispel your darkness, (while ye see) your holy one and your Elders. Ye live as he lives; <sup>5</sup>ye call to him who is in his Disk. May ye lead me to your road, that my Soul may enter into your secrets. I am one of you; <sup>10</sup>I inspire terror in Apophis, while ye do away with your (foulness)<sup>d</sup> in the west.
- 2 Thou art triumphant against thy enemies, great god who is in his Disk. <sup>12</sup>Thou art triumphant against thy enemies, Osiris presiding over the west, great god, lord of Abydos. Thou art triumphant against thy enemies in sky and earth, Osiris N., <sup>14</sup>even southerners and northerners, westerners and easterners.<sup>e</sup> He follows Osiris presiding over the westerners; <sup>16</sup>he is praised<sup>f</sup> before him in the valley. He triumphs in the great Council, he triumphs in the nether world, like the Starry Host. The flame <sup>18</sup>of his Soul shall consume the corpses of the dead (who) enter into misfortune<sup>g</sup> and whose wrapping is (that of) the perished.<sup>h</sup>
- 3 <sup>20</sup>(Ye) who make righteous the Souls of<sup>i</sup> all the blameless blessed and serve the Sacred Land in the house<sup>k</sup> of life, mistress of Souls, <sup>22</sup>according as Re is praised and according as Osiris is praised, may ye guide Osiris N., <sup>24</sup>may ye open for him the gates of the nether

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world. May the earth open its twin caverns, while ye make <sup>28</sup>him triumph against his enemies. May ye give offerings to Them of the Nether World. Provide for him the turban rather than (for) its (present) wearer within the secret chamber.

4 <sup>28</sup>"Lo, thou art a great one, the true seed,<sup>1</sup> the soul of a blameless blessed one; thou art one who has control of his hands,"<sup>m</sup> say they, the Two Comrades, <sup>30</sup>the great and exalted ones. "(O) Osiris N." They rejoice over him, they praise <sup>32</sup>him as (one who is in) their arms.<sup>n</sup> They have given him their magical protection for living. <sup>33</sup>Osiris N. has appeared as the living Soul of Re in the Sky; it has been allotted <sup>35</sup>to him to assume his form. He has been made to triumph in the Council. <sup>36</sup>The gate has been opened for him in sky and earth.

5 (Osiris N., he says: Opened for me is the gate of sky and earth) where the soul of Osiris comes to rest. I have passed through their gate. They rejoice <sup>38</sup>when they see me gone in praised and come out loved. I have (gone on),<sup>o</sup> for no fault of mine has been found and no evil <sup>40</sup>adheres to me.

M<sub>1</sub>

S 1 <sup>(726)</sup>(. . .) before Him Who Is in His Disk. (Ye) who live as doorkeeper(s . . .) <sup>727</sup>evil when ye see me. I am one of you; I go to your broad hall every day.<sup>p</sup>

M<sub>2</sub><sup>q</sup>

P 1 <sup>773</sup>ROLL FOR<sup>r</sup> PRAISING THE CAVE-GODS.

S 1 HAIL TO YOU, Cave-Gods who are in the west. Hail to you, doorkeepers of the gates; hail to <sup>774</sup>you, doorkeepers of this god. (Behold,) I<sup>s</sup> am come unto you; I am one of you. I have done away with and removed his (evil)<sup>t</sup> from the west. I know all that he discusses<sup>u</sup> with you. <sup>775</sup>I have come unto (you);<sup>v</sup> it is I who have gone forth as your doorkeeper. I saw <sup>776</sup>Horus<sup>1w</sup> after he had gone forth to the west and had fallen (in)<sup>1</sup> with him who judges his dead, the terror of whose name (hangs) over the west. I see (my) Father Osiris every day.<sup>x</sup>

<sup>a</sup> Cf. Naville's chap. ii of Litany of the Sun, which has same theme and various parallel details.

<sup>b</sup> Cf. in BD 181 *d* (noted in Cg only) § 8 2.

<sup>c</sup> Written *(s)/hḡ.f.n*.

<sup>d</sup> Written *hr.f.n*, "your face(s)," for *sqhḡ.f.n* of T, probably intended in Ik and TB 2 also.

<sup>e</sup> But Penehemes and T say "in south and north, west and east," while Ik and TB 2 have "in the Council of every God and every Goddess."

<sup>f</sup> But Penehemes and T probably say "he praises thee." In passage parallel to R lines 15-18 former keeps 2d person: "Thou followest . . ."

<sup>g</sup> Written *'ppyḡ* (with *tn* for legs determinative) *m hr-ny-hr-ny* (for *hr-n-hr*).

<sup>h</sup> Other documents each differ. Instead of "he triumphs in the nether world" and following, Empire documents have "O doorkeepers . . .," beginning Empire § 8 3 at that point.

<sup>i</sup> The *n* needed here looks more like *r*.

<sup>k</sup> Written *ht* where T etc. have *st*, "seat." This whole clause differs further in other documents.

<sup>l</sup> For *wr mw m<sup>ts</sup>* (with T) TB 2 has *Hr-hṯy m<sup>ts</sup>wy*, "Harakhte. How righteous is."

<sup>m</sup> Written *shn tw m ḡrty.f*. Other documents each differ.

<sup>n</sup> Written *m (imy)* *'wy.sn* (see TB 2 and cf. T).

<sup>o</sup> Written *sp.n.f*, with weaponed man of *szp* as determinative, for *hp.n.f* with legs determinative.

<sup>p</sup> BD 129 follows.

<sup>q</sup> Follows BD 140.

<sup>r</sup> Written with land sign for *n* of *nt*.

<sup>s</sup> Written *(m.f)n w.f*.

<sup>t</sup> Written *hsk* (for *hst*).*n.f dr.n.f (ḡw)t.f*.

<sup>u</sup> Written with *r* for *t*.

<sup>v</sup> Written *hr.k*, singular, where plural is needed.

<sup>w</sup> Written like *hr*, "face," as in M 733 etc.

<sup>x</sup> Genitive *nt* is written twice. BD 137 follows.



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BD 128

R

- P 1 <sup>xviii</sup>1 Praising Osiris.  
2 <sup>i</sup>To be said by Osiris N.:

M<sup>a</sup>

- P 1 <sup>787</sup> Praising Osiris.

a

R

- S 1 <sup>3</sup>Hail to thee, Osiris Unnofer†, Son of Nut, thou first Son of Geb, Eldest who came forth  
<sup>4</sup>from Nut, King over the Abydos nome, presider over the west, lord of Abydos, lord of  
Souls, Great <sup>7</sup>of Dignity, lord of the <sup>8</sup>tf-crown in Heracleopolis, lord of the Scepter in the  
Abydos nome, lord of the tomb, <sup>9</sup>great of renown in Mendes, <sup>b</sup>possessor of offerings,  
numerous of festivals in Mendes.<sup>c</sup>  
2 Horus exalts <sup>11</sup>his Father Osiris everywhere, jointly with the divine Isis and her Sister  
Nephthys. <sup>13</sup>Thoth has said for him the effective spells that are in his belly and go forth  
from his mouth. The heart of Horus has been preserved (better) than (those of) <sup>15</sup>all the  
(other) gods. Raise thyself, Horus, Son of Osiris, that thou mayest save thy Father  
Osiris.  
3 O Osiris, <sup>17</sup>I have come unto thee; I am Horus. (I) have saved thee alive on this day when  
mortuary offerings of bread and <sup>19</sup>beer, oxen and fowl, and all good things go forth for  
Osiris. <sup>20</sup>Pray raise thyself, Osiris. I smite for thee thy enemies, (I) save thee from them—  
I am Horus—<sup>22</sup>on this propitious day at <sup>d</sup>the goodly dawning of thy Soul. <sup>23</sup>It exalt(s  
thee)<sup>e</sup> with itself on this day in thy Council.<sup>f</sup>

M

- S 1 <sup>788</sup>HAIL TO THEE, Osiris Unnofer†, son of Nut, son of the Great One, first (son) of Geb, who  
came forth from Nut, lord of Souls, Great of Dignity, lord of (the <sup>8</sup>tf-crown)<sup>8</sup> <sup>789</sup>in Hera-  
cleopolis, beloved in 'Mendes', (numerous of festivals) in 'Busiris', <sup>h</sup>possessor of love in  
the Abydos nome.  
3 I have come to Thee; (I am) Horus. O Osiris, pray raise thyself, <sup>790</sup>that thou mayest  
circle the sky with Re, that thou mayest see the common folk, (for) the only one who sees  
(them) is Re.<sup>1</sup> ( . . . ) on (this) day of <sup>k</sup>mortuary offerings (of . . . and) all good (things).  
2 Thoth gives to him the (his) spells of the Great One that are in <sup>791</sup>his belly and go forth  
from his mouth.<sup>1</sup>

b

R

- S 1 O Osiris, thy Spirit comes to thee (to be) <sup>25</sup>with thee, that thou mayest be content in this  
thy Name of Spirit of Contentment. It bless(es thee)<sup>m</sup> in this thy Name <sup>27</sup>of Blessed One.  
It praises thee in that thy Name of Magician. It opens for thee the goodly ways<sup>n</sup> <sup>29</sup>in this  
thy Name of Upwawet.  
2 O Osiris, I have come to thee. I put for thee thy enemies (beneath thee) <sup>31</sup>everywhere.  
Thou dost triumph before the Ennead and the Council.  
3 O Osiris, take <sup>33</sup>to thee thy mace, thy standard, and thy stairs beneath thee. Thou pre-  
sentest gifts to the Gods; thou presentest <sup>35</sup>offerings to those who are in their tomb(s).  
Thou givest thy greatness to the Gods whom thou hast created, (O) great God. Thou  
shalt be <sup>37</sup>with (them)<sup>o</sup> as (are) their Mummies; thou shalt embrace all the Gods. Thou  
shalt hear the voice of Truth <sup>39</sup>today.  
T 1 To be said while offering to this God at the *w'g*-feast.

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M

- S 1 It<sup>a</sup> blesses thee in that thy name of Blessed One. [It praises thee in that thy name of Blessed One.] It praises thee in this thy name (of) <sup>793</sup>Magic. (It) opens for thee (the)Ways the ways, <sup>1</sup>that thou mayest come<sup>1a</sup> in this thy name of Upwawet.  
2 O Osiris, pray come. Horus puts for thee {HIS} THY ENEMIES BENEATH THEE.  
T 2 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.<sup>1</sup>

<sup>a</sup> Follows BD 139.

<sup>b</sup> So already BM 893.

<sup>c</sup> BM 893: "Busiris."

<sup>d</sup> Earlier documents: "of."

<sup>e</sup> Written *sq<sup>t</sup>.tw.f*, "it is exalted," for *sq<sup>t</sup>.f tw*.

<sup>f</sup> In BM 893 a hymn to Upwawet follows.

<sup>g</sup> Written *ltj* (with determinatives of *lt*-standard and *ltj*-crown). *f* for *ltj*.

<sup>h</sup> Written *mr m Dd hdb<sup>pl</sup> 'st<sup>pl</sup> m Dd*, probably for *mry m Ddt 'st<sup>pl</sup> hdb<sup>pl</sup> m Ddw*.

<sup>i</sup> Written with *sw*, "him," for *st*. With "O Osiris" and following cf. BD 119 § S 2.3 beginning and 147 *a* § S 2.3 beginning and *g* § S 1 near beginning.

<sup>k</sup> Written *m*, probably for *n* found in BM 893 (and T 1) where R has verb *pr*.

<sup>l</sup> Written with *Wr* for R's *wr<sup>pl</sup>*. But *imy* and *pr* of following, which presumably represent plural, are both written singular in both M and R and also in BM 893 (where *s'h<sup>pl</sup>.f wr* precedes).

<sup>m</sup> Written *s'h<sup>pl</sup>.tw.f*, "it is blessed," for *s'h<sup>pl</sup>.f tw*.

<sup>n</sup> Written *w<sup>pl</sup> m nfr<sup>pl</sup>*. See grammatical notes on R (p. 27).

<sup>o</sup> Written *nz* for *sn*.

<sup>p</sup> I.e., "thy spirit" (cf. R).

<sup>q</sup> Written with legs ideogram only.

<sup>r</sup> Written with *n h<sup>pl</sup>* for *h<sup>pl</sup> n*. BD 142 follows.

BD 129<sup>a</sup>

R

- P 1 <sup>xcix</sup>Roll for initiating a man and causing that he embark in the bark of Re and his retinue.  
2 <sup>1</sup>To be said by Osiris N.:  
S (Osiris N. ferries) the Phoenix to Abydos, <sup>4</sup>Osiris to Mendes. He has opened the cave of the Inundation, he has smoothed the way <sup>5</sup>of the Disk, he has drawn Sokar on his sledge, and he makes powerful the Great One in her instant. <sup>8</sup>Osiris N. (has) followed<sup>b</sup> and praises the Disk. He has joined the (sun-)praising (baboons); <sup>11</sup>he is one of them. He has been the companion of Isis and the associate of Nephthys; he has made powerful their magic spell(s). He has attached the towrope. <sup>14</sup>He has repulsed his enemy, he has restrained his steps. Re extends his hands to him; his Crew<sup>c</sup> shall not repulse him. <sup>16</sup>If Osiris N. is powerful, the Sound Eye is powerful, and vice versa.  
T 1 To be said over <sup>19</sup>this Image that is sketched, sketched on a new, clean, unused sheet of papyrus with powder of glaze and <sup>21</sup>myrrh-water, placed at a man's breast without its coming (too) close.  
2 He embarks<sup>d</sup> in the bark of Re <sup>23</sup>daily, and Thoth looks after him at disembarking and embarking.  
3 A truly excellent spell.  
4 Thou shalt sketch it in <sup>25</sup>careful outline, likewise the bark of Re. As for the powder of glaze, it is mentioned in order to emphasize the green, <sup>27</sup>this with which the document<sup>e</sup> is to be written.  
5 Osiris N. erects the Pillar and sets up <sup>30</sup>the tie-amulet. He sails wherever he will. <sup>31</sup>Gracious is the remark that Thoth made to Re, the sanctuary being content with its Lord Re. Said Thoth: <sup>33</sup>"Look after his Soul at disembarking and embarking in the bark of Re, while the corpse is to remain in its place."

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M<sup>1</sup>

S 728I FERRY [TO Abydos] the Phoenix to Abydos, Osiris to Mendes. 729I have opened the cave of the Inundation. He has smoothed<sup>a</sup> the way of his Disk,<sup>b</sup> he has praised So(ka)r<sup>730</sup> on his <sledge>,<sup>c</sup> and (he has made) powerful the royal uraeus<sup>k</sup> in her instant. I have removed <evil> from him;<sup>1</sup> 731I have ascended with him. He has <driven away the Mourner>,<sup>m</sup> he <has> restrained<sup>n</sup> his steps. Re extends (his hands) to him; 732I have ascended with him. I praise Osiris; (I) continually screech to him.<sup>o</sup> He has gone to your road;<sup>p</sup> 733I Horus<sup>1q</sup> sees him when he has gone forth from you.

T 1 This spell which is in writing <is to be said>, that a man <may be purified> 734thereby.<sup>r</sup>  
5 He is permitted to go forth wherever he will, this (man).<sup>s</sup>

<sup>a</sup> Cf. BD 100.

<sup>b</sup> Written with *r* for *n*.

<sup>c</sup> Written 'I(z)t(y<sup>pl</sup>).f with *tz* sign omitted.

<sup>d</sup> Introduced by *tm.f* for *tw.f*.

<sup>e</sup> Written *sd'* for *st*.

<sup>f</sup> Follows BD 127.

<sup>g</sup> Written with *hrsk* for *hst*.

<sup>h</sup> Written *tm* determined by disk + falcon-headed god wearing disk and uraeus (latter sign alone is ideogram for Re in M 731).

<sup>i</sup> Written *tmztp* for *mt*.

<sup>k</sup> Written *wrt* with uraeus determinative, whereas R has determinative of deity.

<sup>l</sup> Written with papyrus roll for *qwe*; cf. *dr.tn qwe nb hr.t*, "may ye remove all evil from me," in BD 126 § S 1 R.

<sup>m</sup> Written *r hrtsk.n.f* 'Ibk for *tw hsr.n.f* 'I'kb.

<sup>n</sup> Written with *r* for *tw* and with incomplete papyrus roll or land sign for *n* of *nhm.n.f*.

<sup>o</sup> Written *smn(.f) n.f hgt*. Deceased screeches as do the baboons who worship the sun at dawn.

<sup>p</sup> Cf. "May ye lead me to your road," BD 127 § S 1 R.

<sup>q</sup> Written like *hr*, "face," as in M 775 etc.

<sup>r</sup> Written with *qdw* probably for *dd.tw* and with *w* wrongly added after determinative of *w'b*.

<sup>s</sup> BD 140 follows.

BD 130

R

P 1 cRoll for initiating the Soul forever and letting it board the bark of Re to pass by the courtiers of the nether world.

2 1To be recited on Osiris' birthday.

3 To be said by Osiris N.:

M<sup>a</sup>

P 1 889Roll for making a Blessed One live forever and letting him board<sup>b</sup> the bark of Re and his follower(s).

α<sup>c</sup>

R

S Open, Sky; open, <sup>a</sup>earth. Open to me, southerners; open, northerners; open, westerners; open, easterners.<sup>d</sup> Open, double shrine <sup>3</sup>of Upper Egypt; open, double shrine of Lower Egypt. Open, double doors, open, gate(s), to Re, that he may ascend from the Horizon. <sup>4</sup>Open to him, double doors of the Night Bark; open to him, gate(s) of the Day Bark. He inhales Shu; he has created Tefnut. <sup>5</sup>They who are in his train follow him.

M

S Open to him in the sky; open to him, double doors. Open to him, sky; open to him, earth. Open to <sup>600</sup>him, West; open to him, East; open to him, South; open to him, North. Open to him, double doors, in his horizon. Open to him, gates of the night bark; open to

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him, double doors of the <sup>901</sup>day bark. Open to him, bolts of Geb the hereditary prince of the gods.<sup>9</sup> He has created Shu; he has (inhale)d<sup>1</sup> Tefnut. Open to him, Upper Egyptian shrine; open, <sup>902</sup>Lower Egyptian shrine. It has been granted him to enter into the bark of Re and his follower(s).

T A truly excellent spell (proved) a million times.<sup>2</sup>

b

R

- S 1 Osiris N. is <sup>9</sup>Re's follower, one who takes on his character,<sup>11</sup> who provides for his sanctuary like Horus when his fate overtakes him,<sup>12</sup> whose seat is hidden in the 'purity'<sup>1</sup> of his shrine, an envoy of the god to her whom he has loved. Osiris N. has taken <sup>8</sup>(truth); he has offered up her image. He has taken and bound <sup>9</sup>the shrine.
- 2 He abominates storms; there is no Starry Ho(st) beside him.<sup>k</sup> He has not (been kept away)<sup>1</sup> from Re or Osiris; <sup>10</sup>he has not been warded off by him who accomplishes with his hands. He has not walked in the valley of darkness; he has not entered the lake of the guilty. <sup>11</sup>He is not of those that pour out time;<sup>m</sup> he has not fallen as prey in the place<sup>n</sup> among<sup>o</sup> (those) taken before him <sup>12</sup>around Sopd's slaughtering-place.<sup>p</sup>
- 3 'Praise to' you, 'Kneelers'.<sup>q</sup> The God's knife<sup>r</sup> is in concealment; <sup>13</sup>Geb's arms 'become active at' dawn. As for him who is indeed refreshed, he shall lead Older than he and younger in his (good) time).<sup>s</sup> <sup>14</sup>Now while Thoth is in concealment he (Thoth) has purified (him who takes account of) millions, who opens the sky and dispels cloudiness <sup>15</sup>from about him.<sup>t</sup> (When Osiris N. has reached him) in his seat, he (N.) grasps his staff, he (takes)<sup>u</sup> his scepter, beside Re, (great) <sup>16</sup>(of beautiful goings).<sup>v</sup> The Great One (Re) rises after his eye, (his) Ennead (being around) his seat.<sup>w</sup> They do away with <sup>17</sup>this suffering and his illness when he is sick.<sup>x</sup> Osiris (N.) has done away with his suffering, he refreshes Re and Osiris,<sup>y</sup> he opens <sup>18</sup>Re's Horizon.<sup>z</sup> (His, i.e., Re's) bark makes its (voyage)<sup>aa</sup> for him (N.); illumined for him is the face of Thoth. He praises Re, (and) <sup>19</sup>he (Re) hearkens (to him) and has set up obstacles against his enemies.
- 4 Osiris N. has not been left boatless, <sup>20</sup>he has not been kept from the Horizon, (for) he is Re and Osiris. He has not been left boatless on the <sup>21</sup>great crossing by him whose face is in his knees, for his Name, even Re's name, is in the belly of Osiris (N.) and <sup>22</sup>his dignity is in his mouth. He tells (it) to him, and he hears his words.<sup>ab</sup>
- 5 Praise (be) to thee, Re, lord of the Horizon, Osiris, presider over the westerners. <sup>23</sup>Hail to thee, for whom the sun-folk purify themselves and the Sky brings (offerings)<sup>ac</sup> to that great abode past which lead the courses <sup>24</sup>of the rebellious.<sup>ad</sup> Behold, Osiris N. is come; he has proclaimed the truth, since (his) marvels are in the west.<sup>ae</sup> <sup>25</sup>He has broken the fury of Apophis; he is Ruty.<sup>af</sup> Osiris (N.), he has proclaimed the protection of those who are with him before <sup>26</sup>the great seat.<sup>ag</sup> Mayest thou hearken to (him) when Osiris N. enters <sup>27</sup>into the Council.<sup>ah</sup> He (drives off) Apophis from Re<sup>ai</sup> every day, so that he does not attack him when he wakes.<sup>ak</sup> <sup>28</sup>He seizes (the writings); he has received the offerings.<sup>al</sup> He has equipped Thoth with his Eye.<sup>am</sup> He has caused that truth circle about <sup>29</sup>at the prow of the great bark that bears him who is true of speech in the Council.<sup>an</sup> He has established Millions; he has led the courtiers. <sup>30</sup>Osiris N. gives to them a voyage in joy of face.<sup>ao</sup> Re's Crew circles about, following <sup>31</sup>his beauty; truth rises high, she circles about her Lord. He (N.) gives praise<sup>ap</sup> to the Lord of the Universe. He has taken the staff; <sup>32</sup>he has 'swept' the Sky therewith. The sun-folk give him praise as when rises Horus<sup>aq</sup> the unwearying. <sup>33</sup>He exalts Re (by) that which he has done.<sup>ar</sup> He has dispelled cloudiness, he has seen his beauty, he has established <sup>34</sup>his course. He circles about, he proceeds to the Bark in the Sky; he shows himself as the sunshine.<sup>as</sup>

- 6 Osiris N. is<sup>st</sup> the great one in the midst<sup>35</sup> of his eye, sitting (or) kneeling in the great bark of Khepri. He comes into being, and what he says comes into being; he is this<sup>36</sup> which circles the sky toward the west. Verily the Starry Ho(st)<sup>37</sup> rise, while Shu is in rejoicing; they take<sup>37</sup> Re's bow rope from his (crew).<sup>37</sup> As Re circles about, he sees Osiris; intrusted to him is Osiris N.<sup>38</sup> in peace, in peace.<sup>37</sup> He (N.) has not been kept away, he has not been seized, by the scorching breath that is in thy instant.<sup>38</sup> No hindrance has gone forth from thy mouth against him; he has not gone 'with' the crocodile.<sup>37</sup> His abomination is crocodiles; they have not attacked him.<sup>38</sup> He embarks in thy bark;<sup>38</sup> he takes over thy throne. He assumes thy dignity; he follows the paths of Re.<sup>40</sup> His praises shall<sup>39</sup> drive away that noxious one who comes aflame against (thy) Bark (in)<sup>39</sup> this great district. Osiris N., he knows him;<sup>41</sup> he cannot reach thy bark (while) Osiris N. is (therein).<sup>40</sup> It is he who makes offerings to the Gods and mortuary offerings<sup>42</sup> to the blessed.
- T 1<sup>be</sup> To be said over an image of this initiate put into this bark, after thou hast made<sup>43</sup> the Night Bark at its right side and the Day Bark<sup>43</sup> at its left side. Offer to them bread and beer, oxen and fowl, burnt incense, and all (other) good things on Osiris' birthday.
- 2<sup>bg</sup> If this is done for him, <sup>44</sup>his Soul shall stay alive forever.<sup>44</sup> It shall not die again.
- 3<sup>bl</sup> (This is) a secret of the nether world, a mystery in the god's domain.
- 4 Found in the Palace of the Great House<sup>45</sup> under the Majesty of the King of Upper and Lower Egypt, 'H'sty'lt,<sup>45</sup> (as though)<sup>45</sup> found in a mountain cave.
- 5<sup>bm</sup> (This) is what Horus used (for) his Father Osiris Unnofer<sup>46</sup>.
- 6 Since Re looks upon<sup>46</sup> this blessed one as himself, looks upon him as upon his Ennead, great is the fear of him, great is the esteem of him in the heart(s) of men and Gods and the blessed and the dead. His corpse and<sup>47</sup> his Soul shall live forever; he shall not die again in the god's domain.
- 7<sup>ba</sup> He shall not be left over on the judgment day; he shall be justified against his enemies. His offerings shall be on<sup>48</sup> the altar of Re daily.

<sup>a</sup> Follows BD 101.

<sup>b</sup> Written *h(t)f(r)*.

<sup>c</sup> Both *a* and *b* occur frequently in CT (unpublished), but always separately.

<sup>d</sup> CT: "Open, eastern horizon; open, western horizon."

<sup>e</sup> Cf. similar idea in BD 26 *b* beginning and 68 beginning.

<sup>f</sup> Written *zš.n.f* with weaponed-arm determinative, perhaps by confusion with *zh*, "strike," but surely based on *zn* for *sn*.

<sup>g</sup> BD 143 (vignette of 141-42) follows.

<sup>h</sup> Repeated in BD 131 § S 2. But CT seems to say "... who takes his metal (weapon)."

<sup>i</sup> Similarly already in Ea etc. But CT says "who replaces the god of (var.: 'in') the (var.: 'his') sanctuary, Horus, who ascends to his Lord."

<sup>j</sup> Written *nn H't-b(t.s) r gs.f*. But CT has *n wbs* (not in *Wb.*; usually with water determinative, once with fish) *r gs.f*. Budge translates *wbs* as "water-flood."

<sup>k</sup> Written *nn wj n.f*; emend to *nn hsf.tw.f* found in T. But CT gives *n hsf.f* (passive) and similar.

<sup>l</sup> So T also. Literally probably as translated, meaning "... that waste time"? But CT has *m š'nt š't (š'nt* without determinative, *š't* with hippopotamus head), "as the ... (form.) of might." This and the rest of § S 2 remain uncertain.

<sup>m</sup> Written *m h'q m b(w)*, "as prey in the place." But Ea (similarly other Empire documents) gives *m h'qt-h'f.s* with house determinative, making "her whose soul has been made booty" designate a place. CT documents vary: B 3 C (cf. B 4 C) has *m h'qt 'q.s*, "as prey; she (deceased) enters"; B 1 L etc. are like Ea but without house determinative.

<sup>n</sup> Written *(t)mm*.

<sup>o</sup> CT seems to prefer *h' nmt nt nmt Spdt*, "around the slaughtering-place of Sothis' slaughtering-place."

<sup>p</sup> Written *t'w n.n M'styw<sup>pl</sup>*. But CT uses *T'm'tyw*, perhaps "Ye of the Mat," i.e., judges; cf. mat of Osiris mentioned in BD 124 c.

<sup>q</sup> Written *ds* as already in Lc (cf. *dew<sup>pl</sup>* in Ea). But CT has *dew<sup>pl</sup>*, "sanctity."



## TRANSLATIONS AND NOTES

BD 130

<sup>a</sup> Written *ir nḡm tr. f sḏm. f* *Wṛwᵖ¹ r. f ḥn' ḏrtwᵖ¹ r nw* (with legs determinative). *f.* But CT says *in m tr. f sḏm. f Wṛᵖ¹ tp. f Hᵛᵖ¹ r nw* (with disk etc.). *f.* "Who, pray, will lead the Old and take account of the Young in his (good) time?"

<sup>b</sup> Written *tr. n. f* *b(w)ᵖ¹ (n tp) ḥḥᵖ¹ wḏt ḏb't* (for *b't*) . . . . CT says instead "he purifies him who takes account of millions and has been taken account of, who opens . . ."

<sup>c</sup> Written *ḏzp. n. f.* "he has taken," in R and T.

<sup>d</sup> Written *ḏm. f r.* "he goes against," for *ᵛ sḏmᵖ¹ nfrᵖ¹* of CT.

<sup>e</sup> Written with *Paḏt ḥaḏ st. f* for CT's *Paḏty. f ḥt zp 2 st. f.*

<sup>f</sup> Written *mn. f.* But some CT documents have *mnt. f.* "when he dies."

<sup>g</sup> CT seems to prefer "I do away with suffering, I refresh him who undergoes it."

<sup>h</sup> CT: ". . . the horizon for Re."

<sup>ia</sup> Written *ḏḏm. f* for *ḏḏt. f.*

<sup>ib</sup> CT: "for Re's name is in my belly and his dignity is in my mouth. He has told it to me, and I am one who hears his words."

<sup>ic</sup> Written *ḥrp(w n). f Pt.*

<sup>id</sup> Written *zn(fw)ᵖ¹.*

<sup>ie</sup> Written *btᵖ¹. f m tmntyᵖ¹.* But CT has *Bitw m tmnt* (later regularly *tmntyᵖ¹*), "(the god) Bitw is in the west," and suffix *.f* seems to occur in R only.

<sup>if</sup> But CT omits *nt/* used by R and T, and Empire documents substitute *ḥr*, both apparently meaning "of Apophis and Ruty."

<sup>ig</sup> Written *sr. n. f mk(t) tmyᵖ¹. f tp* "st wrt. But CT has *tnk sr n. k m. k wt tkwt tmy tp st wrt*, "It is I who proclaim to thee: 'Behold, I am come,' (O thou) who art before the great seat."

<sup>ih</sup> Written with *ḥḥw* for *ḥb* found in T. But CT and Ea use *ḥt*, also say "thy Council."

<sup>ii</sup> Written *tw ḥr* (with determinatives of *ḥr*) {*n*}. *f* *ᵛpp ḥr R*. But CT prefers *nḥm. t R' m' ᵛpp*, "I rescue Re from Apophis."

<sup>ik</sup> CT documents vary, seem to prefer *n ph. f sw rs*, "he has not attacked him while awake."

<sup>il</sup> CT: "O Superintendent (*Rwd*), I seize the writing, I receive the offerings."

<sup>im</sup> CT: "I equip Thoth with what he has done."

<sup>in</sup> Written with *ḥry mᵛ. ḥrw*. But CT prefers *ḥt* . . . , "(when) he who is . . . enters . . .," though even some CT documents use *ḥry*.

<sup>io</sup> Written *m ḥt ḥr*. But CT etc. usually say *m ḥtᵛᵖ¹ tpyt*, "in sheer joy."

<sup>ip</sup> One CT document uses name; otherwise CT and later documents say "Praise is given."

<sup>iq</sup> Name in R only.

<sup>ir</sup> Three CT documents add "for him."

<sup>is</sup> But CT says "His bark circles the sky to the sunshine."

<sup>it</sup> Lc, but not CT, inserts "Thoth." Ea: "Osiris N., he has brought Thoth," or "... Thoth brings to him."

<sup>iu</sup> Written *Ht-b(t. s)* where CT has *Wbswᵖ¹* as deities. Cf. note k.

<sup>iv</sup> Written *ḥhyᵖ¹. f* where CT etc. use *ḥtᵖ¹. f.*

<sup>iw</sup> But CT says "Re circles the sky at my command in peace (and contentment) (*ḥḥb*)."

<sup>ix</sup> Written . . . *in ḥḥ tmy t* (with sun determinative). *k.* But CT varies between *n tḡ wt ḥḥ n t* (with animal head or diagonal stroke as determinative). *k.* "the scorching breath of thy (uraeus-)headdress has not seized me," and *n tḡ t(w) N. pn in* . . . , "this N. has not been seized by . . ."

<sup>iy</sup> Written *m tḏ*. But CT has *ḥr wᵖ¹ tḏw* (var.: *ld'w*; cf. *ldw* in *Wb.*), "on the paths of 'pestilence'."

<sup>iz</sup> Written *but. f [m] thyᵖ¹ n[n] ph. w sw*. But CT has *but k' t ḥr im. s but. t pw tgb* (var.: *tḥw* with water determinative) *n ph. f wt*, "(but) the abomination of my spirit is fallen thereby<sup>1</sup>. My abomination is the flood (var.: 'scum'); it has not reached me."

<sup>ba</sup> Empire inserts "(O) Re."

<sup>bb</sup> Written *wᵖ¹ R' dwtᵖ¹. f r* (similarly T). But CT has *wᵖ¹ R' sb't* (var.: *sb'ᵖ¹*) *tnk*, "the paths of Re and the constellation (var.: 'the stars'). It is I who."

<sup>bc</sup> Written *r Wt'(k ḥr)*.

<sup>bd</sup> Written *tw Wstr N. rh. f sw nn ph. f wt. k tw* (for *ḥst*) *Wstr N. (tm. f)*. But CT has "I know them by their names; they (can)not reach thy bark while I am therein."

<sup>be</sup> With § T 1 f. cf. BD 153 § T.

<sup>bf</sup> Empire text is clearer: "To be said over the bark of Re, inscribed with Nubian pigment in a clean place, after thou hast put an image of this blessed one at its prow. Then thou shalt inscribe."

<sup>bg</sup> Cf. BD 133 § T 7 end in Aa and 137A § T 4 in Aa and Ea.

<sup>bh</sup> Written *tw* (for *r*) *nḥḥ*.



BD 130-132

THE EGYPTIAN BOOK OF THE DEAD

<sup>b1</sup> With § T 3-6 cf. BD 134 § T 5-8 in Cg. With § T 3 alone cf. BD 137A § T 1 in Aa and 8 end in Ea and 148 a § P 3 beginning.

<sup>b2</sup> On name see Gard. p. 541. Same name occurs in BD 64 § T 3 variant in Aa, Ce, Cg, etc.

<sup>b3</sup> T and BD 134 Cg insert *m*.

<sup>b4</sup> With § T 5 f. cf. BD 133 § T 6 f. in Aa.

<sup>b5</sup> Cf. BD 133 § T 9 in Aa and 134 § T 10 in Cg.

BD 131

a

R

P 1 <sup>c1</sup>Spell for proceeding to the Sky beside Re.

2 <sup>c2</sup>To be said by Osiris N.:

S 1 <sup>a</sup>Re it is who shines this night.<sup>a</sup> As for every man who is in his train, he shall stay alive as a follower <sup>o</sup>of Thoth. He shall give <sup>t</sup>the crown<sup>10</sup> to Horus this night and joy to Osiris, be<sup>o</sup>cause he is one among these while his enemies are well disposed of.

2 <sup>10</sup>Osiris N. is Re's follower, one who takes on his character.<sup>o</sup> He has come unto thee, his Father Re; <sup>14</sup>he traverses Shu. He has summoned the Coil (of the crown of the North);<sup>d</sup> he has taken the place of this Authority. He has settled accounts with <sup>18</sup>this noxious one who is in Re's way. He has become a blessed one; he has reached this Eldest One at the limits <sup>18</sup>of the Horizon. (If) the Coil repulses him, (he) bears thy Soul behind thee; thy Soul becomes mighty <sup>20</sup>through dread of thee and respect for thee.

3 Osiris N. is one who issues commands to Re in the Sky. Hail to thee, <sup>22</sup>great god in the east of the Sky. Thou embarkest in the bark of Re as (does) the <sup>24</sup>divine falcon after he has issued commands and has smitten with (his) Staff, with his scepter. Osiris <sup>26</sup>N. embarks in thy Bark; he sails in peace to the beautiful west.

4<sup>a</sup> Atum speaks to him: <sup>30</sup>"Would anyone enter? The Sun-snake is Millions (of cubits in size), extending Two Million <sup>32</sup>(from) Starboard to Port, so that the lake of Millions is held back.<sup>f</sup> The whole Ennead is these on every side of him, <sup>35</sup>divided into the section(s) I mention.<sup>g</sup> (Each) route (lies) <between> each Million(s) and its mate.<sup>h</sup> It is a route <sup>37</sup>of fire; they <circle><sup>i</sup> in flame around him, around him."

<sup>a</sup> Ea: "I am that Re who shines by night."

<sup>b</sup> Or "dawning" <sup>f</sup> With either translation the accession of Horus as heir of Osiris is meant.

<sup>c</sup> As in BD 130 b § S 1.

<sup>d</sup> Ea: "this royal uraeus"; T: "the double crown."

<sup>e</sup> Cf. CT 759 (found in B 1 C 1-23 only) § S 1.

<sup>f</sup> Written *mdw* {<sup>p1</sup>} *n.f* <sup>1</sup>*Itm in tw* (probably so, as in T) <sup>2</sup>*q nbt Mhn m Hh<sup>p1</sup> pw m Hh<sup>p1</sup> 2 imy tw<sup>2</sup> imy-wr(t) r T<sup>1</sup> w-wr s Hh<sup>p1</sup> hn hn*. This passage seems especially corrupt. "Starboard to Port" in R may be taken in derived sense "West to East" (see *Wb.* V 353). CT omits mention of Atum, but it too is clearly corrupt: *tr wmt mhn*

*pwj {pw} n R<sup>1</sup> (f) w hn p(w) {pw} hn pw wmt(t) m s<sup>2</sup> s<sup>2</sup> h<sup>2</sup> dual m gs n tw.f {tmw<sup>1</sup> imy-wr<sup>1</sup> w<sup>1</sup> d<sup>1</sup> t<sup>1</sup> t<sup>1</sup> ur<sup>1</sup> t<sup>1</sup> h<sup>1</sup> 4 p(w) hn mw (f) n m sw*, perhaps to be translated "Verily, as for that sun-snake that belongs to Re, he is a million, he is a million (cubits) <sup>1</sup>thick through<sup>1</sup>; 2 million is (only) half of his length. The boat, starboard and port, <sup>1</sup>bow and stern<sup>1</sup>, (its) size is 4 million (cubits). The crawler, who is he <sup>1</sup>?"

<sup>g</sup> Written *ps s m gs qd.f*. But CT has *ps s m gs {tmw<sup>1</sup> s tpw}*, "divided among those 4 boat sections."

<sup>h</sup> Written *w<sup>1</sup> t imy.f* (for *imytw*) *Hh<sup>p1</sup> nb r 2nw.f*. CT: *w<sup>1</sup> t nbt nt sdt m imytw hn nb m nn r <s>nnw.f*, "Each route of flame (lies) between each million of these and its <mate>."

<sup>i</sup> Written *w<sup>1</sup> t pw m ht phr(.nn).en*. CT: *w<sup>1</sup> t s pw m sdt phr.en*, "They are the 4 routes of flame; they circle."

BD 132

R

P 1 <sup>c1</sup>Spell for letting a man turn around<sup>a</sup> to see his house in the god's domain.

2 <sup>c2</sup>To be said by Osiris N.:

TRANSLATIONS AND NOTES

BD 132-133

- S 1 <sup>a</sup>I am the Lion who has gone forth with <sup>a</sup>the bow, <sup>b</sup><He> has shot, he has netted; he is the eye <sup>a</sup>of Horus. <sup>c</sup>(The eye of Horus has come through) <sup>d</sup>this period; Osiris N. (has) reached the shore. <sup>14</sup>"Come in peace!"

<sup>a</sup> Written *pḥr* alone in R and T, *pḥr sw* in Empire.

<sup>b</sup> The words *grḥ pr*, added in margins at end of line 5 and beginning of line 6 respectively, are omitted in translation. They are not found in parallels, nor do they belong to adjoining spells.

<sup>c</sup> Written with *sty.n.t* for T's *sty.n.f* and with *ḏḏstf.n.f* for *ḏsf.n.f*. Empire uses 1st person throughout.

<sup>d</sup> Supplied from Empire. T also omits.

BD 133

- R  
P 1 <sup>cm</sup>Roll for initiating the blessed one into the mind of Re.  
2 To be used on the day of the new-moon feast.  
3 <sup>1</sup>To be said by Osiris N.:

**a**

- R  
S 1 When <sup>a</sup>Re dawns in his Horizon with his Ennead in his train as the god ascends from the hidden seat, <trembling> <sup>b</sup>befalls <sup>a</sup>the eastern Horizon of the Sky at the voice of Isis. <sup>c</sup>She has prepared the way for Re before the Great One (when he circles). <sup>d</sup>  
2 Pray lift thyself, (O) Re who is in his Shrine, that <sup>a</sup>thou mayest gulp the breeze and swallow the north wind, that thou mayest swallow the entrails and snare the day, <sup>e</sup>that thou mayest breathe <sup>10</sup>truth and divide the Followers. The Bark sails (to) the Nether Sky, and the Elders have been seized at thy voice. <sup>f</sup><sup>12</sup>Thou countest thy bones; thou assemblest <sup>g</sup>thy members. Thou turnest thy face toward the beautiful west, thou <comest> <sup>h</sup>thither new <sup>14</sup>every day, for thou art that image of gold 'which bears the companions' of the Disk. <sup>1</sup>The Sky is <atremble> <sup>k</sup><sup>13</sup>as thou circlest' new every day. The Horizon rejoices; there is joy in thy towropes. <sup>m</sup>

**M<sub>1</sub><sup>a</sup>**

- P 1 <sup>882</sup>Spell for protecting the bark of Re. <sup>o</sup>  
2 <sup>883</sup>TO BE SAID BY Osiris N.:  
S 1 <sup>884</sup>Thou risest in thy horizon; thou shinest in the evening. If thou passest <by> <sup>p</sup>the Sound Eye (of) <sup>885</sup>8 cubits, <sup>q</sup>(then) ascend, (O) Re who circles about in this his delightful shining.  
2 Pray lift thyself, for thou hast ascended, (O) Re <sup>886</sup>who is in his shrine, because thy enemies have been brought for thee beneath thy sandals. (There come to thee) <the two sanctuaries>. <sup>r</sup>

**M<sub>2</sub><sup>a</sup>**

- S 1 <sup>889</sup>Thou risest in thy horizon; thou shinest in the evening. If thou passest <by> the Sound Eye (of) <sup>890</sup>7 cubits, (then) ascend, (O) Re who circles about in this his delightful shining.  
2 Pray<sup>t</sup> lift thyself, for thou hast ascended, (O) Re <sup>891</sup>who is in his shrine, because **THY ENEMIES** have been brought for thee **BENEATH THY SANDALS. THERE COME TO THEE <THE TWO SANCTUARIES>;** <sup>892</sup>**THEY GIVE THEE** praise every day. <sup>u</sup>If thou passest <by> the Sound Eye (of) 7 cubits, thou ascendest to <thy> <sup>v</sup>horizon every day forever. <sup>w</sup>

**b**

- R  
S The gods <sup>18</sup>who are in the Sky, when they see Osiris N. they give him praise like Re. <He is> <sup>x</sup>the Great One <sup>20</sup>who seeks the coil of Re and counts its needs. This Osiris alone is sound of character in that first body of those who are in the presence of Re <every day>. <sup>y</sup>  
<sup>22</sup>Osiris N. is sound on earth and in the god's domain, sound like Re every day. (Even) if

Osiris (N.) hastens, <sup>24</sup>he shall not weary in this land forever. How good it is to see with the eyes, to hear with the ears, truth twice over. Osiris N. <sup>24f</sup>(receives offerings) increase(d)<sup>24</sup> twice over in Heliopolis. He is Re whose courses are concealed in the train of the deep. He tells not what he (has) seen, he repeats not what <sup>25</sup>he has heard, in the house of Him Whose Face Is Hidden. Exultation and rejoicing (are made for) Osiris N., the divine body of Re, in the bark <sup>30</sup>while (crossing)<sup>30</sup> the deep (among)<sup>30</sup> (those) who gratify the spirit of the God with his desire. Osiris N. is a falcon large of form.

- T 1 To be said over a bark 4 cubits long <sup>32</sup>made of papyrus <sup>1</sup>material<sup>32</sup> and having the Council on board,<sup>32</sup> with a Starry Sky made under it, purified and cleansed with natron and incense, after thou hast made an image of Re <sup>34</sup>on a new bowl inscribed with Nubian pigment and put into this Bark and after thou hast made an image of this blessed one whom thou lovest in this Bark.
- 2 He (shall) sail<sup>35</sup> in the bark of Re, and <sup>34</sup>Re himself shall see him<sup>34</sup> therein.
- 3<sup>36</sup> Do not use it for anyone except thine own self—even thy father, thy mother, or thy son. Be very careful.
- 4<sup>38</sup> <sup>38</sup>Initiating the blessed one into the mind of Re and putting his might before the Ennead.
- 5 Then the gods shall see him<sup>38</sup> as one of themselves, the dead shall see him (and fall)<sup>38</sup> on their face(s), (and) <sup>40</sup>he shall be seen in the god's domain like the couriers of Re.<sup>38</sup>

<sup>a</sup> In CT also (unpublished).

<sup>b</sup> Written *z'w*<sup>31</sup>, probably meant for Empire *sd'w*<sup>31</sup>, "food." But CT regularly uses *sd'*.

<sup>c</sup> CT and Empire: "Nut."

<sup>d</sup> R omits. CT: *dbn.f*.

<sup>e</sup> Written *m'm.k bsk<sup>31</sup> tbtj* (for *tbtj.k hrw*). But CT and Empire use *bqsw*, "vertebra," for *bsk<sup>31</sup>*; and some CT documents have a variant *bs*, "spew forth," for *tbtj*.

<sup>f</sup> After "truth" CT says: "The Followers circle about (*phr*; var.: *pšn*, 'split') when thy (var.: 'the') bark sails to Nut, and the Elders tremble (*nnnn*) at thy voice."

<sup>g</sup> Written *st'q.n.k*; but *n* is not found elsewhere.

<sup>h</sup> Written *sdm.k*, "thou hearest," for *tk.k*, as a result of confusion of legs and ear signs in hieratic.

<sup>i</sup> Written *hry zm'm<sup>31</sup> ttn*. CT documents vary; some say *hry sm<sup>31</sup> ttnw* (var.: *ttn<sup>31</sup>*), apparently "under the pates of . . . <sup>1</sup> (var.: 'the disks')."

<sup>k</sup> Written *pt hr z'w<sup>31</sup>*. CT uses *sd'*. Some CT documents say *pt t' . . .*, "Sky and earth . . ."

<sup>l</sup> Written *phr.k* with Aa etc. CT: *n dbn.k*, "because thou circlest."

<sup>m</sup> CT spell ends here. Some CT documents add title: "SPELL FOR SAILING IN THE GREAT BARK OF RE."

<sup>n</sup> Follows BD 142.

<sup>o</sup> Properly title of BD 101.

<sup>p</sup> Written *r* for *hr*; so M<sub>1</sub> also.

<sup>q</sup> Cf. in BD 101 § S 2 R.

<sup>r</sup> Written *'lrrptn<sup>31</sup>* for *ttty*; so M<sub>1</sub> also.

<sup>s</sup> Follows BD 134.

<sup>t</sup> Written *k r* for *r.k*.

<sup>u</sup> Cf. in BD 15 h § S 3.

<sup>v</sup> Written as "his."

<sup>w</sup> BD 102 follows.

<sup>x</sup> Written *m rdt*, "in giving," for T's *ntf*; Ea etc.: *Wsf<sup>31</sup> N*.

<sup>y</sup> Written *zp 2*, "twice," in R and T; emend to *r' nb* found in Aa.

<sup>z</sup> Written simply *Wsf<sup>31</sup> N*. *h'w<sup>31</sup>* in Aa also. No verb nor *m* of predication has been noted in any document.

<sup>aa</sup> Aa etc. insert *g<sup>31</sup>*.

<sup>ab</sup> Written *mf m*, "how I" Perhaps emend to *m* found in Aa; but Ea and Eb have *mm*, "among," and T has *mf*, "like," "as for."

<sup>ac</sup> Written *o e e e e w'g<sup>31</sup>*; read *tr m hrw* (not in *Wb*.) *w'g<sup>31</sup>*.

<sup>ad</sup> Cf. Gard. § 165:9.

<sup>ae</sup> Written *sgd.f* for *sgdd.f* found in Eb and T.

<sup>af</sup> Written with *m<sup>31</sup>.f sw* for *m<sup>31</sup> sw*.

<sup>ag</sup> Cf. BD 136 § T 3, 137A § T 8 beginning in Ea, and 161 § T 3.

TRANSLATIONS AND NOTES

BD 133-134

<sup>ah</sup> Cf. BD 148 a § P 1.

<sup>ai</sup> Written *unn.hr.f* | *m' s(w) nhr<sup>pl</sup>*.

<sup>ak</sup> Supply *hr.sn* from Ea and TT 82.

<sup>al</sup> Written *mi hpnwty<sup>pl</sup> n R'*. But Ea has *m stwt R'*, "as the beams of Re"; Eb: *m tpwty n R'*, "as an envoy of Re."

BD 134

R

P 1 <sup>clv</sup>Praising Re on the day of the new moon, causing that (he) sail in the Bark.<sup>a</sup>

2 <sup>i</sup>To be said by Osiris N.:

S Hail <sup>to</sup> thee, Re in the midst of his Bark, rising as the Rising One, shining as the Shining One, imprisoning <sup>6</sup>Millions<sup>b</sup> at his will, turning his face to the sun-folk. <sup>6</sup>Khepri in the midst of his Bark, he has overthrown Apophis every day. It is ye children of Geb <sup>6</sup>who overthrow the enemies of Osiris,<sup>c</sup> the attackers, when they deal evilly with the bark of Re. <sup>10</sup>Horus cuts off their heads toward the sky as birds, their buttock(s) toward the earth as goats and toward the water as fish. <sup>12</sup>(As for every) male and every female adversary, if they attack Osiris N., whether they descend from the sky or ascend <sup>13</sup>from the earth, whether they come by water or journey with the stars, <sup>17</sup>Thoth, (son of) the stone,<sup>d</sup> (who came forth) from (the twin eggshells), decapitates (them).<sup>e</sup> Be dumb and deaf<sup>f</sup> before Osiris N. as before Re, this god great of terror, great of esteem. <sup>11</sup>He purifies himself with your blood, he drinks of your red blood, (O) attackers who (may) attack Osiris N. <sup>22</sup>in the bark of his Father Re. Osiris N. is Horus, his Mother is <sup>23</sup>Isis, she who nursed him is Nephthys.<sup>g</sup> (They do for him) as they d(id) for Horus to ward off the companions of Seth.<sup>h</sup> When they see his crown abiding <sup>21</sup>on his brow,<sup>i</sup> they fall upon their face(s).<sup>k</sup> Osiris Unnofer<sup>†</sup> triumphs against his enemies in the Sky, in the earth, and in the Council of every god and <sup>24</sup>every goddess.

T 1 To be said over a falcon with the white crown on his head, image(s) of Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Horus,<sup>1</sup> and <sup>27</sup>Nephthys having been sketched with Nubian pigment on a new bowl put into this Bark together with an image of this blessed one, its body of pine,<sup>m</sup> anointed <sup>40</sup>with ointment (such as is used) for a god's limbs, consisting of *hknw*-oil,<sup>n</sup> put behind these deities,<sup>o</sup> to whom are to be offered burnt incense and roast fowl.

2 <sup>43</sup>This is praise of Re truly.<sup>p</sup>

3 A truly excellent spell (proved) a million times.

M

P 1 <sup>887</sup>Ascending to the bark of Re on the day of the new moon.

S <sup>888</sup>HAIL TO THEE, Re in the midst of his shrine, rising in his horizon as he shines every day.<sup>q</sup>

<sup>a</sup> Similarly Eb and T; title varies in other documents.

<sup>b</sup> Written *qdhw Hh<sup>pl</sup>*, similarly Ec. But Ea etc. have *qd h' h<sup>pl</sup>* and similar, "speaking that millions may rejoice."

<sup>c</sup> Similarly Aa. But Ea, Eb, and TT 82 add "N."; Ec substitutes "Re."

<sup>d</sup> Written with *n*, "of," for *z'* found in Aa, Ea, etc. Egg determinative of *tnr* in Ea suggests that "stone" here represents "eggshell."

<sup>e</sup> Written with *m trty*, "from the two sanctuaries," similarly T, for *pr m trty* of Aa, Ea, etc., and with *swt<sup>pl</sup>* for *st*.

<sup>f</sup> Written *gr [tw] id*. Ea etc. write as imperative plurals.

<sup>g</sup> Ea etc.: "His mother Isis bore him, Nephthys nursed him."

<sup>h</sup> Written *mi trrt.sn n Hr r hs smyw<sup>pl</sup> Sts* where Ea and Eb have *mi trrt.sn ... Zm<sup>tyt<sup>pl</sup></sup> Swty*. The words supplied in translation are not needed in Empire version as they are in R.

<sup>i</sup> Empire: "head."

<sup>k</sup> A passage that follows in Empire is omitted by haplography as in T.

BD 134-136

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<sup>1</sup> So Aa also. But Ea has *Swtj*, TT 82 and Ec *Sst*, "Seth." Those documents, then, list exactly the great Ennead of Heliopolis.

<sup>m</sup> Wb. still translates 'š as "cedar," though V. Loret and later É. Chassinat disproved this. See latter in *Revue de l'Égypte ancienne* III (1931) 159-64. S. Smith, *The Statue of Idri-Mi* (Ankara, 1949), equates 'š with cuneiform *usu* and interprets it as "maple" (see AEB No. 1544).

<sup>n</sup> Empire merely says "anointed with *hknw*-oil."

<sup>o</sup> Empire omits.

<sup>p</sup> Ea: "This is praise of Re when this bark of his sails. One who recites it to him shall be with Re every day (and go) to every place whither he journeys. It is (a means of) slaying Re's enemies truly." Aa and Eb similar.

<sup>q</sup> BD 133 follows.

BD 135

R

P 1 <sup>c</sup>vAnother spell, to be said when the Moon is waxing on the day of the new moon.

2 <sup>1</sup>To be said:

S<sup>a</sup> Open thou to Osiris <sup>2</sup>N., open thou to me, storm cloudiness<sup>b</sup> <that> clothes and preserves<sup>c</sup> the beautiful Horus every day. (O) great of forms, weighty of might, who dispels<sup>d</sup> the cloudiness (from be)fore Osiris N.,<sup>d</sup> <behold>,<sup>e</sup> he comes unto thee, Re, sail(ing).<sup>f</sup> (N. is one) of <sup>12</sup>those 4 gods who are at the side(s) of the Sky. Osiris N. arrives on duty, <sup>1</sup>having escaped from his <sup>16</sup>present bond<sup>1g</sup>

T As for one who knows this spell, he shall be an initiate in the god's domain,<sup>h</sup> <sup>18</sup>he shall not die again, he shall eat beside Osiris.<sup>i</sup> As for one who knows it <sup>20</sup>on earth, he shall be like the God, he shall be praised by the living. He shall not succumb to the might of the King nor to the heat of <sup>22</sup>Bastet. He shall attain to a good old age.

<sup>a</sup> In CT also (unpublished).

<sup>b</sup> CT: "Open thou, storm that veils the Sun."

<sup>c</sup> Written *wnh.f awd<sup>1</sup>.f*, "he . . ." Emend to match CT and Ga.

<sup>d</sup> For "from . . ." CT has "by his scorching breath."

<sup>e</sup> Written *m.n* for *m.k*.

<sup>f</sup> Written *sqd.n.f*, "he has sailed," for *m sqdw* and similar found regularly.

<sup>g</sup> Written *spr Wstr N. m hrw.f h<sup>1</sup> m nwh.f n wnni{y}v<sup>1</sup>*, similarly T. CT: *sr.f n.k* (var.: *sr* [with determinative of 'foretell,' 'proclaim'] *n.k* N.) *trny hrw.f hl* (with legs determinative in B I Bo. probably for *h<sup>1</sup>* found in Ec and later; var.: *hny m*) *nwh.k n unt hsj.k*, "I 'attain' (var.: 'N. 'attains') to thee, (god) who is on duty. Thy bond falls away (var.: 'joy is in thy bond'); thou never repulsest." On last statement cf. Gard. § 188:2.

<sup>h</sup> Cf. BD 84 § T beginning and 155 § T 3 beginning.

<sup>i</sup> Ga adds "every day."

BD 136<sup>a</sup>

a

R

P 1 <sup>c</sup>v1Another, to be used on the day of the 6th-day feast, the day of sailing in the bark of Re.

2 <sup>1</sup>To be said by Osiris N.:

S Behold <sup>2</sup>indeed the Starry Host in Heliopolis, the sun-folk in Kheraha, the offspring of 1000 gods. <sup>3</sup>(O god) who has bound on (his) band<sup>c</sup> and grasped his steering oar, Osiris N. <has been assigned><sup>d</sup> <sup>4</sup>with them to the <rigging lofts<sup>1</sup>><sup>e</sup> and shipyards of the gods. Osiris (N.) takes <sup>10</sup>therefrom the bark recurved <at its ends>,<sup>f</sup> that (he) may ascend therewith to the Sky. When they sail therein with <sup>12</sup>Re, he (N.) sails as the <monkey><sup>g</sup> who wards off the surf that (covers)<sup>h</sup> that district of Nut <sup>14</sup>to that stairway of Sebeg.<sup>i</sup>

b

R

S The heart(s) of Geb and Nut are <sup>14</sup>glad, (for) the Name of the new and youthful one has been repeated. The beauty of Re exists by his magic power;<sup>k</sup> (*Wnty*)<sup>1</sup> <sup>18</sup>is what he is



TRANSLATIONS AND NOTES

BD 136

called. Thou art the inundation, (O) Eldest One, Father of the gods, who <sup>1</sup>tastes better than date(s)<sup>1m 20</sup> in the heart of him who cannot be attacked, <sup>21</sup>lord of roaring, rouser,<sup>a</sup> courier<sup>o</sup> of the Ennead, esteemed, become a soul, prepared <sup>22</sup>against the gods.<sup>p</sup> (Mayest thou) rescue Osiris N. <sup>23</sup>from him who does him harm, that one who has interfered with him; may his heart be valiant. Mayest thou make Osiris N. prevail against all the gods, <sup>27</sup>the blessed, and the dead. He is mighty if the lord of might is mighty. <sup>q</sup> He is the lord of Truth, <sup>28</sup>one who issues<sup>r</sup> command(s).<sup>s</sup> His (protection)<sup>t</sup> is the protection of Re in<sup>u</sup> the Sky.

c

- R  
S Mayest thou let him pass by<sup>v</sup> thy bark, <sup>29</sup>(O) Re, in peace. Make way for him,<sup>w</sup> that thy bark may sail, (for) his protection is <sup>30</sup>thy protection.<sup>x</sup> It is he who keeps the crocodile away from Re every day.

d

- R  
S He has come like Horus who keeps <sup>31</sup>the Horizon clear;<sup>y</sup> he has announced Re at the gates of the Horizon. The gods rejoice over him at his approach, <sup>32</sup>(for) (the odor of) a god (adheres to) Osiris (N.).<sup>z</sup> The noxious one shall not attack him; those who are at <sup>33</sup>their gates shall not assault him. He is the Hidden of Face within the Temple, in charge of (the sanctuary).<sup>aa</sup>

e

- R  
S <sup>34</sup>(N.) is one who brings (the god's) words<sup>ab</sup> to Re. He has come; he has reported<sup>ac</sup> the message to its Lord.

f

- R  
S He is <sup>35</sup>this stout-hearted one, weighty of might among (those who make) offerings.  
T<sup>ad</sup> 1 To be said (by <sup>36</sup>a man)<sup>ae</sup> over an image of (this) blessed one<sup>af</sup> put into this Bark, while (thou)<sup>ag</sup> art pure and clean <sup>37</sup>while censuring<sup>ah</sup> before Re, with bread and beer, flesh and fowl. (It is) (a means of) sailing<sup>ai</sup> <sup>38</sup>in the bark of Re.  
2 As for a blessed one for whom this is done while he is among the living, <sup>39</sup>his name<sup>ak</sup> shall not perish forever, and he shall be a holy god. No evil things shall befall him, and <sup>40</sup>he shall be a blameless blessed one in the west. He shall not die again. <sup>41</sup>He shall eat and drink<sup>al</sup> with Osiris every day; he shall be drawn with the Kings of Upper <sup>42</sup>and Lower Egypt.<sup>am</sup> He shall drink (water)<sup>an</sup> from the (overflow) of the Nile;<sup>ao</sup> he shall take <sup>43</sup>sexual pleasure; he shall go forth by day like Horus. He shall live; he shall be like a god; <sup>44</sup>he shall be praised by the living like Re.  
3<sup>ap</sup> Watch out for thyself very, very carefully. Do not <sup>45</sup>use it for anybody except thine own self.<sup>aq</sup>

<sup>a</sup> BD 136 a, c, d, and e occur, but separately, in CT also (unpublished). With d cf. BD 144 g.

<sup>b</sup> An m at end of line 4 has been erased.

<sup>c</sup> Written *sḏd*. Is sash, fillet, or (mummy-)bandage meant?

<sup>d</sup> Written *wḏt.n.t mdw Wsṯr N.*, "I have judged Osiris N.," for *wḏt Wsṯr N.* CT has *h.t t.t*, "I go down indeed," as variant of *wḏt*.

<sup>e</sup> Written *zḥt.n.pl* for CT's *zḥt.pl* (cf. *Wb.* IV 293, *zḥt*, "Schnur").

<sup>f</sup> Originally written *h.t r.t pṯ.pl.f*, then flower determinative added above r and d added above p. Read (n)*h.t r tpu.pl.f*, for which CT usually uses *h.t dual r tp dual (or tp).f* or *n.h.t r tp dual.f*. As to *n.h.t*, cf. Sethe in "MIFAO" LXVI (1934) 116, where in Pyr. 1162 he reads *mr nh.t* and translates as "der gewundene Wasserlauf."

<sup>g</sup> Written *g.t wwt.y* for *g.t* or *g.t < g.t*.



BD 136-137

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<sup>b</sup> Where some Empire documents use *hr* or *hry*, R has only what looks like a papyrus roll written over foot of *wrt* sign.

<sup>i</sup> CT has following or similar: "I sail therein with Re, I sail therein with (him) as the Monkey-hearted One. I shove off therein to that district of Nut, to that stairway of Sebeg." Cf. stairways commonly shown in BD 110 b.

<sup>k</sup> Written *wnn nfr* <sup>pl</sup> R' *m i* <sup>pl</sup> *h*. But Cg (Pl. XVI 17) has *n Wn-nfr m i* <sup>pl</sup> *h*, "to Unnofer by his magic power."

<sup>l</sup> Written *wn.in*, "that ye be." Emend to match Pb etc.

<sup>m</sup> Written *zny dpt bnt*, lit. "who [surpasses] the taste of sweet." Verb *zny* is written like *zšny*, followed by bird and "evil" bird, a combination not found in *Wb*.

<sup>n</sup> Written *nhs* + Seth animal, probably for *nhz*. But Pb has *kh(i)* *it*, Cg etc. *khb it*, "violent of strength."

<sup>o</sup> Written *hpuity* with legs determinative, though determinative in Ea etc. is sun disk.

<sup>p</sup> Pre-Saite documents add: "of Upper and Lower Egypt and their magic powers (later var.: 'blessed ones'). Let Osiris N. grow great; may he be great in the sky as thou art great among the gods" and similar.

<sup>q</sup> Elsewhere: "Osiris N. is might, the lord of might," and similar.

<sup>r</sup> Or "executes"; *irr* permits either meaning.

<sup>s</sup> Plural in T. But for *lrr wq* Pb (similarly Cg) has *lr Wtd(y)t*, probably "begetter of Uto." Ea, on the other hand, has *lr.n W'dyt*, "whom Uto fashioned (i.e., bore)."

<sup>t</sup> Written *m w'y.f*, "by his hands," for usual *mktp* <sup>pl</sup> *f*.

<sup>u</sup> Written *n* for *m*.

<sup>v</sup> Written *hr* as in T. But Ea, Cg, etc. use *m*, "in."

<sup>w</sup> Written with *w't.f*, lit. "his way," as in T, where CT has *lr n.f w't*, "make way for me," and similar.

<sup>x</sup> So if we omit in translation *rdi*, not found elsewhere, which makes R say literally "his protection gives thy protection." Here CT inserts: "Whatever happens to me, the like shall happen to him, in case thou doest (*gr frw.k*) anything evil against me."

<sup>y</sup> For "like Horus . . ." CT has "today [with] those who keep clear the horizon of the sky." Another CT version has ". . . with the uplifters (*m taw* <sup>pl</sup>); or 'with the reckoners' (?) of the horizon."

<sup>z</sup> Written *tw* <sup>i</sup> (for *sty*) *njr* (*r*) *Wstr* (N.).

<sup>aa</sup> Written like "Letopolis," but cf. CT and Empire.

<sup>ab</sup> R and T omit *ntr* regularly found (singular in CT, plural in Empire).

<sup>ac</sup> Written *smf.n.f* as in T. But CT and some Empire documents use *sdw.t*, "that I may [explain] (lit. 'chew')," and similar.

<sup>ad</sup> § T applies to BD 136 as a whole.

<sup>ae</sup> So T also.

<sup>af</sup> Written with plural marks for *pn*.

<sup>ag</sup> Written *ts* alone for *tsk tw* found in Pb.

<sup>ah</sup> Written *hr lrrt sntr* <sup>pl</sup> instead of Empire *sntrt*, "censed."

<sup>ai</sup> Written *sgdt pn* (for *pw*).

<sup>aj</sup> Elsewhere "he."

<sup>ak</sup> Written *tw.f wnm(.n).f tw.f stw* (for *zwr*) <sup>(.n).f</sup>.

<sup>am</sup> So T also; Ea etc. add "every day."

<sup>an</sup> Written *tw.f stw.n.f* for *tw.f zwr.f m*.

<sup>ao</sup> Written *hdbt itrw*. Ea: *b(i)b(i)t* alone, "water hole" (similarly Cg).

<sup>ap</sup> Cf. BD 133 § T 3 and 161 § T 3.

<sup>aq</sup> BD 138 follows.

BD 137

R\*

P 1 <sup>cvii</sup> <sup>30</sup>Spell for causing the flame to ascend.

2 <sup>31</sup>To be said by Osiris N.:

S 1 <sup>34</sup>I have come unto thee, Re; (I) have come, Re. (I am) the eye of Horus, Osiris (N.);<sup>b</sup> lo, (I am)<sup>39</sup> on thy pate. Thy protections, they protect thee, Osiris, Ruler of changelessness, who illuminest the night <sup>42</sup>after the day.

2 O Osiris N., thy hand is the hand of Osiris presiding over the westerners while the eye of Horus is upon <sup>44</sup>them. Osiris N., all thy enemies have been overthrown. Osiris presiding over the westerners is Osiris N.<sup>c</sup>

TRANSLATIONS AND NOTES

BD 137-139

M<sup>a</sup>

- P 1 <sup>776</sup>Spell for causing <the flame><sup>e</sup> to ascend.  
 S <sup>777</sup>O Great One, make sound for me the eye of Horus to provide his protection. He has circled about before him; <sup>778</sup>he <has> come <to><sup>f</sup> drive away the storm. <sup>779</sup>Horus<sup>g</sup> ascends when it has gone. If he prospers, I prosper, <sup>779</sup>and vice versa. The eye of Horus prospers;<sup>h</sup> his hands have not been repulsed; he has circled about.  
 T A truly excellent spell(†) (proved) a million times.

<sup>a</sup> Follows BD 138.

<sup>b</sup> Written *hw(.t m) tr(t) Hr Wsir* [N.]. As written, without additions or omission, this would mean "Horus begets Osiris N." T: *hw(.t m) trt R' Hr Wsir* N. *pn*, "I am the eye of Re, (even) Horus, this Osiris N."

<sup>c</sup> BD 140 follows.

<sup>d</sup> Follows BD 127.

<sup>e</sup> Written with *r* for *t*.

<sup>f</sup> Written *tt m.f r'*, probably for *tt.m.f r*.

<sup>g</sup> Written like *hr*, "face," as in M 733 etc.

<sup>h</sup> Introduced by *r* for *hw*.

BD 138

R<sup>a</sup>

- P 1 <sup>c vii</sup>Spell for entering Abydos.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>40</sup>O ye gods who are in Abydos, the total Council, <sup>7</sup>the whole of it, come rejoicing<sup>b</sup> at my approach. I have seen <sup>9</sup>assigned to me my Father Osiris from whom I came forth. I {I} am <sup>12</sup>that <Horus><sup>c</sup> lord of Athribis,<sup>d</sup> heir of the red (lands), who has seized all <sup>15</sup>and is unconquerable, whose hand—variant: whose eye<sup>e</sup>—prevails <sup>17</sup>against his enemies, who saved his Father {from being} snatched away by the flood (and saved) his Mother, who smote his enemies and drove away the plunderer <thence, who silenced the might of><sup>f</sup> the noxious one. (I am) Ruler <sup>24</sup>of the multitude, Sovereign of the Two Lands, who has taken his Father's estate in his hands,<sup>g</sup> (even) <sup>27</sup>Osiris N.<sup>h</sup>

M

- S 1 <sup>780</sup>O gods who are in the east, the total live Council <as><sup>i</sup> they ascend, <I> <sup>781</sup>know<sup>k</sup> their name(s). (I) am esteemed, for I have ascended past all the gods as they come.<sup>l</sup> (The gates) <sup>782</sup>are opened for me by these gods, (for) I know (them), on the west of (the sky. . . .) He has ascended on his way.<sup>m</sup>

<sup>a</sup> Follows BD 136.

<sup>b</sup> Introduced by *s* for preposition *m*.

<sup>c</sup> R alone has "Re."

<sup>d</sup> So T also; Empire: "Egypt (*Kmt*, 'the Black')." "

<sup>e</sup> Latter stands alone in Empire.

<sup>f</sup> Written *tm.k gr t phl(y) hw* (for T's *r*), "Be not silent, O mighty one, about." Emend to match Ea.

<sup>g</sup> Written *m wy.f* as in T; Ea: *m n'c*, "of the best."

<sup>h</sup> BD 137 follows.

<sup>i</sup> Written *nt* for *m*.

<sup>k</sup> Written *tm.f* (for *hw.t*) *rphkw*.

<sup>l</sup> Verb written with legs only.

<sup>m</sup> Written *wt.f*; but cf. *wt'p' nfr(t) nt (mntyt)*, "the beautiful ways of (the west)," in a similar statement in BD 139 M 785.

BD 139<sup>a</sup>

M

- P <sup>780</sup>Praising Atum.  
 S <sup>784</sup>HAIL TO THEE, Atum. I am Thoth; I judged between the Two Comrades. I did away with <sup>785</sup>their fighting.<sup>b</sup> I am Thoth; I have ascended on the beautiful ways of (the west. I

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am) one who has judged, because I am <sup>788</sup>one who has ascended with thee, one whose throne has been assigned to him in Heliopolis, one who has heard his cases every day.<sup>c</sup>

<sup>a</sup> Cf. BD 123, also 125 superscription in Nav.

<sup>b</sup> Introduced by eye for *r* for *lw*.

<sup>c</sup> Cf. BD 153 § S 2 end. BD 128 follows.

BD 140

R<sup>a</sup>

- P 1 <sup>cvi</sup>Roll to be used when the Sound Eye becomes full on the last day of month 2 of the second season.<sup>b</sup>
- 2 <sup>1</sup>To be said by Osiris N.:
- S 1 When the Mighty One dawns <sup>3</sup>shining in the Horizon, when Atum dawns at the odor of his fragrance,<sup>c</sup> while the blessed one shines in the Sky, the *Bwt*-House is in <sup>5</sup>rejoicing, all those who are with them likewise. <sup>6</sup>The sound of jubilation is (heard) within the Shrine, while joy circulates in <sup>7</sup>the Nether World, and there is earth-kissing at the dictum of<sup>d</sup> Atum-Harakhte.
- 2 <sup>8</sup>His Majesty commands the Ennead, the followers of His Majesty; His Majesty flourishes <sup>9</sup>because of pondering on the Sound Eye. Behold ye my members which he has given; <sup>10</sup>watched over are all my limbs, which they (the Ennead) have caused to flourish.
- 3 He has ascended, his mouth <sup>11</sup>being the mouth of His Majesty. His diadem rests in its place <sup>12</sup>on His Majesty (in) this 4th hour of the night,<sup>e</sup> the land being beautiful on the last day of month 2 of the second season. The Majesty of <sup>14</sup>the Sound Eye is before the Ennead, shining for His Majesty <sup>15</sup>as (for) <sup>16</sup>his ancestor<sup>f</sup>; the Sound Eye being in his head. <sup>17</sup>(His are) <sup>18</sup>Re-Atum, the Sound Eye, <sup>19</sup>Shu, Geb, Osiris, Sutekh, Horus, Montu, the inundation, Re forever, the Traverser of Eternity, Nut, <sup>21</sup>Isis, Nephthys, Hathor, the Victorious Uraeus, <sup>22</sup>he who loves<sup>g</sup> his Father, Truth, Anubis, earth, the children of Eternity, and the Soul of the Mendesian nome.<sup>h</sup>
- 4 <sup>20</sup>(When) the Sound Eye has been checked<sup>b</sup> in the presence of the lord of this land, then it is full and content. Thereupon these Gods are in rejoicing on this day, <sup>22</sup>their hand(s) supporting it. Then festivals are celebrated for every God. They say: "Hail to thee (the Eye), (and) praise (be) to<sup>i</sup> Re; the Crew sails <sup>24</sup>the bark, (and) Apophis has been overthrown. Hail to thee, (and) praise (be) to Re; the forms of Khepri have been brought into being. <sup>26</sup>Hail to thee, (and) praise (be) to Re; joy is in him, (for) his enemies have been driven away. Hail to thee, (and) praise (be) to Re; <sup>28</sup>the heads of the children of the feeble ones have been struck off. Praise (be) to thee, Mistress of<sup>k</sup> Osiris N."
- T 1 <sup>30</sup>To be said over a Sound Eye of real lapis lazuli or of *hm'gt*-stone<sup>l</sup> set in gold. Offer <sup>32</sup>to it everything good and pure before it in the presence of Re when he shows himself on the last day of month 2 of the second season. Also (make)<sup>m</sup> another Divine Eye, of red jasper,<sup>n</sup> <sup>34</sup>which a man may place on any limb he prefers.
- 2 One who recites this spell shall be in the bark of Re; he shall be towed with these gods. <sup>36</sup>He shall be like one of them; he shall be set upright in the god's domain. As for one who recites this spell (...). Finis!<sup>o</sup>
- 3 Likewise <sup>38</sup>the offering to be made when the Sound Eye is full: <sup>39a</sup>4 altars to Re-Atum, <sup>40a</sup>4 altars to the Sound Eye, <sup>41a</sup>4 altars (to) these gods. <sup>39a1</sup> vertical What is (to be) on each one of them: <sup>39b</sup>good bread, white bread, 5 (loaves); <sup>40b</sup>incense<sup>p</sup> (in the form of) white bread, 5 (loaves); <sup>41b1</sup>flat<sup>q</sup> cakes,<sup>q</sup> 5; <sup>42</sup>natron, 1 basket; fruit,<sup>r</sup> 1 basket; <sup>43</sup>roast meat, 1.<sup>s</sup>

TRANSLATIONS AND NOTES

BD 140-141

M<sup>1</sup>

P 2 <sup>735</sup>TO BE SAID BY Osiris N.:

S 1 When the Mighty One dawns in the sky, <sup>736</sup>Re shines for him in his horizon; when Atum dawns, he pours out his fragrance. Let the greatness of his priest be told to his Ennead. <sup>737</sup>The water of the gods (comes) from the Sound Eye given to its Lord; it (the Eye) has given its bowl to the Ennead.

T 4 A truly excellent spell (proved) a million times.

S 1 <sup>738</sup>The sound<sup>u</sup> of jubilation is (in) the sky, while great joy circulates at the dictum of cont. Atum.

2 (...) Given (him)<sup>v</sup> are these:

3 <sup>739</sup>Re, Atum, the Sound Eye, <sup>742</sup>Osiris, Geb, Shu, Tefnut, <sup>746</sup>the Ram of the Mendesian nome, Montu, the Inundation, <sup>749</sup>the Two Comrades, Hathor, Isis, Nephthys, <sup>753</sup>Nut, the Birth-Goddess, Earth, Eternity, <sup>757</sup>Horus, Neit, Uto, <sup>760</sup>Truth, Re, <sup>762</sup>and the (his) Children of Eternity.

T 3 <sup>763</sup>AN ALTAR (to) Re, AN ALTAR (to) Atum, AN ALTAR to the Sound Eye. <sup>766</sup>THESE (ARE) <sup>767</sup>ON BEHALF OF THY FATHER ... <sup>768</sup>white bread in 'flat' loaves, 1; <sup>769</sup>bread and beer, 6 (HELPINGS); <sup>770</sup>white bread in 'flat' loaves, 6; <sup>771</sup>meat, 1; roast, 1; <sup>772</sup>incense in 'flat' loaves, 1.<sup>x</sup>

<sup>a</sup> Follows BD 137.

<sup>b</sup> Same date occurs in BD 125 a § 8 3.

<sup>c</sup> Written *hr sty* (for *sty*)<sup>pl</sup> *td* (for *tdt*).<sup>f</sup> similarly T. But emendation to *hr stt*, "pouring out" (instead of "at the odor of"), based on M's *st(t)*.<sup>f</sup> seems possible.

<sup>d</sup> Written *m* (*hr* is normal) according to *Wb.* II 392) *r't n*. Or should we translate literally "with the mouth to" ?

<sup>e</sup> Lit. "in this hour of night filling 4 hour(s)."

<sup>f</sup> Written *mt tp*.<sup>f</sup> Or may ' be read as disk to make *mt tp*.<sup>f</sup>, "as (on) his 8th (lunar) day" ? But T has *mt zp tpy*, "as in the beginning."

<sup>g</sup> Written as a list of names etc. only. For words supplied at beginning cf. M. On last term see *AEO* II 150\*-52\*; "Soul" should properly be "Ram," as in M.

<sup>h</sup> Written *hsb*; T: *hsb.n.tu*.

<sup>i</sup> Both R and T write *m* for *n*.

<sup>k</sup> Written *Hwt*. But T has *hknw n*, "praise (be) to."

<sup>l</sup> Written *hm'g'*, a red stone from Nubia according to *Wb.* But T has *m'gp*<sup>pl</sup>, with which cf. *m'ky*, a mineral found near Elephantine according to *Wb.*

<sup>m</sup> Written *hn'*; supply *trt* from T.

<sup>n</sup> Written *hnmt*<sup>pl</sup>; translated as in J. H. Breasted, *Ancient Records of Egypt* IV (Chicago, 1906) § 233.

<sup>o</sup> Is this the scribe's way of saying that his source was incomplete ?

<sup>p</sup> Written *dg'*<sup>pl</sup> for *dqr*<sup>pl</sup>.

<sup>q</sup> Written *š'g(t)*<sup>pl</sup> *bt* ( ? )<sup>f</sup>.

<sup>r</sup> Written just like the word cited in note p.

<sup>s</sup> In the blank space below is inserted a demotic note. Dr. R. A. Parker, who kindly examined it for me, reads this as *bn ws n tšš hr*<sup>1</sup>.<sup>f</sup> "There is no lack of 'writing on' it." I.e., nothing has been omitted here.

<sup>t</sup> Follows BD 129.

<sup>u</sup> Introduced by *m*, possibly for *fw* not found elsewhere.

<sup>v</sup> Written *ntf*, probably for *n*.<sup>f</sup>.

<sup>w</sup> End of rubric, not translated, is written *n n* (stroke).

<sup>x</sup> BD 127 follows.

BD 141<sup>a</sup>

R

P 1 <sup>61x</sup> <sup>1</sup>Roll for initiating the blessed one and knowing the names of the Gods of the southern Sky, the Gods of the northern Sky, the Gods who are in the god's domain, and <sup>2</sup>the Gods who guide the nether world.

BD 141

THE EGYPTIAN BOOK OF THE DEAD

- 2 To be used for a man or for his Father or mother<sup>b</sup> at the festivals of the west. It is (the means of) his initiation into the mind of Re and into <sup>5</sup>the mind(s) of the Gods with whom he is to be.<sup>c</sup>
- 3 To be said on the day of the new-moon festival by Osiris N., <sup>7</sup>when he has offered<sup>d</sup> bread and beer, oxen, roast fowl, and burnt incense,<sup>e</sup> <sup>8</sup>they being offered to Osiris in his every name as what Osiris N. has given.
- S 1 <sup>10</sup>To Osiris presiding over the west, great god, lord of Abydos, 4 times; to Re-Harakhte, the Deep the father of the Gods, Truth the daughter of Re, <sup>12</sup>the bark of Re, Atum, and Khepri; the great Ennead and the lesser Ennead; Horus the lord of the Coil; Shu and Tefnut, Geb and Nut, Osiris, <sup>14</sup>Isis, and Nephthys;
- 2<sup>f</sup> (Her of) the Spirit-House, Lady of the Universe; Storm Cloud of the Sky, Holding Aloft (the God); Her of Khemmis, Who Wrapped the God; the Hidden One Presiding Over Her Place; <sup>16</sup>Her Whose Love Is Great, Red-haired One; the Possessor of Life, Bright-red-haired One; Her Whose Name Prevails through Her Art; and the bull, male of the cow(s);
- 3 <sup>18</sup>the good Power, opener of the Disk, good steering oar of the northern Sky; the circler, leader of the Two Lands, good steering oar of the western Sky; <sup>20</sup>the Sunshine dwelling in the house of the Divine Images, good steering oar of the eastern sky; the foremost one (dwelling in) the house of the red ones,<sup>g</sup> good steering oar of the southern sky;
- 4 <sup>22</sup>Imset, Hapi, Duamutef, and Qebehsenuf; the twin sanctuaries of Upper Egypt and the twin sanctuaries of Lower Egypt; the Night Bark and the Day Bark; <sup>24</sup>Hathor; Thoth the bull of Truth, Thoth the judge of the Ennead, Thoth who leads the Gods; the southern Gods, the northern Gods, the western<sup>h</sup> Gods, <sup>26</sup>the eastern Gods;
- 5 the 'Kneeler' Gods and the Gods 'who bring offerings'; the Gods of the Upper Egyptian shrine and the Gods of the Lower Egyptian shrine; the regional Gods, <sup>28</sup>the Horizon Gods, the Cave Gods, the field Gods, the 'Throne' Gods; the southern ways, the northern ways, the western ways, <sup>30</sup>the eastern ways;
- 6 (them) who guide the gates of the nether world, the Doorkeepers of the Nether World; the portals of the Nether World, the secret doors of <sup>32</sup>{of} the Nether World; the Doorkeepers of the gates of the Nether World, the hidden (of face) who guard the ways; the Doorkeepers of 'the desert',<sup>k</sup> who utter crie(s), <sup>34</sup>the Doorkeepers of the cemeteries,<sup>l</sup> who 'present (their)' beautiful face(s); {(them) who put flame on the braziers},<sup>m</sup> the blazing one(s) who put flame in the brazier, the openers who quench fire and <sup>36</sup>flame in the west; (and) him who gives triumph to the initiate in west and east together with his Spirit.<sup>n</sup>

<sup>a</sup> BD 141-43 formed originally a single spell. But late documents such as R and T insert a new § P before the names of Osiris, which thus become 142. Vignette is called 143.

<sup>b</sup> Similarly T. But Empire documents suggest as original: "Roll which a man uses for his father or his son."

<sup>c</sup> Empire: "(and of) being with them."

<sup>d</sup> Written *wdn(w).n.f.* Ea: *wdn*, "who shall offer"; T: *wdnw m*, "who shall offer of."

<sup>e</sup> For last items see BD 134 § T 1 end also.

<sup>f</sup> With § S 2 f. cf. in BD 148 a § S 2 f. and 148 b.

<sup>g</sup> Written *dšrt<sup>pl</sup>*. Cows? But BD 148 R uses *dšrt* (fem. sg.) in a and *dšrt<sup>pl</sup>* (masc. pl.) in b.

<sup>h</sup> The plural marks come at a join, and the bit of the surface layer that bears them has been folded over in mounting and hidden.

<sup>i</sup> So T also. Empire: "those attached to."

<sup>k</sup> Written *nw* without determinative in Empire, with papyrus roll in T and probably in R.

<sup>l</sup> Empire: "those attached to . . ."; T: "those who guard the abodes."

<sup>m</sup> Part of plural sign has been folded back at the join and hidden. This clause is repeated more correctly in what follows.

<sup>n</sup> Rest of line blank. What looks in photograph like more signs after f is a small hole.



TRANSLATIONS AND NOTES

BD 142

BD 142<sup>a</sup>

R

- P 1 <sup>cix</sup> <sup>38</sup>Another roll (for)<sup>b</sup> initiating<sup>c</sup> the blessed one and making him (able to) walk as a wide-stepper<sup>d</sup> going forth by day in any form he will.
- 2 Knowing the Name(s) <sup>40</sup>of Osiris in his every seat in which he may desire to be.
- 3 To be said by Osiris N. <sup>42</sup>of<sup>e</sup> the house of Atum the lord of Heliopolis.
- S 1 <sup>43</sup>To Osiris Unnofer<sup>f</sup>, to the Living Osiris, to Osiris the Lord of Life, Osiris the Lord of the Universe, <sup>44</sup>Osiris who decided the battle of the Two Lands, Osiris presiding over the *unt*-sanctuary, <sup>46</sup>Osiris presiding over grain, Osiris Orion, Osiris Zepa, Most August of the Souls of Heliopolis, <sup>48</sup>Osiris presiding over the *mnt*-sanctuary, Osiris presiding over the southern and northern sanctuaries (of Sais), Osiris the lord of Millions, Osiris the Soul of the Two Ladies (Isis and Nephthys), <sup>50</sup>Osiris Ptah the Lord of Life, Osiris presiding over Rosetau, Osiris the Ruler of the shores, dwelling in Mendes, <sup>52</sup>Osiris dwelling in the waste lands, Osiris the August Soul who is in Mendes, <sup>54</sup>Osiris in Busiris, <sup>56</sup>Osiris in the Hermopolis cemetery, <sup>58</sup>Osiris the lord of the land of life, <sup>60</sup>Osiris in Sais, Osiris in Naref, <sup>62</sup>Osiris in the south, Osiris in Pe, Osiris in Dep, Osiris in Bahbit, <sup>64</sup>Osiris in 'Asyut', <sup>66</sup>Osiris in lower Sais, Osiris in upper Sais, Osiris as the Two Falcons, <sup>68</sup>Osiris in Aswan, Osiris in *Rt-nhtwy*, <sup>70</sup>Osiris in 'Apret', <sup>72</sup>Osiris 'as an ape-god', <sup>74</sup>to [Osiris] in Zekret, to Osiris in the Overflow, <sup>76</sup>Osiris in his house in Rosetau, Osiris in the Abydos nome, <sup>78</sup>Osiris in Nedit, Osiris within his city, Osiris the sovereign, Osiris (in) Pesegro, <sup>80</sup>Osiris in his house in Upper Egypt, Osiris in his house in Lower Egypt, Osiris in the sky, Osiris in the earth, Osiris as the enthroned one, <sup>82</sup>Osiris in *tf-wr*, <sup>84</sup>Osiris Sokar in the *styt*-sanctuary, Osiris the Ruler of changelessness in Heliopolis, Osiris the begetter, Osiris in the Night Bark, <sup>86</sup>Osiris encompassing the year, <sup>88</sup>Osiris the lord of changelessness, Osiris the lord of endless recurrence, Osiris in the red land (desert), Osiris in the marsh, <sup>90</sup>Osiris in the southern oasis, Osiris in the northern oasis, Osiris in the Great Abode, Osiris in 'Apret', <sup>92</sup>Osiris in *Snw*, Osiris in *Hknw*, <sup>94</sup>Osiris in the land of Sokar, Osiris in *Stw*, <sup>96</sup>Osiris as 'uplifter of' Horus, Osiris in the district of *Pqr*, <sup>98</sup>Osiris in (the city of) the Two Truths, Osiris in *Hnt*, <sup>100</sup>Osiris as Soul of his Father, Osiris the lord of the shores, King of the Gods, Osiris in *Bdsw*, <sup>102</sup>Osiris in *T'yt*, <sup>104</sup>Osiris on his sand heap, Osiris presiding over the pavilion of his cows, Osiris in the *tunt*-sanctuary, Osiris in *St'*, <sup>106</sup>Osiris in *St'tyw*, <sup>108</sup>Osiris in Ishru, Osiris in all lands, Osiris presiding over the lake of Pharaoh the live, sound, and healthy, <sup>110</sup>Osiris in the *Bnbn*-House, Osiris in Heliopolis, Osiris the Greatest of the great in Heliopolis, Osiris in the hidden house, <sup>112</sup>Osiris in the 'Embalmer's' Shop, <sup>114</sup>Osiris in the palanquin-house in Heliopolis, Osiris (with) the *mks*-scepter, Osiris in Pe and the Deep, <sup>116</sup>Osiris in the Castle, Osiris the lord of life in Abydos, Osiris the lord of Mendes, <sup>118</sup>Osiris presiding over (Them) Whose Seat Is Narrow, <sup>120</sup>Osiris the Sovereign dwelling in Abydos, Osiris the Sovereign dwelling in Lake Land, <sup>122</sup>Osiris living in Memphis, Osiris the lord of might who tramples the wicked, <sup>124</sup>Osiris the black bull dwelling in Athribis, <sup>126</sup>Osiris the possessor of a throat, Osiris *St'*, <sup>128</sup>
- 3 <sup>129</sup>to Re-Harakhte, to Atum the bull of the company of the great Ennead; <sup>131</sup>Upwawet of Upper Egypt, Might of the Two Lands, Upwawet of Upper Egypt, Might of the Sky; Ptah the August pillar in the house of Re, sole Wise One in the *Bnbn*-House; <sup>133</sup>Geb the hereditary prince of the Gods; Horus the Elder, Horus with No Eyes in His Forehead, Horus the son of Isis; <sup>135</sup>Min the King of Upper Egypt, Victorious Horus, pillar of his Mother, cleanser of the Upper Egyptian sanctuary; Khnum, Horus the Gracious; <sup>137</sup>Her Who Cares for Horus; Horus Khentekhtai; Thoth; Onuris; <sup>139</sup>Anubis presiding over the hall of the god; Nut; Isis the Divine in her every Name: Her Who Cares for Horus, <sup>141</sup>the Widow, the Ruler, the great *nmt*-bark, <sup>143</sup>Neit, Selqet, Truth, the Heavenly Cow; <sup>145</sup>



<sup>22</sup>the 4 resting-places (cemeteries) in Abydos: the great resting-place, the Happy resting-place, the excellent resting-place, the Beautiful resting-place;<sup>23</sup> <sup>27</sup>Imset, Hapi, Duamutef, and Qebehsenuf; the uraeus dwelling in the Palace;<sup>28</sup> <sup>30</sup>the Gods who lead the nether world, the Cave Gods, the Gods and Goddesses who are in Abydos; <sup>32</sup>the twin sanctuaries of Upper Egypt and the twin sanctuaries of Lower Egypt; the worthy ones of Osiris;

- 4 <sup>36</sup>Osiris presiding over the westerners, lord of Abydos,<sup>37</sup> Osiris in his every seat: Osiris in his seat in the land of Upper Egypt, <sup>39</sup>Osiris in his seat<sup>41</sup> in the land of Lower Egypt; Osiris in every place<sup>42</sup> where his Spirit may desire to be, Osiris in all his halls; <sup>42</sup>Osiris in all his forms, Osiris in his every Name; Osiris in all his equipment, <sup>45</sup>Osiris in all his crowns, Osiris in all his adornments, Osiris in all his cenotaphs; <sup>48</sup>Horus who saved his Father in his every Name; Anubis presiding over the hall of the god in his every Name, Anubis the Embalmer in his every Name; <sup>51</sup>the Gods and Goddess(es) who are in the sky in their every Name;

T <sup>53</sup>as what Osiris N. has given.

M<sup>at</sup>

- P 4 <sup>791</sup>Making offering of incense (to) Osiris in his every name:

- S 1 <sup>794</sup>Osiris presiding over the west, Osiris of 'nh, Osiris of 'nhy,<sup>81</sup> <sup>797</sup>Osiris Sopd, Osiris Orion, Osiris Unnofer, <sup>800</sup>Osiris the lord of 'Mendes',<sup>81</sup> Osiris the lord of Abydos, <sup>802</sup>Osiris the lord of Rosetan, Osiris the lord of the *styt*-sanctuary, Osiris the lord of the Seat of Truth, <sup>805</sup>Osiris the lord of the Nether Sky, Osiris the lord of the Abydos nome, Osiris the lord of the Busirite nome, <sup>808</sup>Osiris the lord of the waste land, Osiris the lord of the castle, Osiris the lord of Heliopolis, <sup>811</sup>Osiris the lord of the abode, Osiris the lord of Kheraha, <sup>813</sup>Osiris the lord of endless recurrence, Osiris the lord of changelessness, Osiris the lord of the sky, <sup>816</sup>Osiris as the righteous one, Osiris in his every name, Osiris in his every seat, <sup>819</sup>Osiris in Memphis,<sup>82</sup> Osiris in the House of Horus,<sup>82</sup> Osiris in Zekret, <sup>822</sup>Osiris in Pe, Osiris in Dep, <sup>824</sup>Osiris in the southern and northern sanctuaries (of Sais), <sup>826</sup>Osiris in upper Sais, Osiris in lower Sais, <sup>828</sup>Osiris in the House of Min, Osiris in the house of Letopolis,<sup>82</sup> <sup>830</sup>Osiris in the *Bnbn*-House, Osiris as ruler of changelessness, <sup>832</sup>Osiris in the sky, Osiris in the earth, <sup>834</sup>Osiris in the west, Osiris in the east, Osiris in the south, Osiris in the north, <sup>838</sup>Osiris (presiding over)<sup>82</sup> the west, Osiris as Lord of the Universe, Osiris as Khepri, <sup>841</sup>Osiris as Sokar, Osiris in the Land of Sokar, (Osiris in Zekret,) <sup>844</sup>Osiris in the Embalming-House, Osiris in the Hall, Osiris in the House of Being, <sup>847</sup>Osiris in Pelusium, <sup>84</sup>Osiris in Aswan, <sup>849</sup>Osiris in the Place of Execution, Osiris in 'the temple of million(s) of years)',<sup>85</sup> <sup>852</sup>Osiris among the Righteous (Gods), Osiris in the Upper Egyptian shrine, Osiris in the Silent Land, <sup>855</sup>Osiris in the Seat of the Throne, Osiris in Antaeo(polis),<sup>85</sup> <sup>857</sup>Osiris in his every city, Osiris in every temple, Osiris in the Abydos nome;
- 3 <sup>860</sup>Re-Horus and Atum; <sup>862</sup>Shu and Tefnut, Geb and Nut, Osiris and Horus, Isis and Nephthys; <sup>870</sup>the Night Bark, the Day Bark, the bark of Re; <sup>873</sup>the Deep and Truth; Anubis, Upwawet, and Truth; <sup>878</sup>Him with No (Eye)s in His Forehead, Him Who Sees His Father, Him Who (Sits) Under His Moringa Tree, and <sup>881</sup>Him Who Name(d) Himself.<sup>86</sup>

<sup>a</sup> For similar lists cf. the Ptolemaic "book of hours" partially published by R. O. Faulkner in *JEA* XL (1954) 34-39.

<sup>b</sup> Written *dlt* for *nt*.

<sup>c</sup> There is a small hole above papyrus-roll determinative of *stgr*.

<sup>d</sup> Written *m wsh* ("broad hall"; emend to adjective *wsh*) *nmitt*, while T has *swsh nmitt*<sup>81</sup> *f*, "widening his steps." Cf. in BD 148 *a* § P 3.

<sup>e</sup> So written; but *n* could also represent *m*, "in." T omits phrase beginning here.

<sup>f</sup> See H. Kees in *ZAS* LVIII (1923) especially p. 86. But Empire documents say simply "Osiris the guardian."

TRANSLATIONS AND NOTES

BD 142

- <sup>a</sup> Written *B<sup>1</sup> rpty*. For original form *b<sup>1</sup> t rpt*, where *rpt* means "palanquin," see Pyr. 580 and 767 and Sethe's commentary.
- <sup>b</sup> T: "Busiris." Empire omits "Ruler" and following.
- <sup>c</sup> T: "Busiris." Empire omits "Osiris the August Soul . . ."
- <sup>k</sup> Written *'ndt*. Ea: "the Busirite nome"; Ce: *'ndty* (god of the nome). Empire documents show some differences in following items also, in both content and order.
- <sup>l</sup> Written *Hsrt*; so already Ce.
- <sup>m</sup> See AEO II 114\*. Ce: *Ndft*; T: *Nd(f)t*. On latter term, found in BD 125 b § S 31 also, see AEO II 74\* and 77\*.
- <sup>n</sup> Written *Ntr(w)*, Roman "Iseum."
- <sup>o</sup> Written *Zhetw*. Empire and T omit here.
- <sup>p</sup> Written *Bikwy*, similarly T. Ce: "as a falcon"; Ea etc.: "in Falcon City," not found. But cf. note bf?
- <sup>q</sup> See AEO II 17\*-20\* and cf. 8\* f. and 92\*; the god *'ntywy* is discussed on 52\*-55\*. Should we omit *rf* and interpret as Gabalain or emend to *R<sup>1</sup>.in(r)ty < R<sup>1</sup>.int* and take as the "Valley's Mouth" northeast of al-Kab or that south of Tibna? But Empire documents have *R<sup>1</sup>.hnt* and similar, "Lahun," at entrance to the Fayyum.
- <sup>r</sup> Again in col. ex 23.
- <sup>s</sup> Written *m Qhno*, as though "in (the city of) Qfnw." Empire: *m qdnw*, sometimes with, sometimes without, city determinative.
- <sup>t</sup> *Zkrt* as city replaces the god Sokar (*Zkr*) of Empire documents. For Sokar's connection with the Saqqarah site called "the Overflow (*P<sup>1</sup>dw-s*)" see especially Pyr. 445 and 1098.
- <sup>u</sup> See AEO II 76\* f.
- <sup>v</sup> So with T. Not found. Ce and Ea omit "in," write element before *wr* with knife ideogram only, and have no city determinative.
- <sup>w</sup> Empire: *m skw*, probably "as warrior."
- <sup>x</sup> For *m rwtj* as "around," "encompassing," cf. H. de Meulenaere in BIFAO LIII (1953) 91-102, cited in AEB No. 3457.
- <sup>y</sup> Cities not found. For *Hkne* Empire has *Hnkt*.
- <sup>z</sup> Possibly the site of the later White Monastery (see AEO II 45\*).
- <sup>aa</sup> Written *Pgi*.
- <sup>ab</sup> Similarly Ea, TT 82, etc. Empire documents end here, though some Empire items omitted from § S 1 occur in § S 2.
- <sup>ac</sup> With Ea etc.
- <sup>ad</sup> Empire documents use epithet *t'ytj* instead.
- <sup>ae</sup> Written *Ws*; emend to match Ce etc. End of Empire parallels.
- <sup>af</sup> For *st'ytj*? Possibly city where a mutilated leg (*st'ytj*, a term used at Idfu) of Osiris was kept as a relic?
- <sup>ag</sup> Written *Hm'ytj* with city determinative. Verb *hm'ytj* means "wrap."
- <sup>ah</sup> T: "Busiris."
- <sup>ai</sup> The Fayyum (see AEO II 117\*). T: *st*, "secret."
- <sup>aj</sup> Or possibly "the Serapeum"? T: "Egypt."
- <sup>al</sup> T: *zh*, "(of) the hall."
- <sup>am</sup> T: "the *nsm*-bark, Lady of Eternity."
- <sup>an</sup> Written *sh* for *'Iht*.
- <sup>ao</sup> In T each of these is personified (as a birth-goddess?).
- <sup>ap</sup> Written *'h*. T: *ht-ntr*, "the temple."
- <sup>aq</sup> T omits.
- <sup>ar</sup> T uses *m<sup>h</sup>t*, "tomb" or "cenotaph" (cf. plural in R's line 47).
- <sup>as</sup> T: "seat."
- <sup>at</sup> Follows BD 128. Order of items in M differs widely from all orders noted in other documents.
- <sup>au</sup> Determinatives of *'nh* and *'nhj* are city and desert signs respectively.
- <sup>av</sup> Written simply *Pd*. R: "Mendes"; T: "Busiris."
- <sup>aw</sup> Written *Ht-k'(-Pth)*.
- <sup>ax</sup> Written like "Hathor" but with city determinative.
- <sup>ay</sup> Written with *Zhn* for *Hm*.
- <sup>az</sup> Written *zp 2* for *hnty*.
- <sup>ba</sup> Dittography from M 821, which stands just above it.
- <sup>bb</sup> Written *Znw* for *Snw*. Or possibly for *Sunw*, "the Fortress"?
- <sup>bc</sup> Written *gs-pr hkh*.
- <sup>bd</sup> Written with two human ears. One such ear appears as determinative in M 830 in writing of *Ht-bnbn*.

BD 142-144

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<sup>be</sup> Written 'Iqt for 'Igrt.

<sup>bt</sup> Cf. Gardiner's discussion of *Tbw* and its god 'ntywy, latter sometimes written as here with two falcons, in *AEO* II 49\*-55\*. See too note p.

<sup>bs</sup> Written (*tr*) *rn.f ds.f*. BD 133 follows.

BD 143

This is a vignette only, found in R and M. In R column cxii it comes in its proper order and consists of five registers which duplicate those of T. At bottom deceased is praying. The two unequal disks before deceased in middle bark may (as Budge says) represent sun and moon. M's vignette comes between BD 130 and 144. It omits top and bottom registers, and its two disks are equal and very small.

BD 144

b<sup>a</sup>

- R**
- P 1 cxiii Knowing the names of (those) who are at the 7 gates and their guardian(s) and the announcer(s) in them.
- 2 <sup>1</sup>He who is at the first gate is Face-downward, numerous of forms. The name of <sup>3</sup>its guardian is Eavesdropper; the name of the announcer in it is 'Sad' of Voice.<sup>b</sup> <sup>4</sup>He who is at the 2d gate is 'Spy'.<sup>c</sup> The name of its guardian is 'Watchful' of Face; the name of the announcer in it is 'sb'.<sup>10</sup>He who is at the 3d gate is Eater of the Excrement of His Posterior. The name of its guardian is Alert of Face; the name of the announcer in it is Reviler.<sup>14</sup>He who is at the 4th gate is Repulsive of Face(s), Garrulous. The name of its guardian is Alert of Mind; the name of the announcer in it is Big of Face, Repeller of the Crocodile. cxiv <sup>1</sup>He who is at the 5th gate is He Who Lives on Rotten Meat. The name of <sup>3</sup>its guardian is 'sbw'; the name of the announcer in it is Face-afire,<sup>d</sup> Violent of Strength.<sup>6</sup>He who is at the 6th gate is Clawer of Bread,<sup>e</sup> Violent of Voice. The name of <sup>3</sup>its guardian is Face-'Remover'; the name of the announcer in it is Keen of Face, who is at the Sky.<sup>11</sup>He who is at the 7th gate is the Keenest of Them. The name of its guardian is Big of Voice; the name of the announcer in it is Repeller of Attackers.
- 3 cxv <sup>1</sup>To be used at dawn of the Thoth-festival.
- 4 To be said by Osiris N.:
- S O ye who are at the 7 gates, <sup>3</sup>who man' the gate(s) in behalf of Osiris, (O) guardian(s) of the gates, O announcer(s) of dutie(s) <sup>4</sup>at the double doors of Osiris daily, Osiris N. knows you and knows your name(s).

**M**

- P 2 <sup>903</sup>The doorkeeper of the first gate—the name of <its><sup>8</sup> doorkeeper (is . . .). <sup>904</sup>The doorkeeper of the 2d gate—the name of <its> doorkeeper (is . . .). <sup>905</sup>The doorkeeper of the 3d gate—the name of <its> doorkeeper (is . . .). <sup>906</sup>The doorkeeper of the 4th gate—the name of <its> doorkeeper (is . . .). <sup>907</sup>The doorkeeper of the 5th gate—the name of <its> doorkeeper (is . . .). <sup>908</sup>The doorkeeper of the 6th gate—the name of <its> doorkeeper (is . . .). <sup>909</sup>The doorkeeper of the 7th gate—the name of <its> doorkeeper (is . . .).

c<sup>h</sup>

- R**
- S He is one who was born in Rosetau, one who leads the Gods. <sup>6</sup>Blessings have been given to the lord of the Horizon and the mummy of Osiris N. in Pe as (to) the two horns of Osiris.<sup>1</sup> He receives the Obeisant—variant: lamenters<sup>k</sup>—in Rosetau (when) leading <sup>8</sup>the Gods through the Horizon, even the courtiers around Osiris. Isis is<sup>1</sup> one thereof in their company.

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BD 144

*d<sup>m</sup>*

- R  
S Osiris N. is <sup>10</sup>a blessed one, lord of blessedness. The blessed one whom I beget, he it is who shall celebrate new-crescent day <sup>11</sup>and shall report on the midmonth feast.<sup>n</sup> Osiris N. circles the eye of Horus which Horus has given and Thoth has set in the night.<sup>o</sup> <sup>13</sup>He crosses the sky in triumph. He has been allowed to pass in peace and sail in the Bark.<sup>p</sup>

*e*

- R  
S <sup>14</sup>Behold, Osiris N. is what the great one (fem.) has given, <sup>15</sup>what the great one (masc.) has begotten in behalf of truth.<sup>q</sup> His abomination is hacking to pieces.<sup>r</sup> Behold Osiris N.; behold Horus the First-born of Re, whom his heart begot.<sup>s</sup> <sup>17</sup>He is not seized (nor) repelled from the gate;<sup>t</sup> (Osiris N. is) one whom Rutu equips.

*f<sup>u</sup>*

- R  
S 1 Osiris N. is a follower of the Presider over the Westerners daily.<sup>v</sup>  
2<sup>w</sup> <sup>19</sup>(His) lands are in the Field(s) of Offering(s) among the learned,<sup>x</sup> (among) those who prepare food for (Osiris).<sup>y</sup> (N. is) the scribe<sup>z</sup> beside Thoth (among) those who make offerings.<sup>aa</sup>  
3 <sup>21</sup>Anubis has commanded them that are among the offerings of Osiris N. (to be) with him.<sup>ab</sup> "There is none who can take (them) from him," say they who are among the booty.<sup>ac</sup>

*g<sup>ad</sup>*

- R  
S He stays sound <sup>23</sup>like those who keep clear the Horizon of the Sky; he announces Re at the gate of the Horizon.<sup>ae</sup> Verily the Gods rejoice at his approach, (for) the odor of a God (adheres) to him. The noxious ones shall not attack him; <sup>25</sup>those who are at the gates shall not assault him.<sup>af</sup> He is the Hidden of Face within the Temple,<sup>ag</sup> dwelling in (...)—variant: the sanctuary<sup>ah</sup>—of the God (who is) lord of the gate at these gates, he being in the train of Hathor.<sup>ai</sup>

*h*

- R  
S (Osiris N. is) one who made <sup>27</sup>a way that he might cause truth to ascend<sup>ak</sup> to Re,<sup>al</sup> who warded off the strength of Apophis. Osiris N. is one who opened the sky, who drove away storms,<sup>am</sup> who kept alive <sup>29</sup>the Crew of Re. He causes offerings to ascend to the place where he is. Osiris—variant: Isis—has caused that <sup>30</sup>the bark (make) (its) goodly journeys.<sup>an</sup> Make a goodly way for Osiris N., (that he may) indeed (go forth).<sup>ao</sup> His face is of the (same) size as the coil. He is the Lord of Might, <sup>32</sup>knowing 'joy'—variant: 'Her Who Has Entered' <sup>33</sup>in the Horizon as one who is great over you. Fall ye, wake; make way for your Lord Osiris N.
- T<sup>ac</sup> 1 <sup>34</sup>To be said over this Image which is sketched, painted with Nubian pigment, (and) over the Council of the bark of Re. Offer to them bread and beer, great offerings, and burnt incense before them.
- 2 This is (a means of) keeping the blessed one alive and making <sup>36</sup>him mighty in the presence of these Gods without his being warded off or kept away from the gates—variant: tombs—of the nether world.
- 3 Thou shalt make an image of <sup>37</sup>this blessed one set before them, and thou shalt make it arrive at every (gate)<sup>ar</sup> with these gods.

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- 4 To be said at the entrance of every gate <sup>38</sup>as he offers to each one of them<sup>39</sup> (part) of the 2 thighs of a red ox. Turn over to them 6 bowls; <turn over><sup>40</sup> to them <sup>41</sup>blood, lung, and heart, 16 loaves of white bread, 8 <pn>-loaves, 8 *šns*-loaves, 8 *hnf*-loaves, 8 *hbnnt*-loaves, <sup>42</sup>8 jugs<sup>43</sup> of beer, 8 (measures of) wheat <flour><sup>44</sup>—variant: (8) cuts of beef,<sup>45</sup> a clay basin filled with the milk of a white cow, <sup>46</sup>fresh herbs, fresh ben oil, black face-paint, and burnt incense.<sup>47</sup>
- 5 To be said. (Then) erase every single (figure) <sup>48</sup>after doing what is to be done, namely making this image, when 4 hours of the day are gone. Beware especially of noon in the sky.
- 6 <sup>49</sup>Thou shalt use this roll without letting anybody (else) see it. It is (a means of) broadening the range of the blessed one in sky and earth and in the god's domain, since <sup>50</sup><it> is (more) profitable to the blessed one (than anything else) that may be done <for> him,<sup>51</sup> while supplies are <sup>52</sup>(available) to<sup>53</sup> him<sup>54</sup> right down to date.
- 7 A truly excellent spell (proved) a million times.

<sup>a</sup> BD 144 is known in T 4 L (twice) and Ax only.

<sup>b</sup> Written with *h* with weaponed-man determinative; possibly for *h*.

<sup>c</sup> Written *Dwn-h't*, lit. "one who stretches out (his) brow," where we might speak of "one who sticks his nose" into others' affairs.

<sup>d</sup> Written *nb(t)-hr*. A scrap of papyrus lies across parts of *t* and flame determinative.

<sup>e</sup> Written *lk(t)-t<sup>pl</sup>*. Perhaps originally *lkw t*, "clawer of the earth," found as a "name" of Osiris in Pyr. 959 b.

<sup>f</sup> Written *irne<sup>pl</sup>*, lit. "who make."

<sup>g</sup> Written *net* for suffix *s* in all seven instances.

<sup>h</sup> Cf. BD 118.

<sup>i</sup> Similarly T. CT: "Blessedness has been given me by the lord of the horizon; my dignity is in Pe as a priest of Osiris (or 'when I purify Osiris') and similar.

<sup>k</sup> Written *K(t)<sup>pl</sup>*, with variant giving only speaker determinative + plural marks.

<sup>l</sup> Unique variant; deceased (in 1st or 3d person) is normal subject.

<sup>m</sup> In CT also (unpublished).

<sup>n</sup> Written *h trt.t* (with original 1st person) *sw(t) pury urn.f (hr) tr(r)t . . .* CT: *h trt.t iw.f urne h spt.t n ntf* (see Gard. § 134) *urw lmk phr s.f* (var.: *mr.f*) *n spt nbt ssp*, "The blessed one whom I beget, he exists; the blessed one whom I hate, he exists not. I traverse his lake of fire, lady of light," and similar. But other CT documents have as variant of latter part: *n urw.f lmk tr 'bd smt 'smut*, "he exists not. I am one who celebrates new-crescent day and announces the midmonth feast."

<sup>o</sup> With T. Introduced by *i*, prothetic or for CT's *iw*. CT documents vary; they omit *rd.t n Hr*, and for *rd.t n Dhwt* some say *r' n . . .*, "beside . . ."

<sup>p</sup> Ea adds "of Re." CT documents vary in general between *dt.f s hft.t tw.t sw.t n/r*, "He (Thoth) crosses the (sky-)lake in my presence; I pass (regularly) in safety (*n/r* as adverb)," and *dt.f pt st.f st.t lw sw.t n/r*, "He crosses the sky, his seat being my seat; I . . ."

<sup>q</sup> Similarly T, beginning with *m.k.* but with *n* alone for *trt.n*. Ea: "The protection (*mk<sup>pl</sup>*) of Osiris N. is the protection of the bark of Re. Osiris N. is Great Name, who begot you, he being greater than you on the way of truth."

<sup>r</sup> Written with *hb(t)*. T: *hbs t*, "hoeing the earth"; Ea: *nbbw<sup>pl</sup>*, "regulations."

<sup>s</sup> Similarly T, but with *tr n.f*, "who made for him," instead of *tr(w).n*, "whom . . . begot." Ea: "The protection of Osiris N. is the protection of . . ."

<sup>t</sup> Ea and T: "the gates of Osiris."

<sup>u</sup> In CT also (unpublished).

<sup>v</sup> Similarly T. CT: "I am the cleanly one who cooks for Osiris daily."

<sup>w</sup> Cf. CT 329, a different CT version.

<sup>x</sup> Similarly some CT documents also; others: *lw h't 'Inp(w) n htp<sup>pl</sup> hrw ru<sup>pl</sup>(yt)<sup>1</sup>* and similar, "Anubis' lament is [about] the offerings on the day of 'straw'." CT 329: *h'dty.t mm htp<sup>pl</sup>*, "My two boxes are among the offerings."

<sup>y</sup> Written *(t)mm irryw<sup>pl</sup> (t)ht<sup>pl</sup> n.f*. But *n.f* is in wrong place, and *Wstr* (with or without *n*) is regularly written in other documents. Some CT documents substitute *hnmt* (sg. or pl.), "fragrant (food)", for *(t)ht<sup>pl</sup>*. CT 329: *ink hnmtyt hnmt nt Wstr*, "I am the nurse and attendant of Osiris."

<sup>z</sup> Some CT documents insert "of (irrigated) fields"; others omit "scribe." CT 329: "I am the Box Scribe, he of the field of Hotep," and similar; but variants say "I am the Scribe of Lands (*'ht<sup>pl</sup>*) of the field of Hotep."



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BD 144-146

- <sup>as</sup> Written with  $\{i\}$  *um* as previously. Before "among . . ." CT inserts "I am the cook and attendant of Osiris" and similar, with variant "I am that one who has passed the attendant . . ."
- <sup>ab</sup> Similarly T, but without *n* after *htp*<sup>pl</sup>. Cf. Ea: "Anubis who is among the offerings has commanded that N.'s offerings be with him." CT uses here the statement given as variant near beginning of note x.
- <sup>ac</sup> Written with *sw* probably for *st*. CT has merely *n ijt w m<sup>s</sup>.f.*, omits the rest.
- <sup>ad</sup> Cf. BD 136 d; in CT also (unpublished).
- <sup>ae</sup> CT mostly "at the gates of the sky."
- <sup>af</sup> Translated future since Ea also uses negative *nn*; but CT regularly has *n*, also in most cases "the Noxious Ones."
- <sup>ag</sup> Written with *h*. "Palace" or (in case of a god, as here) "Temple," where CT documents vary between *h* and *k<sup>r</sup>*, "shrine."
- <sup>ah</sup> Written with *hry ib*. CT: *hry hm*, "in charge of the sanctuary."
- <sup>ai</sup> Written *n Ntr nb sb<sup>i</sup> r nw sb<sup>i</sup> w<sup>pl</sup> hr.f m ht Ht-Hr*. CT: *n ntr* (var.: *n q<sup>ss</sup> k<sup>r</sup> r*) *r* (variant omits) *nw* (variant inserts *pw*) *ph.n.f im.f* (variant omits) *m ht w<sup>b</sup> Ht-Hr* (var.: *m t<sup>s</sup> w<sup>b</sup> h<sup>pl</sup>*), "of the god (var.: 'of the binder of the shrine') at the (var.: 'that') time (of life ?) which I have attained after purifying Hathor (var.: 'in the land of tombs')." See *q's k<sup>r</sup> r* combination again in BD 130 b § 8 1 end.
- <sup>ak</sup> Ea has "multitude" for "way," also (with T) *s<sup>r</sup> r*, "who caused . . . to ascend," for *s<sup>r</sup> f*.
- <sup>al</sup> A scrap of the papyrus has been folded under in the mounting, so that parts of *n*, *disk*, and determinative of deity are hidden.
- <sup>am</sup> For a similar idea cf. in BD 130 b § 8 3.
- <sup>an</sup> Written with *r* (as in T) for Ea's *tr*; for *sm<sup>pl</sup>* Ea has *sm<sup>pl</sup> f*.
- <sup>ao</sup> Written  $\overline{h}$  *o* for T's *pr.f*.
- <sup>ap</sup> Written with *h<sup>i</sup> y* probably for *h<sup>i</sup> < h<sup>y</sup>*, "joy." The variant gives only feminine *t*, egg, and determinative of deity, without legs determinative.
- <sup>aq</sup> § T belongs to spell as a whole.
- <sup>ar</sup> Written with feminine *t*, i.e., *diwt nbt*, "every nother world," for *sb<sup>i</sup> nb*.
- <sup>as</sup> Written *w<sup>i</sup> {nb} im nb*.
- <sup>at</sup> Written *(i)b<sup>pl</sup>*, "offerings," for verb *(i)b* as used in preceding clause.
- <sup>au</sup> Written *h<sup>i</sup> pnt* for *spnt*.
- <sup>av</sup> Written *(d)g<sup>i</sup> w<sup>pl</sup> ut sw<sup>pl</sup>* for *dqr<sup>pl</sup> nw zu<sup>pl</sup>*.
- <sup>aw</sup> See Wb. IV 60:2 f.
- <sup>ax</sup> Preceded by *[w]*.
- <sup>ay</sup> Written in R and T with *sw* for Ea's *st*. Emend R's *trt<sup>pl</sup> r.f.*, "what may be done against him," to Ea's *r trt<sup>pl</sup> nbt n.f.*
- <sup>az</sup> Written *tr.f* as in T.

BD 145<sup>a</sup>

- R  
P <sup>c xv</sup>Beginning of the portals of the Field(s) of Rushes of the house of Osiris.  
M<sub>1</sub>  
P <sup>910</sup>(Beginning)<sup>b</sup> of the portal(s) of the Field of Rush(es).

a

- R  
P <sup>1</sup>To be said by Osiris N.:  
S <sup>2</sup>"Hail to thee," says Horus, "first portal of the Weary-hearted One. Make way for me. <sup>3</sup>I know thee, I know thy name, I know the name of the God thy guardian. Lady of Trembling, <sup>4</sup>lofty of upper battlement, lady of breaking and entering, uttering proclamations—variant: <sup>10</sup>smashing staves,<sup>c</sup> warding off storms, rescuing the plundered whether present or <sup>12</sup>far away,<sup>d</sup> is thy name. Watchman is the name of the God thy guardian. I am pure <sup>14</sup>with these waters wherewith Re purifies himself (after) he has been bared (of clouds) —variant: for him—in the <sup>16</sup>east side of the Sky.<sup>e2</sup> I am anointed with the best pine oil and adorned <sup>18</sup>with raiment; my club in my hand is of *hty*-wood." "Proceed, for thou art pure."



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M<sub>1</sub>  
S <sup>911</sup>"HAIL TO THEE," SAYS HORUS, "first portal of the Weary-hearted One. Make way for me.<sup>a</sup> I know <sup>913</sup><thee>,<sup>f</sup> I know the name of the God the door(keeper)<sup>g</sup> who is in her."

M<sub>2</sub><sup>h</sup>  
S <sup>(972)</sup>"Lady of Fear, greatly esteemed, (is her name; . . .) is the name of <her> doorkeeper.<sup>i</sup> (. . .) is the name (of) the announcer in <sup>973</sup>her." "Proceed, for thou art {thou art} pure with these waters wherewith the purification of Re has been performed (after he has been) b(ared . . .) with these waters. They ascend against him every day."

b

R  
P <sup>21</sup>To be said by Osiris N.:  
S "Hail to thee," says Horus, <sup>24</sup>"2d portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. <sup>27</sup>Lady of the Sky, Mistress of the Two Lands, terrorizing the earth in the place where thou art,<sup>k</sup> is thy name. Child of Ptah is the name of the God thy guardian. I am pure <sup>30</sup>with these waters wherewith Osiris purifies himself (after) the Night Bark and the Day Bark have been given to him when he goes forth to the west and <sup>33</sup>descends through the portals. I am anointed with festival perfume and clothed with a bandage; <sup>35</sup>(my) club in my hand is a beam." "Proceed, for thou art pure."

M  
S <sup>914</sup>"HAIL TO THEE," SAYS HORUS, "2d portal of the Weary-hearted One. Make way for me. I know <thee>,<sup>916</sup>I know <thy> name,<sup>i</sup> I know the name of the God the door(keeper)<sup>m</sup> in her."

c

R  
P <sup>cxvii</sup> <sup>1</sup>To be said by Osiris N.:  
S <sup>31</sup>"Hail to thee," says Horus, "3d portal of the Weary-hearted One. Make way for me. <sup>6</sup>I know thee, I know thy name, I know the name of the God thy guardian. Lady of the Portal, great of <offerings>,<sup>n</sup> giving to <sup>9</sup>those who are yonder, presenting offerings, she whom the Gods beside her refreshed<sup>o</sup> on that day when the *nsm*-bark sailed upstream <sup>12</sup>to Abydos, is thy name. Clear<sup>p</sup> is the name of the God thy guardian. I am pure with these waters <sup>15</sup>wherewith Ptah purifies himself when he sails upstream (after) the *Hnw*-bark has been carried (in procession) on the day of revealing <the> face.<sup>q</sup> I am anointed <sup>18</sup>with the best (*h*)*knw*-oil and with Libyan (oil) and am clothed in linen; my club in my hand is of *thmn*-wood."<sup>r</sup> <sup>21</sup>"Proceed, for thou art pure."

M  
S <sup>917</sup>"HAIL TO THEE," SAYS HORUS, "3d portal of the Weary-hearted One. Make way for me. I know <thee>,<sup>919</sup>I know the name of the God the door(keeper) who is in her."

d

R  
P <sup>22</sup>To be said by Osiris N.:  
S "Hail to thee," <sup>25</sup>says Horus, "4th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, <sup>28</sup>I know the name of the God thy guardian. Mighty of Knives, Mistress of the Two Lands, damaging the enemies of the Weary-<sup>31</sup>hearted One, doing injury,<sup>s</sup> void of evil, is thy name. Smiter of the Longhorn is the name of the God <sup>34</sup>thy guardian. I am pure with these waters wherewith Unnofert<sup>t</sup> purifies himself at his

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going to law with Seth, <sup>37</sup>when justification has been given to Unnofert. I am anointed with wine of Pelusium<sup>t</sup>—variant: *innu*—and am <sup>40</sup>clothed in the linen <sup>1</sup>that wrapped thy son<sup>1v</sup>—variant: '(linen of) Pe<sup>1w</sup>—and my club in my hand is of *ttt*-wood." "Proceed, <sup>43</sup>for thou art pure."

M  
S

<sup>920</sup>"HAIL TO THEE," SAYS HORUS, "4th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>922</sup>I know <thy> name, \* I know the name of the God the doorkeeper."

e

R  
P  
S

cxviii <sup>1</sup>To be said by Osiris N.:

<sup>3</sup>"Hail to thee," says Horus, "5th portal of the Weary-hearted One. Make way for me. <sup>6</sup>I know thee, I know thy name, I know the name of the God thy guardian. Lady of the Protecting Flame, Lady of Praise, <sup>1</sup>Lady of the Universe, she to whom prayer is made<sup>y</sup> without him whose head is bald coming near her,<sup>z</sup> is thy name. He Who Makes the Foe Retreat<sup>aa</sup> is <sup>12</sup>the name of the God thy guardian. I am pure with these waters wherewith Horus purifies himself when he serves as lector-priest and <sup>13</sup>son-who-loves<sup>ab</sup> for his Father Osiris. I am anointed with *thr*-ointment of the god's possessions; the claw upon me is <sup>16a</sup>a leopard's;<sup>ac</sup> my club in my hand is the smiter of the evil-intentioned."<sup>ad</sup> "Proceed, for thou art pure."

M  
S

<sup>923</sup>"HAIL TO THEE," SAYS HORUS, "5th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>925</sup>I know the name of the God the door(keeper) in her."

f

R  
P  
S

<sup>21</sup>To be said by Osiris N.:

"Hail to thee," says <sup>24</sup>Horus, "6th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know <sup>27</sup>the name of the God thy guardian. Lady of Obeisance,<sup>ae</sup> loud-roaring [is thy name], whose height by whose breadth is not known,<sup>30</sup> whose creator has not been discovered since the beginning of time,<sup>af</sup> (on whom are snakes) innumerable who (crawl) upon their bellie(s),<sup>ag</sup> image <sup>33</sup>of 'the sound eye' of the night<sup>ah</sup> as (one who) has been caused to give birth<sup>ai</sup> in front of the Weary-hearted One, is thy Name. 'Enthroned One'<sup>ak</sup> is the name of the God thy guardian. <sup>36</sup>I am pure with these waters wherewith Thoth purifies himself when he serves as vizier of Horus. I am anointed <sup>39</sup>with 'g'-ointment (and clothed in a *tstn*-garment);<sup>aj</sup> [my] club in my hand is of *spd*-wood." "Proceed, for thou art pure."

M  
S

<sup>928</sup>"HAIL TO THEE," SAYS HORUS, "6th portal of the Weary-hearted One. Make way for me. I know thee, <sup>929</sup>I know <thy> name, I know the name of the God who guards thee." "Proceed."

g

R  
P  
S

cxli <sup>1</sup>To be said by Osiris N.:

<sup>3</sup>"Hail to thee," says Horus, "7th portal of the Weary-hearted One. Make <sup>6</sup>way for me. I know thee, I know thy name, I know the name of the God thy guardian. Storm Cloud Veiling <sup>9</sup>Her Weary One, mourner whose desire it is to conceal the body,<sup>am</sup> is thy name. 'Rib' of Neit<sup>an</sup> is the name of the God <sup>12</sup>thy guardian. I am pure with these waters where-

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with Isis and Nephthys purify themselves when they conduct <sup>15</sup>the crocodile (Seth) and his (companion) crocodile(s) alongside the pure place.<sup>30</sup> I am anointed with *hknw*-<sup>18</sup>oil and clothed in a garment; my club in my hand is an oar." "Proceed, for thou art pure."

M

S <sup>929</sup>"HAIL TO THEE," SAYS HORUS, "7th portal of the Weary-hearted One. Make way for me. I know <sup>931</sup><thee>, I know the name of the God <thy> door(keeper) who is in her."

h

R

P

S

<sup>22</sup>To be said by Osiris N.:

"Hail to thee," <sup>25</sup>says Horus, "8th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know <sup>28</sup>the name of the God thy guardian. Kindler of {His} Flame (Whose) Embers Cannot Be Quenched,<sup>29</sup> honored one—variant: <sup>31</sup>upon her; thou art<sup>31</sup>—skilled in (use of) fire, quick in slaying<sup>32</sup> without premeditation, whom none passes through (for fear) of <sup>34</sup>her pain,<sup>35</sup> is thy name. One whom the great one fears when he roars,<sup>36</sup> He Who Guards His Body is the name of the God thy guardian. I am pure with <sup>37</sup>these waters wherewith the Soul<sup>38</sup> the lord of Mendes purifies himself when he is vexed at all his members. I am anointed with myrrh <sup>40</sup>of<sup>41</sup> the God's Limbs (from) an 'nh-vase and clothed in a weave of beautiful white; my club in my hand is a beam." "Proceed, <sup>43</sup>for thou art pure."

M

S

<sup>932</sup>"HAIL TO THEE," SAYS HORUS, "8th portal of the Weary-hearted One. Make way for me. I {your name} know <thee>, <sup>934</sup>I know <thy> name, I know the name of the God (thy) door(keeper)."

i

R

P

S

<sup>cxx</sup> <sup>1</sup>To be said by Osiris N.:

<sup>3</sup>"Hail to thee," says Horus, "9th portal of the Weary-hearted One. Make way for me. I know <sup>6</sup>thee, I know thy name, I know the name of the God thy guardian. Lady of the Sun's Eye,<sup>7</sup> tranquil Mighty One,<sup>8</sup> lady,<sup>9</sup> offspring <sup>10</sup>of her Lord, a secret—variant: eyes—being half (of) her girth,<sup>11</sup> Millions of Millions of cubit(s) being her depth and <being> the height<sup>12</sup> <sup>12</sup>of her head,<sup>13</sup> is thy name. *Ndss*<sup>14</sup> is the name of the God thy guardian. I am pure with these waters wherewith Anubis purifies himself when <sup>15</sup>he serves as embalm-er—variant: lector-priest—of Osiris. I am anointed with *sft*-oil and clothed in a garment of red linen;<sup>16</sup> <sup>18</sup>my club in my hand is 'a rush—variant: is cat[tails],<sup>19</sup> be "Proceed, for thou art pure." Variant: it being 300 hundred-cubits around <sup>21</sup>her and Millions of Millions on <her> every road,<sup>22</sup> none knowing them that are in <her>,<sup>23</sup> none betraying (the secret) <sup>25</sup>of the veiler of the weary,<sup>26</sup> she who extends her arms.<sup>27</sup>

M

S

<sup>935</sup>"HAIL TO THEE," SAYS HORUS, "9th portal of the Weary-hearted One. Make way for me. I know <thy name>,<sup>937</sup> I know the name of the God <thy> door(keeper)."

k

R

P

S

<sup>24</sup>To be said by Osiris N.:

"Hail to thee," says <sup>27</sup>Horus, "10th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God <sup>30</sup>thy guardian. Lofty of Double Doors,<sup>31</sup> Awaker of Outcrie(s), swollen of (thy) face, to whom entreaty is made—

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variant: Thy name is She Who Cries Out at <sup>33</sup>the Top of Her Voice, terror of the enemy, <sup>bm</sup>without seizing—variant: she (who) seizes (not)—him who is within her, <sup>bn</sup>is thy name. Great Embracer<sup>bo</sup> is the name of <sup>36</sup>the God thy guardian. I am pure with these waters wherewith <sup>7</sup>Isdz purifies himself when he enters to question Seth <sup>39</sup>there within the secret chamber. I am anointed with red ointment; <sup>bp</sup>my club in my hand is the <sup>42</sup>red <sup>1</sup>shank <sup>1ba</sup>(of) a first(-rate) greyhound." "Proceed, for thou art [pure]." (Variant: <sup>br</sup>none knowing them that are in her, none <betraying> <sup>45</sup>the secret of the Veiler of the Weary, great one who lifts her arms to slay her adversaries, <sup>bt</sup>is thy name.

**M**  
**S** <sup>938</sup>"HAIL TO THEE," SAYS HORUS, "10th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>940</sup>I know <thy name>, <sup>bu</sup>I know the name of the God thy door(keeper)."

**I**

**R**  
**P** <sup>cxxl</sup> <sup>1</sup>To be said by Osiris N.:  
**S** <sup>3</sup>"Hail to thee," says Horus, "11th portal of the Weary-hearted One. Make <sup>6</sup>way for me. I know thee, I know thy name, I know the name of him who is within (thee). She Who Cuts Repeatedly, <sup>bv</sup>Who Burns<sup>bw</sup> <sup>7</sup>Transgressors, most terrifying of all the portals, to whom jubilation is made on the day of hearing wrong(s), <sup>12</sup>is thy name. Thou art under the inspection of the Veiler of the Weary." <sup>14</sup>"Proceed, for thou art pure."

**M**  
**S** <sup>941</sup>"HAIL TO THEE," SAYS HORUS, "11th portal of the Weary-hearted One. Make way <for me>, <sup>bx</sup>I know <thee>, <sup>943</sup>I know the name of the God thy door(keeper) in her."

**II**

**R**  
**P** <sup>15</sup>To be said by Osiris N.:  
**S** "Hail to thee," <sup>18</sup>says Horus, "12th portal of the Weary-hearted One. Make way for me. I know thee, I know <sup>21</sup>thy name, I know the name of him who is within thee. <Summoner> of the Two Lands, <sup>by</sup>Who Hacks to Pieces Those Who Come at Dawn, <sup>24</sup>1 <bright one> <sup>1, bz</sup>blessed lady who hearkens to the voice of her Lord every day, is thy name. I am—variant: Thou art—under the inspection of the veiler <sup>27</sup>of the weary." "Proceed, for thou art pure."

**M**  
**S** <sup>944</sup>"HAIL TO THEE," SAYS HORUS, "12th portal of the Weary-hearted One. Make way for me. I know <thee>, I (kn)ow <sup>946</sup><thy> name, I know the name of the God <thy> door(keeper)."

**III**

**R**  
**P** <sup>cxxli</sup> <sup>1</sup>To be said by Osiris N.:  
**S** <sup>4</sup>"Hail to thee," says Horus, "13th portal of the Weary-hearted One. Make way for me. <sup>8</sup>I know thee, I know thy name, I know him who is within (thee). She <sup>11</sup>to Whose Face the Ennead Extend Their Arms in Praise<sup>ca</sup> <sup>1</sup>as <sup>1</sup>one whom the Inundation instructs in <his secrets> <sup>eb</sup>is thy name. Thou art—variant: <sup>15</sup>I am—under the inspection of the veiler of the weary." <sup>17</sup>"Proceed, for thou art pure."

**M**  
**S** <sup>947</sup>"HAIL TO THEE," SAYS HORUS, "13th portal of the Weary-hearted One. Make way for me. I know <sup>949</sup><thee>, I know the name of the God <thy> door(keeper) in her."

o

- R  
P <sup>18</sup>To be said by Osiris N.:  
S <sup>22</sup>"Hail to thee," says Horus, "14th portal of the Weary-hearted One. Make <sup>26</sup>way for me. I know thee, I know thy name, I know the name of him who is within (thee). <sup>29</sup>Lady of Wrath, Dancing on Red Blood,<sup>co</sup> for whom the *h'kr*-feast is celebrated with heat<sup>ed</sup> <sup>32</sup>on the day of hearing wrongs, is thy name. Thou art—variant: I am—under the inspection of the veiler of the weary." <sup>33</sup>"Proceed, for thou art pure."
- M  
S <sup>350</sup>"HAIL TO THEE,"<sup>ce</sup> SAYS HORUS, "14th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>352</sup><I> know<sup>cf</sup> <thy> name, I know the name of <thy> God."

p

- R  
P <sup>cxxiii</sup> <sup>1</sup>To be said by Osiris N.:  
S <sup>3</sup>"Hail to thee," says Horus, "15th portal of the Weary-hearted One. Make <sup>6</sup>way for me. I know thee, I know thy name, I know the name of him who is within thee. Great of Renown, <sup>9</sup>red of eyelashes, <sup>11</sup>*h'byl*<sup>cs</sup> who goes forth by night, who drives away the aggressor[s]<sup>ch</sup> with his creator, <sup>12</sup><who> who extends her arms to the Weary-hearted One at his instant of coming and going, is thy name. Thou art—variant: I am—<sup>15</sup>under the inspection of the veiler of the weary." "Proceed, for thou art pure."
- M  
S <sup>353</sup>"HAIL TO THEE," SAYS HORUS, "15th portal of the Weary-hearted One. Make <way> for me. I know the name of the God the door(keeper) who is in her <sup>355</sup><the name of the door(keeper)>; it is ye who are in her."

q

- R  
P <sup>18</sup>To be said by Osiris N.:  
S "Hail to thee," says <sup>21</sup>Horus, "16th portal of the Weary-hearted One. Make way for me. <sup>23</sup>I know thee, I know thy name, I know the name of him who is within thee. <sup>25</sup>Lady of Terror, very swift (of arm)<sup>cl</sup>—variant: who lays hand—on<sup>ck</sup> transgressors whom she burns with flame when she goes forth, creator of the mystery of earth, is thy name. Thou art—<sup>29</sup>variant: I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."
- M  
S <sup>356</sup>"HAIL TO THEE,"<sup>cl</sup> SAYS HORUS, "(1)6th portal of the Weary-hearted One. Make <way> for me. (I) know [know] <sup>358</sup><thee>, I know <thy name>, [I know <thee>], <I> know (...)."<sup>cm</sup>

r

- R  
P <sup>cxxiv</sup> <sup>1</sup>To be said by Osiris N.:  
S <sup>4</sup>"Hail to thee," says Horus, "17th portal of the Weary-hearted One. Make <sup>7</sup>way for me. I know thee, I know thy name, I know the name of <sup>9</sup>him who is within thee. Great in the Horizon, Lady of Red Blood, Dancing <sup>11</sup>on Blood, . . . ,<sup>ca</sup> {there is no}<sup>co</sup> mighty one, lady of parching (heat), is thy name. Thou art—(variant:)<sup>14</sup>I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."



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M  
S <sup>959</sup>"HAIL TO THEE," SAYS HORUS, "17th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>961</sup>I know <thy> name, I know the name of the God who is there."

s

R  
P <sup>17</sup>To be said by Osiris N.:  
S <sup>20</sup>"Hail to thee," says Horus, "18th portal of the Weary-hearted One. <sup>23</sup>Make way for me. I know thee, I know thy name, I know the name of him who is within <sup>25</sup>thee. She Who Loves Heat, Pure One Whom the Leopard<sup>cp</sup> Obeys, who loves <sup>29</sup>to cut off the head(s) of the worthy, lady of the Palace, {variant:} who slays by decapitating<sup>cq</sup> <sup>32</sup>transgressors at eventide, is thy name. Thou art—{variant:} I am—under the inspection of <sup>35</sup>the veiler of the weary." "Proceed, for thou art pure."

M  
S <sup>962</sup>"HAIL TO THEE," SAYS HORUS, "18th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>964</sup>I know <thy> name,<sup>cr</sup> I know the name of the God who is in <her>."<sup>cs</sup>

t

R  
P <sup>cxxv</sup> <sup>1</sup>To be said by Osiris N.:  
S <sup>4</sup>"Hail to thee," says Horus, "19th portal of the Weary-hearted One. Make way for me. I know thee, <sup>8</sup>I know thy name, I know the name of him who is within thee. <sup>10</sup>She Who Proclaims Protection—variant: the Dawn<sup>cl</sup>—(in) <Her> Time,<sup>ca</sup> <great><sup>cv</sup> of heat, lady of the symbols of might, <sup>13</sup>the writings of Thoth himself, is thy name. Thou art—{variant:} I am—under the inspection of the veiler of the weary." <sup>16</sup>"Proceed, for thou art pure."

M  
S <sup>965</sup>"HAIL TO THEE," SAYS HORUS, "(1)9th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>967</sup>I know the name of the God <thy> doorkeeper."

u

R  
P <sup>18</sup>To be said by Osiris N.:  
S <sup>21</sup>"Hail to thee," says Horus, "20th portal of the Weary-hearted One. Make way for me. I <sup>24</sup>know thee, I know thy name, I know the name of him who is within (thee. She Who Is Within) <sup>26</sup><the Cavern><sup>cw</sup> of Her Lord, Respected One<sup>cx</sup> who(se name) is veiled, whose <form> is hidden,<sup>cy</sup> who seizes <sup>29</sup>hearts and opens of herself,<sup>cz</sup> is thy name. Thou art—{variant:} I am—under the inspection of the veiler of the weary." <sup>32</sup>"Proceed, for thou art pure."

M  
S <sup>968</sup>"HAIL TO THEE," SAYS HORUS, "20th portal of the Weary-hearted One. Make way for me. I know <thee>, <sup>970</sup>I know <thy> name, I know the name of the God <thy> doorkeeper."

v

R  
P <sup>cxxvi</sup> <sup>1</sup>To be said by Osiris N.:  
S 1 <sup>2</sup>"Hail to thee," says Horus, "21st portal of the Weary-hearted One. Make way for me. I know <sup>2</sup>thee, I know thy name, I know the name of the God thy guardian. She Who Sharpens the Flint Knife Against Them That Speak Against Her—variant: <sup>4</sup>to Her, Evil of Face,<sup>da</sup> who cannot be overturned, who goes down to her flame,<sup>db</sup> is thy name. (Thou



<possesest><sup>de</sup> the se<sup>5</sup>crets of the savior, the God (thy) guardian. His name is 'Giraffe'.<sup>dd</sup> He <came> into being<sup>de</sup> before pines grew, before <sup>6</sup>trees—variant: acacias—were born, before copper ore was formed in the desert.<sup>dt</sup>

- 2 The Council of <sup>7</sup>this portal consists of 7 Gods. <sup>8</sup>gn—variant: 'd; variant: Nd—is the name of one thereof.<sup>ds</sup> R'—variant: Htp—<sup>8</sup>ms is the name of another thereof. Born of the Two Lips<sup>dh</sup> is the name of another thereof. Sound of Mouth is the name of another thereof. <sup>9</sup>Opener of the Ways<sup>dl</sup> is the name of another thereof. Clear is the name of another thereof. Anubis is the name of another (thereof). Make way for me. <sup>10</sup>I am Min-Horus, savior<sup>dk</sup> of his Father, heir of his Father Unnofer†. <sup>11</sup>I have come that (I) may give life to my Father Osiris, (now that) I have overthrown all his enemies.

- 3 I have come today as one justified, <sup>12</sup>possessor of worthiness, from<sup>dl</sup> the house of my Father Atum the lord of Heliopolis. Osiris N. is in the southern Sky.<sup>dm</sup> I have done right by him who did the same; I have celebrated <sup>14</sup>the h<sup>14</sup>kr-festival for its Lord. I have conducted the festival of him who is in the scaffolding;<sup>du</sup> I have given bread to the altar-lords. <sup>15</sup>I conduct the offering list of bread, beer, oxen, and fowl to my Father Osiris-Unnofer†. I am beside the Soul; I cause that the Phoenix go forth to speak.

- 4 I have come <sup>17</sup>today from the Temple, offering incense. I have conducted the kilted one,<sup>do</sup> having crossed to the pool of the n<sup>17</sup>mt-bark, <sup>18</sup>(for) Osiris presiding over the westerners has been justified against all his enemies. I ferry all his enemies over to the place of execution of <sup>19</sup>the easterners; they shall not escape from the custody of Geb there.<sup>dp</sup> I set upright for him <the Unveiled Ones><sup>dq</sup> <sup>20</sup>on the day of his justification. I have come as a spitting scribe, that I may put the power of the God into his legs.

- 5 <sup>21</sup>I have come from the house of him who is on his mountain; I have seen him who presides over the hall of the god. I am entered into Ro<sup>22</sup>setan; I have secreted him whom I found cut to pieces. I am sent—variant: am sent<sup>dr</sup>—to<sup>23</sup>Naref; I have clothed him who was naked. I am gone upriver to Abydos; <sup>24</sup>I praise Authority and Perception. I am entered into the house of 'Isdz; I have extolled the Gods of Combat and Sekhmet within<sup>ds</sup> the house of the Elders. I am entered into Rosetau; <sup>25</sup>I have secreted him whom I found <cut to pieces>.<sup>dt</sup> I am gone down<sup>du</sup>—variant: am sent—to Naref; I (have) clothed him who was there naked. I am gone upriver to Abydos; <sup>26</sup>I have praised Authority and Perception. I receive my coronation—(variant:) the crown; I occupy<sup>dv</sup> <sup>29</sup>my throne in place of my Father the first Primeval One. The necropolis of the Sacred Land gives praise to me. <sup>30</sup>My mouth <vomits> up truth;<sup>dw</sup> I have drowned the griffins. I have come from a palace <sup>31</sup>that causes limbs to thrive.<sup>dx</sup> Mayest thou let me sail in the bark of the shining one and offer cows' flesh <sup>32</sup>with hair of—variant: (while) circling—man.<sup>dy</sup> I am entered into the house of 'Isdz; <sup>33</sup>I have extolled the Gods of Combat and Sekhmet within the house of the Eldest—variant: the Prince."

- 6 "Thou art come <sup>34</sup>approved from Mendes,<sup>dx</sup> Osiris N."

M

- S 1 <sup>971</sup>"HAIL TO THEE," SAYS Horus, "21st portal of the Weary-hearted One. Make way for me. I know <thee>, {I know <thee>}, <sup>972</sup>I know <thy> name, I know the name of the God <thy> doorkeeper."<sup>ca</sup>

<sup>a</sup> Nav. distinguishes two versions as A and B. R is of the commoner type A. Type B occurs in Pg and in the cenotaph of Seti I at Abydos ("MEES" XXXIX, Pls. LXVI 70-LXVII 98 and LXX). BD 148 is similar to 145 but briefer.

<sup>b</sup> Written h<sup>14</sup>ty for h<sup>14</sup>i '. This horizontal line is broken by two double rulings.

<sup>c</sup> Written sr k(y) dd sd mdw<sup>91</sup>, with mdw<sup>91</sup> evidently used in two senses.

<sup>d</sup> Written n it n w<sup>1</sup>, probably indirect genitive and participle.

<sup>da</sup> The variant is a relic of Pg's Empire version: "when the east of the sky is bared for him."

## TRANSLATIONS AND NOTES

BD 145

- <sup>e</sup> Written *fr n.t* (*r*) *wt*.
- <sup>f</sup> Written *hw.t* (*r*) *hkw.t* *gn*<sup>pl</sup>; same in following units (except *r* present).
- <sup>g</sup> Written *Ntr* (*iry-*)<sup>i</sup> here and regularly through BD 145 *p* except in *d*, *j*, and *o*.
- <sup>h</sup> Follows BD 145 *v*.
- <sup>i</sup> Written with *sw*, "him," for *.s*.
- <sup>k</sup> Written *h(ry).t* as in T.
- <sup>l</sup> Pronouns written plural for singular.
- <sup>m</sup> Emend as before (see note *g*).
- <sup>n</sup> Written *'bik*<sup>pl</sup> for *'h*<sup>pl</sup>.
- <sup>o</sup> Ea: "Lady of the Altar, great of offerings, refreshing every god in her (or 'in whom every god is refreshed' or '... sits at ease')." Ec, similar to R but with seated figure A 7 as determinative of *sm*<sup>gm</sup> and with *r r.t.s* for *r gs.s*, may mean "... at whose entrance the Gods sat at ease."
- <sup>p</sup> Cf. *b'q pqt*, "the arch [of the sky] is clear," in Pyr. 1443.
- <sup>q</sup> Written (*r*) *mnw Hnw hrw n wn hr(.t)*, "... (thy) face."
- <sup>r</sup> Given as variant of *thkn* in *Wb*. I 119.
- <sup>s</sup> Ea: *trt s'rw*<sup>pl</sup>, "fulfilling wishes" (Eb similar), where R and T use *sm'tr*.
- <sup>t</sup> Written *sunw* < *snw*.
- <sup>u</sup> Written *inn*, T: *nn*; see *nnyw*<sup>pl</sup>, "ein Getränk," in *Wb*. II 276.
- <sup>v</sup> Written *sdr nw* '2*t.t*' or possibly *nw* followed by bird determinative and plural marks. But "linen of *nw*-birds" is senseless. T uses bird only, without suffix or plural marks. Ec: *sdr nw*, "Iwrapping<sup>l</sup>-linen," with nothing more before *'ms.t*. *Wb*. gives *nwt* (with coil determinative, absent here) as noun "cord" or "rope" but not the verb *nw* assumed here.
- <sup>w</sup> Written *p* without determinative, as in T. The sign here can hardly be read *nn* as variant determinative of *nw*. Even if it could, "linen of the hunting preserve" seems senseless.
- <sup>x</sup> Written with plural pronouns for singular.
- <sup>y</sup> Written *dbhw*<sup>pl</sup> *dd.tw n.z*, probably for *dbht.tw n.s* (but cf. Gard. § 388).
- <sup>z</sup> Written *nn 'q ts wn* (hair determinative omitted, as regularly) *tp*, probably for Ea's *nn 'q r.s wn* (better *wnn* elsewhere) *tp.f*, "He whose head is bald" means a priest.
- <sup>aa</sup> Written with *rdi hn*, Ea etc.: *hnty(t)*, "who slays"; TB 14: *hnb*, "who repels."
- <sup>ab</sup> Written *m trt(.n).f* ... *z<sup>l</sup>-mr.f*. On last see Gard. p. 145, note 2a.
- <sup>ac</sup> Leopard skin with claws was worn by son-who-loves or by *sm*-priest in Funeral Liturgy ceremonies.
- <sup>ad</sup> The *'ms*-club is so described in Sq 10 C 74 f. also.
- <sup>ae</sup> Written with *ks* as early as Ec. Ea: *snk(t)*, "the primeval waters"; Eb: *snk(t)*, "darkness."
- <sup>af</sup> Written *nn qm'.tw* (for *gm.tw*) *qdtw.s dr zp tpy*. Ea: *n gm.tw qdtw.s m s't*<sup>pl</sup>, "whose character was not discovered in the beginning."
- <sup>ag</sup> Written (*hw h'w*<sup>pl</sup> *hr.s*) *nn rh.tw gnw*<sup>pl</sup> *hryw*<sup>pl</sup> *ht.sn*. Omission supplied from Ea and Eb (cf. BD 146 f also).
- <sup>ah</sup> Written *twt (w)dt(t) nt grh*. T: *twt.s wd(t)* ... "whose image is 'the sound eye' ...". Except for T's variant, R's *wt* might be "pupil" of the eye. Empire omits.
- <sup>ai</sup> Written *m sm.s.n.tw(.s)* as in T. Ea corrupt; Ec: *ms.n.tw.s*, "one who was born."
- <sup>aj</sup> Written *Zm'ty*; cf. *zm't*, "throne," in *Wb*. III 452.
- <sup>ak</sup> Supplied from TB 14, Ec, and T (all variously corrupt).
- <sup>am</sup> Since *t'kb* is an intransitive verb, we cannot translate "mourning for her love (or 'beloved'), concealed of body."
- <sup>an</sup> Written *im* (without determinative) *Nt* as in T. Ea and Ec: *'Iknty*; cf. (*t*) *kn* ... *n(t) nt*<sup>pl</sup> in BD 149 i 1 beginning, also Sethe's commentary on Pyr. 502 b.
- <sup>ao</sup> Or translate "when the crocodile and his crocodile(s) conduct them ..."? For *r gs*, "alongside," T has *r r' n*, "to the entrance of"; Ec: *r' n*, "to the neighborhood of." By *w'bt*, "the pure place," either "the embalming-site" or "the tomb" may be meant.
- <sup>ap</sup> Similarly T. Ea and Eb: "Kindler of Flame, Quencher of Embers."
- <sup>aq</sup> Written *snayt k(y) dd hr.s tw.t*; T: *snayt* only. All of this is normally omitted in earlier documents. The variant, so different and so inappropriate, is written with signs partly the same, partly similar, in form.
- <sup>ar</sup> Written *h(t)ht hr sm't*. Ea: *h't ht drt sm't*, "quick of hand, slaying"; Eb similar but corrupt.
- <sup>as</sup> Ec and later documents omit *n end* found in Ea and Eb; "pain" is written *th*<sup>pl</sup> for *th*. "Her pain" means the pain she would cause.
- <sup>at</sup> Written *smg 't hnkhn.f*. T: *smg.n 't n* (for *m*) *hankhn.f*, "One whom the great one has feared when ...." Empire omits. This statement is not included in guardian's name in BD 146 h.
- <sup>au</sup> Properly "Ram," as in Ec and T.
- <sup>av</sup> I.e., such as is used for.

BD 145

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<sup>aw</sup> Read *nbt* 'Imyt (or possibly *Wnmyt*) according to *Wb.* I 75. Ea (similarly Eb): *imyt h't*, "She who is in front."

<sup>ax</sup> Written *Wrt hrt tb*. Ea (similarly Eb): *nbt wsr hrt tb*, "tranquil lady of might."

<sup>ay</sup> In R and T only.

<sup>az</sup> Written *bz k(y) dd trtp<sup>l</sup> ga pw (m) dbn.s*. T: *k(y) dd bz pw (d)bn.s*, "variant: whose (g)irth is a secret." The words *bz . . . pw* of R are omitted from BD 145 Empire documents and from BD 146. Ea (similarly Eb): *ht 350 m dbn.s*, "350 hundred-cubits being her girth" (cf. R's variant placed at end of BD 145 i).

<sup>ba</sup> Written with *tw* for the *m* found in Ec and T (but latter has *q't.s* for *q't*).

<sup>bb</sup> Beginning with "Millions" Empire documents differ widely, varying too among themselves. Ea: *stwt* (determined by weaponed arm; no rayed disk noted as determinative even in variants) *m w'd sm<sup>pl</sup> tzt Bz* (for Bz) *hbat B'g sq't Nb.s r' nb*, "sower with the green stone of Upper Egypt (written as though 'Upper Egyptian harley'), who raises up [the Newcomer] and veils the Weary One, who makes gifts to her Lord every day" (cf. BD 146 i). Though feminine *hbat* is used here in Ea and Eb, in BD 145 k and following units we find regularly the masculine *hbs*, often with bearded determinative of deity after following *bg't*. As to *stwt m w'd*, possibly cf. Pyr. 567 b: *st.s w'd szmt<sup>pl</sup> msk't sh<sup>pl</sup>*, "she sows green stone, *szmt*-stone, and turquoise (as) stars."

<sup>bc</sup> Ea: *Ds.f*, "Himself" (cf. Eb: *ir sw ds.f*, "He Who Begot Himself"), or possibly *Dsf*, "Fowler" (though coil determinative is absent).

<sup>bd</sup> Written *ifdmy*, probably conflation of *ifd*, "sheet," and *tdmf*.

<sup>be</sup> Written *m nn* (for *nni* ?) *k(y) dd m tmy-tw<sup>pl</sup> mtw*, with clothing determinative *š* instead of plant determinative after *nn* and *tmy*; same in T. TB 14 has *m tmy-n-my*. Ec *m nn-my*, each with wood determinative; *Wb.* omits both.

<sup>bf</sup> Written *hr w't.f nbt*; but cf. TB 14's *hr w't.s {r} nbt* as part of another variant not discussed in note bb.

<sup>bg</sup> Written with misshapen signs and again with *.f* for *.s*; but cf. *nn rh tmyw<sup>pl</sup>.s* in line 44 of this column.

<sup>bh</sup> Written *nn wtz (bz) n hbs-bg't (hbs masc.)*, followed by portal determinative. Cf. similar in lines 44 f., also in TB 14 *tuty(t hr) wz bztp<sup>l</sup> hbs bg't*, "who betrays not the secrets of the veiler of the weary." Cf. Ea's version in note bb.

<sup>bi</sup> Written *dlt wty.s*; cf. longer statement in lines 46 f. Both lines 20-23 and lines 44-47 are misplaced variants of end of name of 9th portal.

<sup>bk</sup> Written *mn.in* for *rn.f*.

<sup>bl</sup> Written *q't(t) wty* as in T (similarly Ec). But Ea and Eb have *q't hrw*, "Loud-voiced," the name used in BD 146.

<sup>bm</sup> Written *nrtw hft(y)<sup>pl</sup>* with Ec and T. Ea: *nrt nbt ššft<sup>pl</sup>*, "terrible one, awe-inspiring."

<sup>bn</sup> Written *nn ngrtw k(y) dd ngrtw.n.s {n} nty m hnw.s*. Ea: *n dr.n.s ntyt m hnw.s*, "she (who) repels not what is within her"; Eb: *nn and n.s nty m hnw.s*, "whom he who is within her fears not"; other documents also differ individually.

<sup>bo</sup> Written *šhn-wr* as in T and in BD 146. But read *Zhn-wr*, as shown by arms determinative in Ea, also in BD 146 Le; cf. too *ab't n Hpt-wr*, "the gate of the Great Embracer," in BD 146 w § S 4. *Zhn-wr* occurs in Pyr. 209 and 455, apparently as epithet of Re. In 209 the writing includes float determinative. Sethe translates as "Great Raft," since in Pyr. 337, 326, etc. *zhnwy*, "twin floats," are the means by which Re and other deities cross the sky.

<sup>bp</sup> Ec adds "and clothed in red woven stuff."

<sup>bq</sup> Written *tw*.

<sup>br</sup> See note bi.

<sup>bs</sup> Written originally with *wgn*, "proceed freely," partially corrected to *watz* for *wtz*.

<sup>bt</sup> Clause "who lifts . . ." is found in BD 145 i in TB 14.

<sup>bu</sup> Written *mn.in* for *rn.f*.

<sup>bv</sup> Written *Wnm(t)-ds*, lit. "She Who Repeats the Knife."

<sup>bw</sup> Written *(w)bd(t)*.

<sup>bx</sup> Written *it* for *n.f*.

<sup>by</sup> Written *uΔ.s twy<sup>pl</sup>*, probably for T's *th.s twy*, "She (Who) Invades the Two Lands." But BD 146, also Ea here, uses *nst* . . .

<sup>bz</sup> Written *q'y* with papyrus-roll determinative in R, sky in Ec, and deity in T. This might mean "lofty one." But probably emend to *q'hyt* with disk determinative, as found in Ea here and in Nav.'s BD 146 variants. Latter word is not found in *Wb.*, but cf. *qh*, "hell," "Licht" (*Wb.* V 66).

<sup>ca</sup> So with Ec and T. Ea etc.: "She over whom Osiris has extended his arms."

<sup>cb</sup> Written with *n* (for *m* ?) as in Ec and T, omitted by Ea etc., and with *tmy<sup>pl</sup>.t* as in T for *tmn<sup>pl</sup>.f* found in Ea etc.

<sup>cc</sup> Written *hbt hr dšrt<sup>pl</sup>*; cf. *nbt dšrt hbt hr znf* in BD 145 r.

TRANSLATIONS AND NOTES

BD 145

- cd Written *m šmm*. T: *r ḥm*<sup>pl</sup>, "at the quenchings"; TB 14: *m ḥw*<sup>pl</sup>, "with braziers"; Ec like last but singular; Ea etc. omit.
- ce Written *hr.t(k)*, with both feminine and masculine pronoun.
- cf Written *rh(t)k(t)wf*.
- cg A goddess (not found in *Wb.*) as in TB 14 (with uraeus determinative) and T. Ec uses hair determinative. BD 146 has *t'rr(t)* instead. Cf. *ḥby.s*, "its *ḥby*.God," in BD 153 § S 2.
- ch Regularly written plural both here and in BD 146. Only TB 14 uses singular, though singular "his" follows.
- ci Written *ḥ'ḥ(t)*; cf. T: *ḥ'ḥ(t)*.
- ck Written *ḥ'(t)* 'n.
- cl Written *hr.t(k)* as in M 950 (see note co).
- cm Written (*tw.t*) *rhkwī rhkwī tw<sup>pl</sup> rhkwī r(n).t(n)<sup>pl</sup> rhkwī tw<sup>pl</sup> rh<sup>pl</sup>*.
- cn Written *i'tk(y) dd Byt*; T same except *i'* at beginning. A goddess *'Ist* (with vulture determinative) occurs in *Wb.* I 26. But perhaps read the whole as *'Iḥyt* (not in *Wb.*); cf. TB 14, also BD 146 Lc.
- co Absent elsewhere.
- cp Skin determinative is followed in R alone by man determinative!
- cq Written *k(y) dd mshw* (for *ush(t)*) *m ḥsq* as in T, where Ec has *ush(t)* alone.
- cr Written *mt(n)<sup>pl</sup>*.
- cs Written *im.z(tn)*.
- ct Written *nḥpw* with weaponed-man determinative; variant gives rayed-disk determinative only.
- cu Written (*m*) *ḥ'* plus house determinative for suffix *.s*. The *m* occurs in BD 146 Lc and Pc.
- cv Written *wrr<sup>pl</sup>* with weaponed man as determinative; emend to *wrt* found in BD 146 Pc.
- cw Beginning of name omitted by haplography. Emend *trr* to *tpht* on basis of BD 146 Lc and Pc.
- cx Written *mt(m)* with uraeus determinative; Ec and T similar. BD 146 omits.
- cy Written *ḥbs(t m.s) imnt qm<sup>pl</sup>(.n).s*. Emend to match BD 146.
- cz Written *wn(t) ds.s* as in T. But BD 146 Lc has *n unḥ mw.s*, "for him who eats her water."
- da Written *H'(t)-hr*, with weaponed-man determinative of *h'*; cf. similarly written *h'* used in Pap. Westcar (see *Wb.* III 12). But determinative used in Ce, Ec, and T is Q; cf. writing of *ḥ'yt*, some evil (*Wb.* III 15).
- db Written *ḥm(t) pn<sup>pl</sup> h'(t) r nbtt.s*. Cf. feminine *t* of participles written in Ce.
- dc Written *tw(.t) gr* (for *hr*).
- dd Written *m'm* (see *Wb.* I 186); cf. *mmy*, "giraffe" (*Wb.* II 58).
- de Written *ḥpr(.n).f*; see *n* in Ec and cf. Cc (to be emended).
- df Cf. translation of Ce in Gard. § 404.
- dg Written *m* for *im*.
- dh Of mouth or vagina?
- di The god Upwawet; name translated here along with its neighbors.
- dk Here as in line 5 *wfity* is determined by man with hand at mouth rather than by the usual weaponed arm or man.
- dl Written *n*, probably for *m* found in T.
- dm For preceding Ce and Ec say merely "I have come today from the southern sky."
- dn Written *imy sh(h)nt*, an epithet of Min and Amon. Cf. *shn* as "chapel" of Min-Horus and identification of deceased with Min-Horus in line 10 above.
- do Written *sn(d)ty* with O 16, [gateway] surmounted by uraei, as determinative; reference is probably to Osiris as vizier.
- dp Cf. BD 19 § T I.
- dq Written *Kfhw<sup>pl</sup>*, "the Buttocks," similarly T; but probably emend to *K<sup>pl</sup>*.
- dr Written *tw.t ḥ'kwī k(y) dd ḥ'bwkwī*. Ec: *tw.t ḥ'kwī*, "I am gone down."
- ds Written *swh<sup>pl</sup>.n.t . . . m knw* as in T; Ec: *swh<sup>pl</sup>.n wf*, "there have extolled me," omitting *m* and following words. But one is tempted to emend to *s(t)wh<sup>pl</sup>.n.t . . . m*, "I have exercised . . . out of."
- dt Written *dprt* but with determinatives of *t's* (cf. preceding parallel).
- du Written *tw.t ḥ'.n* (for *h'kwī*).
- dv Written *smḥ.t hr*.
- dw Written *tw r'.t (hr) q'r* (for *q'u*) *hr m'<sup>pl</sup>*.
- dx Written *ḥt w'q.s ḥ'<sup>pl</sup>* in both R and T; but R adds at end a determinative of deity, which would make "Her (who) causes limbs to thrive" the name of the palace or its owner.
- dy Written *m šnw<sup>pl</sup> k(y) dd Q rh<sup>pl</sup>*.
- dz So with Ec; T: "Busiris."
- ea BD 145 a end follows.

BD 146

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BD 146<sup>a</sup>

R

- P 1 <sup>cxxvii</sup>Beginning of the portals of the house of Osiris in the Field(s)<sup>b</sup> of Rushes.  
2 To be said by N.:

M<sup>c</sup>

- P 1 <sup>974</sup>⟨Beginning⟩ of the portals of the Field of ⟨Rushes⟩.<sup>d</sup>

*a*

R

- S <sup>1</sup>First portal: Lady of Fear, Lofty of Upper Wall, lady of breaking and entering, uttering proclamations—<sup>5</sup>variant: smashing staves, warding off storms, rescuing the plundered, is her name of long standing.<sup>6</sup> The name of her Doorkeeper is <sup>9</sup>Watchman—variant: Exalted Above Everybody (Else).

M

- S <sup>976</sup>FIRST PORTAL. The name of her doorkeeper<sup>f</sup> is Lord of {Thy} Faces.

*b*

R

- S <sup>112d</sup>portal: Lady of the Sky, Mistress of the Two Lands, burning one, lady of all mankind, <sup>15</sup>creator of everyone, is her name. The name of her Doorkeeper is Child of Ptah.<sup>8</sup>

M

- S <sup>978</sup>2D PORTAL. The name of the announcer in her<sup>h</sup> is Lord of Storm.

*c*

R

- S <sup>183d</sup>portal: Lady of the Altar, great of offerings, she (who) refreshed every God in her on the day of sailing upstream <sup>22</sup>to Abydos, is her name. The name of her Doorkeeper is Clear.<sup>1</sup>

M

- S <sup>977</sup>3D PORTAL. The name of her doorkeeper<sup>k</sup> is Lord of Heliopolis.

*d*

R

- S <sup>254th</sup>portal: Mighty of Knife,<sup>1</sup> Mistress of the Two Lands, damaging the enemies of the Weary-hearted One, fulfilling <sup>29</sup>Wishes, void of wrongdoing, is her name. The name of her Doorkeeper is Smiter of the Longhorn.<sup>20</sup>

M

- S <sup>979</sup>4TH PORTAL. The name of the announcer in her is Lord of This Sky.

*e*

R

- S <sup>cxxviii</sup>15th portal: Fire, lady of breath at the nose,<sup>21</sup> she (to) whom prayer is made<sup>2</sup> without coming near <sup>4</sup>her while one exists on earth,<sup>2</sup> is her name. The name of her Doorkeeper is Slayer of the Foe.

M

- S <sup>979</sup>5TH PORTAL. The name of her doorkeeper<sup>q</sup> is Lord of Names.



TRANSLATIONS AND NOTES

BD 146

*f*

- R  
S   <sup>7</sup>6th portal: Lady of Obeisance—variant: Lady of Darkness,<sup>r</sup> loud-roaring, whose length by whose breadth is not known,<sup>s</sup> whose character was not discovered at <sup>12</sup>her beginning, on whom are snake(s)<sup>t</sup> innumerable, <she> (who) was born<sup>u</sup> in front of the Weary-hearted One, is her na(me). The name of her Doorkeeper(s) is 'Enthroned One'.  
M  
S   <sup>980</sup>6TH PORTAL. The name of the announcer in her is Lord of Battle.

*g*

- R  
S   <sup>177</sup>th portal: 'Moist' Storm Cloud<sup>v</sup> Veiling the Weary One(s),<sup>w</sup> <sup>20</sup>mourner whose desire it is to conceal (the body), is her name. The name of her Doorkeeper is 'Rib' of Neit.<sup>x</sup>  
M  
S   <sup>981</sup>7TH PORTAL. The name of her doorkeeper is Lord of Flame.

*h*

- R  
S   <sup>238</sup>th portal: Kindler of Flame (Whose) Embers Cannot Be Quenched,<sup>y</sup> skilled in (use of) fire, <quick> of hand,<sup>z</sup> slaying <sup>27</sup>(without) premeditation, whom none passes through for fear of her roaring.<sup>aa</sup> The name of her Doorkeeper is He Who Guards His Body.  
M  
S   <sup>982</sup>8TH PORTAL. The name of the announcer therein is Lord of 'Fire'.<sup>ab</sup>

*i*

- R  
S   ~~xxxix~~<sup>19</sup>th portal: Ancestress, tranquil lady of might, offspring of her Lord, it being<sup>ab2</sup> 320 hundred-cubits <sup>5</sup>around her—variant: 300 being her girth, sower with the green stone of Upper Egypt, raising up 'the Newcomer' for the veiler of <sup>9</sup>the weary, <making gifts to> her Lord every day,<sup>ac</sup> is her name. (The name of) her Doorkeeper is Eternity.  
M  
S   <sup>983</sup>9TH PORTAL. The name of her doorkeeper is Lord of Terror.

*k*

- R  
S   <sup>121</sup>0th portal: Loud-voiced, Awaker of Outerie(s), who cries out, <sup>15</sup>great of (thy) terror, esteemed lady, (she who) seizes not him who is within her, is her name. (The name of) her Doorkeeper is Great Embracer.<sup>ad</sup>  
M  
S   <sup>984</sup>10TH PORTAL. The name of the announcer therein is Lord of the Altar.

*l*

- R  
S   <sup>191</sup>1th portal: Violent One<sup>ae</sup> Who Burns Transgressors, most terrifying of <sup>22</sup>all the portals, (to whom) jubilation is made on the day (of) hearing wrongs.<sup>af</sup> Thou art under the inspection of the veiler of the weary.  
M  
S   <sup>985</sup>11TH PORTAL. The name of the announcer therein is Lord of Two Eyes.<sup>ag</sup>



*m*

- R  
S <sup>26</sup>12th portal: Summoner of Her Two Lands, who annihilates him who comes at dawn, '⟨bright one⟩', <sup>28</sup>lady of the blessed, <sup>30</sup>who hearkens to (her) Lord every day. She is under the inspection of the veiler of the weary.
- M  
S <sup>986</sup>12TH PORTAL. The name of her doorkeeper is Lord of Tumult. <sup>a1</sup>

*n*

- R  
S <sup>cxxx</sup>13th portal: She Over Whom Isis 'Has' Extended Her Arms, she whom the Inundation '⟨instructs⟩', <sup>ak</sup>in his secret. She is under the inspection of the veiler of the weary.
- M  
S <sup>987</sup>13TH PORTAL. The name of the announcer therein is Lord of 'Arrow(s)' <sup>1, a1</sup>

*o*

- R  
S <sup>7</sup>14th portal: Lady of Wrath, Dancing on Red Blood, (variant:) (for) whom the *h'kr*-feast is celebrated, who hears trembling—variant: <sup>11</sup>who makes 'rejoicing' over thee<sup>am</sup>—on the day (of) hearing wrongs. She is under the inspection of the veiler of the weary.
- M  
S <sup>988</sup>14TH PORTAL. The name of her doorkeeper is Rejoicer of the Two Lands. <sup>a2</sup>

*p*

- R  
S <sup>14</sup>15(th) portal: 'Soulful One', red of eyelashes, 'squinter' <sup>1a0</sup>who goes forth by night, who seizes<sup>ap</sup>—variant: who drives away—<sup>1b</sup>the aggressor(s) (and) his creator from Re, who extends her arms to the Weary-hearted One at his (appointed) instant, who comes (back<sup>a2</sup> if) she goes. She is under <sup>22</sup>the inspection of the veiler of the weary.
- M  
S <sup>989</sup>15TH PORTAL. The name of the announcer therein is Lord of the Sky.

*w*

- R  
P <sup>cxxxi</sup>1Osiris N. says:
- S <sup>1a7</sup> I am one who clothed his perch, who came forth from the Coil. (I have) come, <sup>aa</sup>I have established <sup>3</sup>offerings in Abydos. Open for me the road in Rosetau, (for) I have healed the sickness <sup>4a</sup>of Osiris. <sup>a1</sup>
- 2 I have come today through the gate of the underworld. O Hidden One, make <sup>5</sup>way for me. I am Horus who saved his Father, Son of Isis, heir of Osiris. <sup>6</sup>I have come, I have spread ⟨my⟩ <sup>au</sup>wings over Osiris.
- 3 I have come today <sup>7</sup>through the festival gate ⟨that leads down toward—variant:⟩ <sup>av</sup>that leads down to—the Lady of the Eyelashes. Make <sup>8</sup>way for me. I am Horus who saved his Father. I have come, I have rescued the sufferer <sup>9</sup>from him who caused it.
- 4 I have come today through the gate of the Great Embracer. <sup>aw</sup>Ye who are on <sup>10</sup>your bellies, <sup>ax</sup>make way for me. I am Horus the triumphant. I have come, <sup>11</sup>I have saved my Father Osiris Unnofer† the Son of Geb, whom Nut bore. I cause <sup>12</sup>that the Gods shall associate with him who sees him. The Gods in the Palace, they give him praise.

TRANSLATIONS AND NOTES

BD 146

- 5 <sup>13</sup>I have come today through the gate of the west—variant: the gate of the lords of the nether world. Make <sup>14</sup>way for me. I am Horus who saved his Father. I have come, I have driven away evil from <sup>15</sup>my Father Osiris. I slew his enemies on that sandbar of Nedit on that (day) <sup>16</sup>of the great division.<sup>a</sup>
- 6 I have come today through the *msms*-gate. (O) Possessors <sup>17</sup>of Altars, make way for me. I am Horus the Son of Osiris. (My) Mother Isis <sup>18</sup>protects me. I have come, I have brought life and well-being to My<sup>22</sup> Father Osiris.
- 7 I have come today <sup>19</sup>through the gate of the cavern, for I know the secrets that are therein.<sup>b</sup>
- 8 I have come today <sup>20</sup>through the high gate.<sup>b</sup> (O) lords of eternity, make way for me. I am Horus the Son of Osiris, <sup>21</sup>the heir of Unnofert. I have come today bearing light, <sup>22</sup>I have opened the darkness.
- 9 I have come today through the fayence gate. <sup>23</sup>(O) thou who art in the *mnt*-sanctuary, make way for me. I am the spitter<sup>c</sup> at the prow of the bark. <sup>24</sup>I have come (today) to provide protection for Osiris.
- 10 I have come today through the gate <sup>25</sup>of rejoicing. (O) lords of rejoicing, make way for me. I am Horus, a son-who-loves.
- 11 <sup>26</sup>I have come today hither from the great city. I am Re at dawn. I give the breath of life <sup>27</sup>(to) Osiris.
- 12 I have come today through the gate of *Q'wyl*<sup>bd</sup>—variant: Selqet, <sup>28</sup>for I know the time of day.
- 13 I have come today through the gate of the lords of Kher<sup>29</sup>aha and the princes of the Lord of the Universe. Make way for me.
- 14 I have come today <sup>30</sup>through the gate of fire—variant: flame. (O) daughter of the Inundation, child of darkness, make <sup>31</sup>way for me.
- 15 I have come today through the gate of the Magician. (O 'ye) thousand violent ones <sup>32</sup>who are<sup>1</sup> beside him,<sup>bc</sup> make way for me.
- 16 I have come today through the gate (of) her who loves <sup>33</sup>her 'settlement',<sup>bf</sup> the bird of passage<sup>bg</sup>—variant: (the Blameless One).<sup>bh</sup> <sup>34</sup>Protective image, I come to thee seeking the eye of Horus. Ye who are over the city,<sup>bi</sup> make <sup>35</sup>way for me. Verily<sup>bk</sup> I shall be led.
- T Pure, pure is Osiris N. (Repeat) 4 times. He washes his face from the vase <sup>37</sup>of Re on that day of the opening of the year. He has become an initiate <sup>38</sup>before Osiris at his beautiful festival of putting on the white crown.

<sup>a</sup> BD 145 abbreviated.  
<sup>b</sup> Singular in Ce, Ec, T, etc.  
<sup>c</sup> Follows BD 145 a end.  
<sup>d</sup> Many signs wrong, but intention clear.  
<sup>e</sup> Written *ms n w'w* in R only; T omits .s. Ce, Ec, etc.: *if w'w*, "whether present or far away," qualitative here but similar to BD 145 (see its note d).  
<sup>f</sup> Written *try-'t.s{wzt}*.  
<sup>g</sup> So with T; possibly so meant in Lc, Ec, etc.: "Child of the Arrived One."  
<sup>h</sup> Written *im.z{t papyrus roll tzt}*.  
<sup>i</sup> Written *B{t}g*. But Ce has *Sb{t}g*, "Brightener"; similarly Lc, Ec, T, etc.: *Sb{t}g*.  
<sup>k</sup> Written *try-'t.s{wt}*.  
<sup>l</sup> Singular in Ec and T also; plural in Ce, Lc, etc.  
<sup>m</sup> So with T. But Ce, Ec, etc. omit "Smiter of."  
<sup>n</sup> So with T. Aa, Pe, etc.: "lady of magic, joyous one"; Ik and Ec: "lady of magic, lady of joy"; Lc etc.: "lady of increase (*h'wpl*), joyous one"; Ce: "lady of authority (*hwpl*), joyous one."  
<sup>o</sup> With n omitted as in T.  
<sup>p</sup> Written *wnn.f tp t'f* with T. Lc etc.: *wnn tp.f*, "while one's head exists."  
<sup>q</sup> Written *try-'t.s{wt}*.  
<sup>r</sup> Written *sty* with crocodile determinative for *sakt*.  
<sup>s</sup> Aa, Lc, Ec, etc.: "whose length and breadth are not known."

BD 146-147

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- <sup>t</sup> Singular in R as in Aa, Lc, Ec (Pl. LI), and T; but plural in Pc and Ec (Pl. XCIX v).
- <sup>u</sup> Written *ms.tw.f* for Ce's *ms.n.tw.s*.
- <sup>v</sup> Written *ig'p g'y*, with cord determinative V 6, as in T. But Ce, Lc, Ec, etc. seem to intend *iggyt*, not found in *Wb*.
- <sup>w</sup> Plural in R, singular regularly elsewhere.
- <sup>x</sup> Written *in* (for *im* found in BD 145 ?) *Nt*. Aa and Ce: *'lnty*; Ec and T similar. See BD 145 note an.
- <sup>y</sup> Empire text is as in BD 145 (see its note ap).
- <sup>z</sup> Written *h'* (for *h'h*) *drt*.
- <sup>aa</sup> Similarly T, Ce: "without fear . . ."; Aa, Lc, and Ec: "for fear of her pain," as in BD 145 R.
- <sup>ab</sup> With stroke, not fire sign, as determinative.
- <sup>aba</sup> Represented in Ec, R, and T by *n(y)-s(y)*, lit. "she belongs to"; similarly as early as the 19th dynasty in Ik, though Empire documents usually omit.
- <sup>ac</sup> With preceding cf. BD 145 notes bb and bh. R here, with Ec, seems to write *qf'w* for *fq't*.
- <sup>ad</sup> See BD 145 note bo.
- <sup>ae</sup> Written *Mds(t)*; cf. T, Ce, Lc, etc.: *whmt daw<sup>pl</sup>*, "She who cuts repeatedly."
- <sup>af</sup> Ce, Lc, etc.: *hrw n thhw*, "by day during twilight."
- <sup>ag</sup> Written *nb lryt*. Possibly cf. *l'rr(t)*, "squinter!", as epithet of 15th portal in BD 146 p (see note ao).
- <sup>ah</sup> Written *q'y* as in BD 145 (see its note bz).
- <sup>ai</sup> Written *hnn* for *hnnw*. Cf. BD 147 c and especially g M.
- <sup>ak</sup> Written *(s)hd(t)*.
- <sup>al</sup> Written alphabetically *zty*. See Ptolemaic *sty* in *Wb*. IV 328.
- <sup>am</sup> Written *sdm(t) sd' k(y) dd trrt h't k* (for *h't k ?*), similarly T; earlier documents omit all of this.
- <sup>an</sup> Written *h' t'wy*, with Ptolemaic writing of *t'* with bowl and with transitive use of *h'*.
- <sup>ao</sup> Written *l'rr(t)*. Cf. in CT 226 § S 2: *h' N. dr.sn l'rr n hr.k qrfw<sup>pl</sup> lryw<sup>pl</sup> t<sup>pl</sup>.k wn.sn lryt.k s'bt'y* (for *h'bt'y ?*) *dwn.sn db<sup>pl</sup>.k qrfy*. "O N., they do away with [the squinting<sup>1</sup> of thy face and the kinks in thy limbs; they open thy 'crooked' eyes and straighten thy bent fingers."
- <sup>ap</sup> Written *ndrt(t)* with house determinative (based on *dryt*, "dwelling," "apartment" ?).
- <sup>aq</sup> Written *trrt t t<sup>pl</sup>* (probably for *l't<sup>pl</sup>*; cf. *l't* in Pc).
- <sup>ar</sup> Cf. BD 117 § S 1 and 147 c 2 § S 1.
- <sup>as</sup> Written *ti* where T has *tn.n.t*, "I have brought."
- <sup>at</sup> "Open . . ." recurs in BD 147 a § S 4 beginning.
- <sup>au</sup> Written "thy" as in T.
- <sup>av</sup> Written *k(y) dd h' r* (as in T) probably for *h' r k(y) dd*.
- <sup>aw</sup> *Hpt-wr*; cf. *Zhn-wr* in BD 145 k (see its note bo) and 146 k.
- <sup>ax</sup> With triple determinative (jackal, snake, crocodile) as in T.
- <sup>ay</sup> Written *t(t)s* where Ec and T use *p(s)s*.
- <sup>az</sup> Written with a second determinative of deity after *ti*.
- <sup>ba</sup> Written *st<sup>pl</sup> nty* (regularly written singular) *tm.s*.
- <sup>bb</sup> T: "the gate of the high lord."
- <sup>bc</sup> Written *nhh* (for *nh'h*) with spewing-mouth determinative, but followed by woman determinative as though for *nh'h'h*, "pendent(-breasted) one."
- <sup>bd</sup> With city determinative; T meant for same. But Ec has *gmdyt*, possibly "lamentation."
- <sup>be</sup> Written *h' kh'b nty r gs.f*, where phonetic complement *t'* replaces Ec's genitive *n*.
- <sup>bf</sup> Written *grg.s* (cf. spellings in *Wb*. V 188).
- <sup>bg</sup> Written *g'sy(t)* (see *gs*, *Wb*. V 208).
- <sup>bh</sup> Written *sgrwt* with uraeus determinative; T similar, but with proper initial *t* for *s*.
- <sup>bi</sup> Written *hryw<sup>pl</sup>-nwt* with snake determinative; cf. determinatives of *hryw<sup>pl</sup> h'w<sup>pl</sup>.sn*, "ye who are on your bellies," in § S 4 (see note ax).
- <sup>bk</sup> Written *hm*, regularly enclitic (see Gard. § 253) but here standing at beginning of sentence, where T has *hm* with papyrus-roll determinative, possibly "(though I be) an ignorant one." For contrast in form of R's signs *hm* and *h* see both *hm* and *hm* written in col. cxxxix 47 f.

BD 147

- R  
P cxxxii<sup>1</sup>Spells for the gate(s)<sup>a</sup> of the house of Osiris the presider over the west. <sup>2</sup>Spells for knowing the gate(s) of the house of Osiris the presider over the west and the Gods who are in their twin caverns, (the gods) to whom offerings are made on <sup>4</sup>earth.

TRANSLATIONS AND NOTES

BD 147

*a*

- R**  
**P** 1 First gate. The name of its Doorkeeper is Face(s)-downward, numerous of forms. <sup>9</sup>The name of its guardian is <Eavesdropper>;<sup>b</sup> the name of the announcer in it is Roaring-voiced.  
 2 <sup>8</sup>To be said by Osiris N. on arriving at this gate.  
**Sc** 1<sup>d</sup> <sup>11</sup>Mine is the name of the sole one—variant: the great one—who created his light. I have come unto thee, Osiris, that I may praise thee and wash away thy efflux<sup>e</sup> which flowed <sup>14</sup>[variant:] <from> thee<sup>f</sup> and remove trouble from thee.<sup>g</sup> I base the name of Rosetau on it.<sup>n</sup>  
 2 <sup>16</sup>Hail to thee, Osiris, in thy might and in thy power in Rosetau. Raise thyself, Osiris, <sup>18</sup>in thy power and in that might of thine in Abydos, that thou mayest ascend to the Sky—variant: that <sup>20</sup>thou mayest circle the Sky, that thou mayest paddle facing Re, that thou mayest see the common folk.<sup>1</sup>  
 3 Sole one, thou circlest Re. Behold, I have said to thee, Osiris: “I am the mummy of the God.” <sup>23</sup>[Variant:]<sup>k</sup> What I have said is come to pass. (I) cannot be kept away from the ‘pierced’ walls.<sup>1</sup>  
 4<sup>m</sup> Open <sup>25</sup>for me the road in Rosetau, (for) I have healed the sickness of Osiris.<sup>n</sup> (I) have brought along him who has passed (by) <sup>27</sup>the perch.<sup>o</sup> Make for me a shining way—for Osiris N.<sup>p</sup>

**M**

- P** 1 <sup>990</sup>FIRST GATE. <sup>991</sup>FIRST GATE. The name of its doorkeeper is Lord of Fear. The name of the announcer<sup>q</sup> in it (is . . .).  
 2 To be said on <arriving><sup>r</sup> at this gate.  
**S** 1 I have come <sup>992</sup>unto Thee, Osiris, that (I) may praise thee by washing away thy efflux.  
 2 O Osiris, come thou, that thou mayest circle the sky with Re, that thou mayest see the common folk.

*b*

- R**  
**P** 1 <sup>cxxxiii</sup>12d gate. The name of its Doorkeeper is ‘Spy’<sup>1</sup>.<sup>s</sup> The name of its guardian is ‘Watchful’; the name of the announcer <sup>4</sup>in it is <sup>5</sup>sb.  
 2 To be said by Osiris N. <sup>7</sup>on arriving at this gate.  
**St** 1<sup>u</sup> I have sat acting as head (while) <sup>10</sup>my mind planned, <sup>v</sup> judging as companion of Thoth.<sup>w</sup> The protection of Osiris N. is <sup>14</sup>the protection of Thoth <with> (you).<sup>x</sup>  
 2 <sup>15</sup>Grow faint, <sup>y</sup> (ye) ‘Kneelers’, hidden (of face), who live on their truths and whose years are the years <sup>18</sup>of Osiris.<sup>z</sup> N. is the powerful one, <sup>21</sup>weighty of might, who made his way through the flame—for there was flame therein.<sup>aa</sup> <sup>24</sup>Osiris N. has mummified ‘Horus’.<sup>ab</sup> Make way for me; let me pass. Preserve <sup>28</sup>him who sees the Sole One when Re circles in company with the Makers of Offerings.<sup>ac</sup>

**M**

- P** 1 <sup>993</sup>2D GATE. <sup>994</sup>2D GATE. The name of its doorkeeper is Numerous of Forms. The name of <the guardian><sup>ad</sup> in it is <sup>995</sup>Announcer; Repeller of <the Crocodile><sup>ae</sup> is the name of the announcer in it.  
 2 To be said on <arriving at><sup>af</sup> this gate.  
**S** 1 I have ascended through it<sup>ag</sup> every day.

*c*

- R**  
**P** 1 <sup>cxxxiv</sup>13d gate. The name of its Doorkeeper is Eater of the Excrement at His Posterior. The name of its guardian is Alert of Face; the name of the announcer in it is the Great One.<sup>ah</sup>

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2 <sup>6</sup>To be said by Osiris N. on arriving at <sup>10</sup>this gate.

M

P 1 <sup>996</sup>3D GATE. <sup>997</sup>3D GATE. The name of its doorkeeper is Repulsive of Face, Garrulous. The name of its doorkeeper (is . . .); the name of the announcer <sup>998</sup>in it is Lord of Tumult.

2 To be said on <arriving> at this gate.<sup>a1</sup>

S <O> raise thou thyself,<sup>ak</sup> Osiris.

c 1<sup>a1</sup>

R

S I am the secret of the flood,<sup>am</sup> who parted the Two Comrades. I have come; I have driven <sup>12</sup>evil away from Osiris<sup>an</sup>—variant: the Weary-hearted One.

c 2<sup>ao</sup>

R

S 1<sup>ap</sup> I am one who clothed his perch, who came forth from <sup>16</sup>the Coil. I have established<sup>aq</sup> offerings in Abydos. Open for me the road in Rosetau, (for) <sup>17</sup>I have healed the sickness of Osiris.<sup>ar</sup>

2 (I am) one who has settled on his perch.<sup>as</sup> Make <sup>21</sup>way for me in the great valley. Make a shining way for Osiris N., that he may pass. (He) drives away <sup>26</sup>the pain, he heals the sickness, of Osiris.

d

R

P 1 cxxxxv <sup>14</sup>th gate. The name of its Doorkeeper is Repulsive of Face(s), Garrulous. The name of its guardian is <sup>4</sup>Face-Lifter;<sup>at</sup> the name of the announcer in it is Repeller of the Crocodile.

2 To be said <sup>7</sup>by Osiris N. on arriving at <sup>11</sup>this gate.

S 1<sup>au</sup> I am the great bull,<sup>av</sup> Son of his hawk—variant: (the hawk) <of> Osiris. Behold, <sup>14</sup>his Father, lord of <sup>1</sup>the inward (parts)<sup>1,aw</sup> testifies for him: "I have cut off the flood from him.<sup>ax</sup> I have brought life, <sup>17</sup>that he may live forever."<sup>ay</sup>

2 Make way for me, (for) I am Re—variant: Osiris—and (I) want him to live forever.<sup>az</sup> <sup>20</sup>Osiris N. is Osiris presiding over the west.<sup>ba</sup>

M

P 1 <sup>998</sup>4TH GATE. <sup>1000</sup>4TH GATE. The name of its doorkeeper is Repulsive of Face, Garrulous. The name of its doorkeeper (is . . .); the name of the announcer <sup>1001</sup>in it is Lord of Tumult.

2 To be said on <arriving> at this gate.<sup>bb</sup>

S <O> raise thou (th)ysself,<sup>bc</sup> Osiris.

e

R

P 1 cxxxxvi <sup>15</sup>th gate. The name of its Doorkeeper is He Who Lives on Rotten Meat. <sup>3</sup>The name of its guardian is *Š'wōw*; the name of the announcer in it is <sup>4</sup>Face-afire, Violent of Strength.

2 <sup>8</sup>To be said by Osiris N. on arriving at this gate.

S<sup>bd</sup> <sup>12</sup>I have brought the jaws from<sup>be</sup> Rosetau; I have brought the backbone<sup>bf</sup> from<sup>bs</sup> Heliopolis. <sup>14</sup>I have united the many (parts) of him; I have repulsed Apophis; I have spat upon the wound(s). <sup>20</sup>Make way for me, (that I may pass) <among> (you).<sup>bh</sup> I have brought (. . .);<sup>bi</sup> I am the greatest of the Gods, (even I,) Osiris N. <sup>26</sup>Make way for me, <that> I <may> pass.<sup>bk</sup>



TRANSLATIONS AND NOTES

BD 147

- M**  
**P** 1 <sup>1002</sup>5TH GATE. <sup>1003</sup>5TH GATE. The name of its doorkeeper (is . . .). The name (of) its doorkeeper (is . . .); the name of the announcer in it <sup>1004</sup>is Violent of Voice.  
 2 To be said on <arriving> at (this) gate.  
**S** I have (come)<sup>bl</sup> from Rosetau.

*f*

- R**  
**P** 1 <sup>cxxxvii</sup>16th gate. The name of its Doorkeeper is <Clawer of> Bread, <Violent of> Voice.<sup>bm</sup> The name of its guardian is Face-Remover<sup>1</sup>; the name of the announcer in it is Keen of Face.  
 2 To be said by <sup>7</sup>Osiris N. on his arrival at this gate.  
**S<sup>ba</sup>** I have come <sup>14</sup>today, I have come today. Make way for me, <that I may proceed>, (O thou) whom [I] Anubis created.<sup>bo</sup> I am lord <sup>13</sup>of the Coil,<sup>bp</sup> one who has planned magic,<sup>bq</sup> saved truth,<sup>br</sup> and saved his eye.<sup>bs</sup> <sup>18</sup>I have brought Osiris' eye to him.<sup>bt</sup> Make way for me, that I may pass.

- M**  
**P** 1 <sup>1005</sup>6TH GATE. <sup>1006</sup>6TH GATE. The name of its doorkeeper is Lord of the [ir] Altar. The name of (its door)<keeper><sup>bu</sup> (is . . .; the name of) the announcer in it is <sup>1007</sup>Repeller of Storms.<sup>bv</sup>  
 2 To be said on <arriving> at this gate.  
**S** (I have come) <today>,<sup>bw</sup> I have <reached> '(my) father'<sup>bx</sup> His face<sup>by</sup> is toward the breeze every day.

*g*

- R**  
**P** 1 <sup>cxxxviii</sup>17th gate. The name of its Doorkeeper is the Keenest of Them. <sup>3</sup>The name of its guardian is One-voiced;<sup>bz</sup> the name of the announcer in it is Repeller of Attackers.  
 2 To be said by <sup>8</sup>Osiris N. on his arrival at this gate.  
**S** <sup>1ca</sup> I have come unto thee, Osiris, <sup>16</sup>that (I) may wash away thy efflux and praise <thee><sup>cb</sup> and bear (away) thy efflux,<sup>cc</sup> <sup>12</sup>that thou mayest circle and see<sup>cd</sup> the Sky in the presence of Re, that thou mayest see the common folk. Sole one, thou [ca]llest<sup>ce</sup> <sup>14</sup>Re in the Night Bark of the Sky,<sup>cf</sup> as he circles the Horizon. I have said: "He wants (to become) <sup>15a</sup>a mummy whose name is {not}<sup>cg</sup> powerful."<sup>ch</sup> What I say <is come to pass><sup>ci</sup> like what he says. (I) can(not) be kept away <sup>18</sup>from thee, (Osiris).<sup>ck</sup> Make way for Osiris N., <sup>21</sup>that he may pass, <that he may purify> Osiris yonder.<sup>cl</sup>  
 2 He has saved Osiris as a justified one. He has united<sup>23</sup> his bones and assembled his members. Given are bread and beer, food-offerings, <sup>25</sup>and everything good to Osiris N.<sup>cm</sup>

- M**  
**P** 1 <sup>1008</sup>7TH GATE. <sup>1009</sup>7TH GATE. Its doorkeeper is Lord of Tumult. The name of its doorkeeper (is . . .); the name of the announcer <sup>1010</sup>in it is Repeller of Joy<sup>1</sup>. {The name of its doorkeeper (is . . .).}  
 2 To be said on <arriving> at this gate.  
**S<sup>ca</sup>** I am <sup>1011</sup>one who came forth from Rosetau. I open for myself the road in Rosetau; I have presented offerings<sup>co</sup> in Abydos every day.

<sup>a</sup> Written singular as in T, but cf. context.

<sup>b</sup> Written *sm* for *smty* of Eb and Lc. For "names" see also BD 144 b.

<sup>c</sup> Cf. BD 147 g § S 1.

<sup>d</sup> With § S 1-3 cf. BD 119; § S occurs in CT (unpublished).

<sup>e</sup> CT: "and become clean through thy efflux and cause thy efflux to rise (and leave thee !)."

<sup>f</sup> Written *im'k* by conflation of usual *im.k* with *m'k*.



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\* CT and Empire omit; T takes *tm.k*, "from thee," as negative verb, reads *tm.k trr hny<sup>pl</sup> tm.k*, "make not trouble with thee."

<sup>h</sup> Written *hr.t* (read so according to CT) *rn n R. r.f.* Allusion is to root *st'* found in both the name Rosetau and the participle *st'w*, "which flowed," used just above. For *r.f* CT has *gr hr.t im.f*, "since I fall into it."

<sup>i</sup> Similarly Eb and T. B 5 C: "Hail to thee, Osiris. I raise thee in thy power, in thy might, in life, soundness, and health. Thy power is in Rosetau, thy might is in Abydos. Turn for him thy face to Re's sky, that thou mayest see all the common folk." B 2 P: "Hail to thee, Osiris. Raise thyself. Pray grow powerful, pr(ay) grow mighty in life, soundness, and health. Control that power of thine over Rosetau, that might of thine over Abydos. May thy face circle the sky in the presence of Re, that . . ."

<sup>k</sup> So T also, but omitted elsewhere.

<sup>l</sup> Written *nn hsf(.t) hr tnb(ty)<sup>pl</sup> ddbw* with T. Root *ddb* means primarily "ating" or "prick." Lc: *n hsf(r).t hr.s tnbw<sup>pl</sup>.s d'bt*, "I cannot be kept away from it (and) its walls (of) charcoal." Cf. *hsf.t* in BM 10014, also 3d person written in BD 119. May we assume for both *ddbw* and *d'bt* a lost original *d'bt*, "(of) brick"?

<sup>m</sup> Cf. BD 147 c 2 § 8 1 end-2. With beginning of. also BD 117 § 8 1 end and 146 w § 8 1 end.

<sup>n</sup> Or read here and in parallels (see note m) "heal for me the sickness of Osiris"? Lc and Eb omit *n.t* in both clauses.

<sup>o</sup> Written *shp.n(.t) sw' t't*. Eb: *zhn nty (hr) wd' t't*, "embrace him who assigns the perch." Lc etc. read variously.

<sup>p</sup> Lc: "Make his ways in the great valley; make a shining way for Osiris N., that he may pass."

<sup>q</sup> Written *smfw* but with *sw* sign wrongly inserted before determinative.

<sup>r</sup> Written *rr* (i.e., *phr*) for *spr*.

<sup>s</sup> See BD 144 note c. But Lc probably reads *Wn-w't*, "Way-Opener"; Eb: *Wn-h't*, "Face-Opener."

<sup>t</sup> Units *b* and *c* 1-2 are in CT also (unpublished).

<sup>u</sup> Cf. CT 277 a § 8 1.

<sup>v</sup> Written *hms.n.t hr tr(r)t tp hnt* *ib.t* as in T. But CT shows original probably *hms.n.t hr trt Hr m tp Hmtw<sup>pl</sup>*, "I have sat on the eye of Horus (the throne?) as head of the Three."

<sup>w</sup> CT variants include "judging the gods as . . ." and "judging with the gods in the case of Thoth."

<sup>x</sup> Written *m(.tn)*, emended according to CT. But CT 277 has *mm.tn*, "among you."

<sup>y</sup> Imperative shown by CT insertion of *tr.tn*.

<sup>z</sup> Written *m<sup>u</sup>tp<sup>pl</sup>.sn rtp<sup>pl</sup>.sn rtp<sup>pl</sup> n Wstr*, similarly Lc and T. But CT has for all this merely *m<sup>u</sup>tp<sup>pl</sup>.sn*, "by their throwsticks."

<sup>aa</sup> Written *tw sdt tm.s*. CT and Empire omit.

<sup>ab</sup> Written *tw sduh.n Wstr N. hr* (written like preposition). CT: *tw sduh.n.t Wstr*, "I have treated Osiris."

<sup>ac</sup> CT: "Preserve (var.: 'I preserve') Osiris, that he may see the Sole One when Re circles among . . ." Other CT documents have merely "May he (var.: 'N.' or 'I') see . . ." CT then adds "Make way for me, that I may pass in peace, in peace," directly followed in many cases by BD 147 c 1.

<sup>ad</sup> Written *(n) rn n (z'w* (with seated deity for *z'w* sign)).

<sup>ae</sup> Written <'>*d* with *ur* for *t*.

<sup>af</sup> Written *phr r'* for *spr r*.

<sup>ag</sup> Written *hr.f*, masculine, as though *sb'* had been used instead of *'ryt*.

<sup>ah</sup> Written *'t* where BD 144 has *W'he*, "Reviler."

<sup>ai</sup> Written *h't rr* (i.e., *phr*, for *spr*) *r(t) 'r)yt tn*.

<sup>aj</sup> Written *hr* (for *h')* *(z tw r(t).k*. M's unit *c* duplicates its *d* except for changed gate number.

<sup>ak</sup> Cf. BD 4.

<sup>am</sup> Written with *st'*, as already in B 12 C, Lc, etc. Other CT documents: *t's*, "one who divided"; BD 4 usually *t's*, sometimes (as in OIM documents) *zn* or *z's*.

<sup>an</sup> CT: "that I may judge lowness (*d'hw* in B 1 C) . . ." CT omits variant.

<sup>ao</sup> Cf. BD 117.

<sup>ap</sup> Cf. BD 146 w § 8 1.

<sup>aq</sup> Written *smn.n.t* as in T; Lc and Eb: *smnh.n.t*. Translate so, rather than "Establish for me," to judge by some CT and Empire parallels with *smn.t* and similar in BD 117.

<sup>ar</sup> With these two clauses and § 8 2 cf. BD 147 a § 8 4.

<sup>as</sup> Written simply *shn t't.f* as in T. Lc has *shh*, Eb *zhh*, each with papyrus-roll determinative and not in *Wb*. Supply *tnk* on basis of § 8 1 and BD 117.

<sup>at</sup> Spelled out *S(z-hr)*; T: *Tz-hr*. But determinative in each case is that sign used as ideogram in BD 147 c's *Rz-hr* and by other documents here.

<sup>au</sup> Cf. BD 136B a § 8 2 (not in OIM documents but found in MK-26th dynasty).

<sup>av</sup> Written *tnk k' ur*; *k'* lacks *k'* sign and has cattle, not bull, sign. *Wb*. V 97, which says read *t'h* in such cases, cites no passage where alphabetic signs are included. In CT *k'tr*, "shrine," is associated with this

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BD 147

combination. There we find *ink dbn k' Wr<sup>pl</sup>*, probably "I am one whom the bull of the Great Ones circles." B 1 C alone has singular *Wr*. Of BD 147 Empire documents BM 10014 still preserves *dbn*, but with ring rather than legs determinative.

<sup>a</sup><sub>w</sub> Written *nb tmy<sup>pl</sup>*; CT: *nb tmyut<sup>pl</sup>*, feminine, though later documents seem written masculine.

<sup>a</sup><sub>x</sub> Written *wf<sup>l</sup>.n.t 'gbw tm.f*. BD 136B Ce and Ea: *tw wf<sup>l</sup>.n.t bgz<sup>l</sup> tm.f 'tdn(t<sup>l</sup>)<sup>l</sup>*, perhaps "I have cut off harm (*bgs* in *Wb*.) from him, it being replaced." Last word, often omitted in CT, is regularly written in red with simply ear and *t* when it does occur there (noted in five documents).

<sup>a</sup><sub>y</sub> CT: "I have brought to him Tefnet, that he may live on her." Other BD 136B documents similar.

<sup>a</sup><sub>z</sub> Lc: "I am the son of Osiris, and he wants me to live forever."

<sup>b</sup><sub>a</sub> With T. Lc omits.

<sup>b</sup><sub>b</sub> Written *hft rr r<sup>l</sup>* '(*r*)yt (*t*)n (cf. note ai).

<sup>b</sup><sub>c</sub> Written *hr tz (t)w r<sup>l</sup>*.k (cf. note ak).

<sup>b</sup><sub>d</sub> Cf. BD 136B a § 3 except beginning (found as in note au).

<sup>b</sup><sub>e</sub> Written *m*. CT: *tmyty*, "that were in"; Lc etc. similar.

<sup>b</sup><sub>f</sub> Emend disk determinative to match T and BD 136B.

<sup>b</sup><sub>g</sub> With T. Elsewhere: "that was in."

<sup>b</sup><sub>h</sub> Written *m gm* where CT and other BD 136B documents have *sw<sup>l</sup>.t mm.tn*.

<sup>b</sup><sub>i</sub> With T. Not noted elsewhere.

<sup>b</sup><sub>k</sub> Written *sw<sup>l</sup>(n).t*. Name and "Make . . ." seem added by R and T only.

<sup>b</sup><sub>l</sub> This and preceding are written *rr* (should be *spr*) *r<sup>l</sup>* '(*ry*(*t tn tt*).n.t; omission due to haplography.

<sup>b</sup><sub>m</sub> Written *tp k t t<sup>pl</sup> nhs* (with seat for *s*) *hrw* plus determinative of deity for 'Ik.t<sup>pl</sup> Khb-hrw of BD 144 b.

<sup>b</sup><sub>a</sub> Cf. CT 513 and BD 179 a.

<sup>b</sup><sub>b</sub> Written *m qm<sup>l</sup>.n.t 'Inp(w)* as in T. Emend to *sm.t qm<sup>l</sup>.n 'Inpw* found in B 2 P and Lc. But CT has two main versions: *hry.t sm.t qm<sup>l</sup>.n 'Inpw*, "that I may be glad and proceed, (O thou) whom Anubis created," and *pr.t tt.t qm<sup>l</sup>.n 'Inp(w)*, "that I may go forth and seize him whom Anubis created."

<sup>b</sup><sub>b</sub> With T. CT: "of his (var.: 'the') Upper Egyptian crown."

<sup>b</sup><sub>c</sub> Written *hmt hkw*, similarly T. CT: *ink Hmtnw n Hk<sup>l</sup>*, "I am Assistant (lit. 'Third') of the Magician."

<sup>b</sup><sub>c</sub> Written *ndty m<sup>l</sup>t*. CT: *m nd M<sup>l</sup>t*, "as savior of Truth."

<sup>b</sup><sub>c</sub> Written *ndty hr irt.f*, similarly T. CT: *ink Dsr nd n irt.f*, "I am the Red One, savior of his eye," or possibly "I am the Red One whom his eye saved."

<sup>b</sup><sub>d</sub> CT offers instead *m sd.n.t m sf* (var.: *m(w)t.n.t sf*) *tz.n(t) wt mln*, perhaps "Behold, I rescued (it) yesterday (var.: 'I died yesterday'), and (I) have raised myself today."

<sup>b</sup><sub>d</sub> Written with god determinative for *try* (or possibly for *z<sup>l</sup>w*; cf. M 994, where a *w* follows same sign).

<sup>b</sup><sub>v</sub> Written *ns(n)<sup>pl</sup>*.

<sup>b</sup><sub>w</sub> Written *mt R<sup>l</sup>*, "like Re," for *min*.

<sup>b</sup><sub>x</sub> Written *rr*(should be *spr*).n.t *ntf* (for *n tt(t)*?).

<sup>b</sup><sub>y</sub> Written *hr r<sup>l</sup>.f*, presumably for *hr.f*.

<sup>b</sup><sub>z</sub> Written *W<sup>l</sup>-hrw* as in T; but 't-hrw of BD 144 is suggested here by Eb and Lc, both corrupt.

<sup>c</sup><sub>a</sub> Cf. BD 147 a and 119, also unpublished bits of CT.

<sup>c</sup><sub>b</sub> Written *n* for *tw*.

<sup>c</sup><sub>c</sub> Cf. same idea in BD 63 b.

<sup>c</sup><sub>d</sub> Written *m<sup>l</sup>(.k)*; supply *.k* from Lc and T.

<sup>c</sup><sub>e</sub> Written *[n]ts.k*. A bit of already inscribed surface seems to have flaked off at end of this and preceding line. Scribe repaired *hft* in latter but overlooked this line. Hence only lower ends of *t*, *s*, and determinative remain above *k*.

<sup>c</sup><sub>f</sub> Similarly Lc and T. CT: *m skt* (with weaponed-arm determinative) *pt*, perhaps "while sweeping the sky" (cf. same idea in BD 130 b § 5).

<sup>c</sup><sub>g</sub> This negative is misplaced; no other document has it here. It belongs before *hsf* in next line.

<sup>c</sup><sub>h</sub> B 5 C: "I say like Osiris: 'I am a soul that is powerful'"; B 2 P: "I say like Osiris: 'This N. is his mummy; this N. is powerful.'"

<sup>c</sup><sub>i</sub> Written with *tn* (jar on legs) for beetle of *hpr*, similarly T.

<sup>c</sup><sub>k</sub> Written (*nm*) *hsf(.t) hr.k* (*Wstr*). Additions are based on CT here and BD 119.

<sup>c</sup><sub>l</sub> Written *tr(rt)(.f 'bw) Wstr tm* (cf. Lc etc.).

<sup>c</sup><sub>m</sub> Ends of lines 21 ff. are clear in manuscript but not in photograph. Same passive verb form *dt(t)* occurs in BD 144 d end (col. cxv 13).

<sup>c</sup><sub>n</sub> Cf. BD 147 a 2 § 1.

<sup>c</sup><sub>o</sub> Written (*th*)*h<sup>l</sup>* with *n* for papyrus-roll determinative.

BD 148

THE EGYPTIAN BOOK OF THE DEAD

BD 148\*

α

5739<sup>b</sup>

S 4 [...] <sup>(x+1 x+1)</sup>bad <sup>2</sup>[... that me]n<sup>3</sup>[...] (or) the dead [may say] <sup>4</sup>this [day, <sup>5</sup>this] night, this half-month, <sup>c</sup>this [year] and its <sup>1</sup>subdivisions<sup>1, d</sup>

R

- P<sup>o</sup> 1<sup>f</sup> <sup>e xxxix</sup> 1 Roll for initiating the blessed one into the mind of Re, putting his might before Atum, <sup>2</sup>magnifying him before Osiris, (putting) his power before the Presider Over the West, putting awe of him before the Ennead.
- 2 <sup>3</sup>It is to be used on the day(s) of the new-moon feast, the 6th-day feast, the 15th-day feast, <sup>4</sup>the *w'g*-feast, the feast <sup>4</sup>of Thoth, the birth of Osiris, and the feast of Min<sup>5</sup> and on the night of the *h'kr*-feast.
- 3 (It is) a secret <sup>5</sup>of the nether world, a mystery in the god's domain; <sup>k</sup>(how) to cleave the mountains and open <sup>a</sup>a valley. (It is) a secret wholly unknown: (how) to preserve<sup>1</sup> <sup>7</sup>the heart of the blessed one, wid(en) his step(s), make him (able to) walk, remove—variant: provide—the <sup>6</sup>stone from him, <sup>m</sup>and restore his sight and (that of) the God.
- 4 (Thou shalt use it)<sup>n</sup> without letting <sup>9</sup>anyone see it except the King of Upper Egypt<sup>o</sup> and the lector-priest, without the face of a man who has come <sup>10</sup>from abroad seeing (it).
- 5 As for every blessed one, if this roll is used for him, his Soul <sup>11</sup>shall go forth by day with the living and shall be mighty among the Gods, becoming one who is not <sup>12</sup>repelled, (since this) is a truly excellent spell (proved) a million times. These Gods shall surround him <sup>13</sup>and recognize him. Then he shall be like one of them, so that he can tell (thee)<sup>p</sup> what <sup>14</sup>fate<sup>q</sup> has befallen him.
- 6 This roll is a real, real secret. No <sup>15</sup>one else is to know (it) forever; <sup>r</sup>it is not to be told to anybody. No eye is to see (it); no ear is to hear (it). None <sup>16</sup>is to be permitted to see it except one's self and one's teacher; and be not garrulous. <sup>17</sup>Variant: to be permitted except thine own self and thy bosom friend.
- 7 Thou shouldst use (it) inside a tent of cloth <sup>18</sup>sown all over with yellow Stars.
- 8<sup>a</sup> This is a real secret. <sup>19</sup>Of (all) people the rabble is not to know it.
- 9<sup>t</sup> Provisioning the blessed one(s) in the god's domain, <sup>20</sup>giving provisions to his son on earth, keeping him alive<sup>u</sup> forever, without <sup>21</sup>anything prevailing against him.
- 10 To be said:
- S 1 Hail to thee, Re who shines in his Disk, <sup>22</sup>living one who has come forth from the Horizon. Osiris N. <sup>23</sup>knows thy Name; he knows<sup>v</sup> these thy seven cows and <sup>24</sup>their bull. (O ye) who give bread and beer to the living and provision the Westerners, <sup>25</sup>may ye give bread and beer to Osiris (to Osiris) N. <sup>26</sup>and provision him; may ye give him <sup>27</sup>magic power, that he may lead you. Osiris (N.), whom ye are to follow, is under your buttock(s).<sup>w</sup>
- 2<sup>x</sup> May <sup>28</sup>ye give him bread and beer and magic power, (for) he is a blessed one in the god's domain, (O Thou of) the Spirit-House, <sup>29</sup>Lady of the Universe; (Storm Cloud of) the Sky, Holding Aloft the God; Blameless One<sup>y</sup> Presiding Over Her Place; (Thou of) Khemmis, <sup>30</sup>Who Didst Wrap the God; Thou Whose Love Is Great, Red-haired One; Thou <sup>31</sup>Whose Name Prevails Over Throat and Mouth; <sup>32</sup>Possessor of Life, Bright Red One; and (thou) bull, male of the cows.
- 3 <sup>33</sup>O Power of the Sky, <sup>34</sup> opener of the Disk, good steering oar<sup>35</sup> of the northern sky; O Re, <sup>36</sup> leader of the Two Lands, good steering oar of the western sky; O blessed one<sup>37</sup> dwelling in <sup>38</sup>the house of the divine images, good steering oar of the eastern Sky; O foremost one dwelling in the <sup>39</sup>house of the red one, <sup>40</sup> good steering oar of the southern Sky; may ye give bread and beer, provisions, <sup>41</sup>and magic power to Osiris N. <sup>42</sup>as one who is become a blessed one, even Osiris.<sup>43</sup>

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BD 148

- 4 O Father of the Gods, <sup>38</sup>O Mother of the Gods, <sup>39</sup>in the god's domain, <sup>40</sup>may ye rescue Osiris N. <sup>39</sup>from everything evil, <sup>41</sup>from all evil harm, <sup>42</sup>from all evil suffering, from that cruel snare and knives, (from everything evil) <sup>43</sup>that men, Gods, the blessed, (or) the dead may say this day, this night, <sup>44</sup>this half-month, this year and its 'subdivisions'.
- T 1 To be said by a man before Re when he takes <sup>45</sup>his place over these Gods (and) to be written in green on a tablet. Offerings are to be given <sup>46</sup>in their <sup>47</sup>presence of bread and beer, meat <sup>48</sup>and incense, and mortuary offerings are to be made. <sup>49</sup>
- 2 <sup>50</sup>It is effective with Re. (It is <sup>51</sup>a means of) provisioning the blessed one in the god's domain. <sup>52</sup>It is (a means of) rescuing a man from everything evil.
- 3 Do not use (it) in behalf of anyone except <sup>53</sup>thine own self <sup>54</sup>—(this) roll of Unnofer†.
- 4 If this is used for him, Re shall be <sup>55</sup>his steering oar and his protection, none of his enemies shall attack him (nor) shall he suffer lack—<sup>56</sup>variant: (nor shall there be lack) to him <sup>57</sup>—in the god's domain, in the Sky, on earth, (or) anywhere he may go. <sup>58</sup>(It is <sup>59</sup>a means of) provisioning the blessed in the god's domain, being a truly excellent spell (proved) a million times. <sup>60</sup>
- M<sub>1</sub>
- P 1 <sup>1012</sup>ROLL FOR INITIATING the Blessed One into the mind of Re, putting his might before Atum, <sup>1013</sup>putting his magnification before Osiris, putting (awe) of him before (him) the presider over the west, putting his power before <sup>1014</sup>the Ennead, (putting) <sup>1015</sup>awe of him and love (of him) before Sokar-Osiris, letting him leave or enter <sup>1016</sup>the great broad hall of Osiris, that he may see 'Horus' (and) go with Re. <sup>1017</sup>
- S 5 <sup>1018</sup>I have gone forth 'wearing' <sup>1019</sup>(...). I have come into the presence of the great God, the lord of the west.
- T 5 subst. As for one who knows <sup>1020</sup>(this roll), <sup>1021</sup>he shall not be kept from any (gate) <sup>1022</sup>of the nether world. He has conjured him be <sup>1023</sup>before whom he has appeared, '(and) none shall trample (him)' when he comes <sup>1024</sup>to the desert of Abydos. <sup>1025</sup>
- M<sub>2</sub> <sup>bc</sup>
- S 4 <sup>1026</sup>May ye rescue me from everything evil; <sup>1027</sup>(may ye rescue) <sup>1028</sup>me from all evil harm and from your snare; <sup>1029</sup>may ye rescue me from all evil fears; may ye (re)scue me from all evil terror. <sup>1030</sup>
- T 4 A truly excellent spell (proved) a million (ti)mes. <sup>1031</sup>

b

Scene in both R and M shows deceased praying to Osiris-Sokar, who is supported by the West-Goddess and attended by the seven celestial cows and their bull, the steering oars of the four cardinal points, four sound eyes, and the four sons of Horus.

- R <sup>ex1</sup> (Over deceased:) Praise to thee, bull of the west, great one, lord of changelessness, great god, ruler of the silent land. Thou receivest Osiris N. in health to the west in peace. The necropolis (extends) her arms to receive thee and the lady of thy house, and thy body stays sound therein forever and ever.
- (Over the god:) Osiris, lord of endless recurrence, great one, lord of changelessness, great God, ruler of the silent land.
- (Over the goddess:) The beautiful West, who has extended her arm(s) to receive thee.
- (With the cows and bull:) <sup>1032</sup>(She of) the Spirit-House, Lady of the Universe; (Storm Cloud) (of the Sky), <sup>1033</sup>Holding Aloft the God; the Hidden One Presiding Over Her Place; (She of) Khemmis, Who Wrapped (the God); (She Whose) Love Is Great, <sup>1034</sup>Red-haired One; the Possessor of Life, (Bright-red) <sup>1035</sup>haired One; She Whose Name Prevails (Over) the West; and the bull, male of the cows.

(With the steering oars:) O Power of the sky, opener of the disk, good steering oar of the northern sky; O circler, leader of the Two Lands, good steering oar of the eastern<sup>bm</sup> sky; O blessed one dwelling in the house of (the divine images),<sup>ba</sup> good steering oar of the western<sup>bo</sup> sky; O foremost one dwelling in the house of the red ones, good steering oar of the southern sky.

(With the sound eyes:) May they give bread and beer, oxen, and fowl to Osiris (N.). May they give provisions, <sup>1</sup>(for) he is a son of earth<sup>1,br</sup> May they give him magic power<sup>ba</sup> in the god's domain. May they give him the face (of) sky and earth; may th(ey) give him sky, earth, horizon, Heliopolis, and the nether world, (for) Osiris (...).<sup>br</sup>

(With the sons of Horus:) Imset; Hapi; Duamutef; Qebhsenuf.

**M** (With the cows and bull:)<sup>1019</sup>The Hidden One Presiding Over Her Place; the Red-haired One; She Whose Name Is Powerful Over Her Shadow;<sup>ba</sup> the Possessor of Life; <sup>1020</sup>the Bright Red One; She Whose (Love) Is Great; (She of) the Spirit-House, Lady of the Universe; and the bull, the lord of the cows.<sup>bt</sup>

(With the steering oars:)<sup>1021a</sup>O circler, Leader of the Two Lands, <sup>1022a</sup>good steering oar of<sup>bu</sup> the western sky; <sup>1021b</sup>O good Power, opener of the Disk, <sup>1022b</sup>good steering oar of the eastern sky; <sup>1021c</sup>O sunshine dwelling in the house of the red one, <sup>1022c</sup>good steering oar of the southern sky; <sup>1021d</sup>O (ye) gods (and thou) leader of the Nether World, <sup>1022d</sup>good steering oar of the northern sky.<sup>br</sup>

<sup>a</sup> This spell is discussed and translated by the writer in "Types of rubrics in the Egyptian Book of the Dead," *Journal of the American Oriental Society* LVI (1936) 145-54. That article needs revision. BD 148 a §§ P 9-S 3, for example, occurs as early as the 13th/14th dynasty in C 20520 d 1-15. The seven cows and their bull are illustrated, with legends, already in the 18th-dynasty manuscript Ce. H. Schack-Schackenburg, *Das Buch von den zwei Wegen des seligen Toten (Zweiwegebuch)* ... (Leipzig, 1903) pp. 7 ff., takes up directions and claims found in Myth of Destruction of Man, Litany of the Sun, etc. Multiplication of such additions be considered rightly to mark increasing degeneration into magic. BD 148 has accumulated more than its share.

<sup>b</sup> Preceding lost all the way from BD 17 § S 3 in col. x 9.

<sup>c</sup> Context seems to call for this translation, though <sup>1</sup>smdt<sup>1</sup> (here and often written <sup>1</sup>smt) is properly "mid-month feast."

<sup>d</sup> Written <sup>hry</sup>pl s ts(t), lit. "and its underlings." Wb. III 391 gives "needs," inappropriate in this context. End of column is blank.

<sup>e</sup> § P 1-8 forms Budge's BD 190. It seems really to belong before BD 133 and associated spells; cf. especially the sequences in Ea and Ga. With § P 1+3+5 cf. BD 15B3 a (not in OIM documents).

<sup>f</sup> Cf. abbreviated form in BD 133 § T 4.

<sup>g</sup> So T also; omitted by earlier documents.

<sup>h</sup> So T also; earlier documents: "Sokar."

<sup>i</sup> Written m (with T) for earlier n.

<sup>k</sup> With § P 3 beginning cf. BD 130 § T 3, also 137A § T 8 end in Ea.

<sup>l</sup> Written <sup>srw</sup>d, similarly T. Ce etc.: <sup>srw</sup>h, "treat (medically)"; some documents confused.

<sup>m</sup> Written with variant and <sup>tu(r)</sup> hr.f as in T. With variant we may translate <sup>hr.f</sup> as "over him" or "in his behalf." Better Ea (similarly Cg etc.) with <sup>ldt</sup>, "deafness." Ce: <sup>rd</sup> (for <sup>dr</sup>) <sup>ldr</sup>pl n <sup>hr.f</sup>, "remove the bandages of his face." On basis of last, R might possibly be translated "... the shell of his face," i.e., the cartonnage covering it.

<sup>n</sup> Ce, Ea, etc. insert <sup>frk</sup>.k.

<sup>o</sup> Ce, Ea, etc.: <sup>imy-lb.k</sup> m', "thy true bosom friend." Cf. in § P 6.

<sup>p</sup> Written <sup>dt.f</sup> rh(k).

<sup>q</sup> Written m <sup>shw</sup>, as in T, where Ce, Ea, etc. have m <sup>sw</sup>, probably "in the light."

<sup>r</sup> With § P 6 beginning cf. BD 161 § T 4.

<sup>s</sup> Cf. BD 161 § T 2.

<sup>t</sup> That BD 148 proper begins here is shown by sequences in Ce, Ea, Cg, etc.

<sup>u</sup> Written <sup>rdt</sup> um.f 'nh. On use of imperfect (which occurs here in Ce etc. also) see Gard. § 442:1.

<sup>v</sup> Empire inserts "the name(s) of."



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BD 148

\* For preceding Ce says "may ye give him magic power, that he may follow you. He has come into being under your buttocks"; other Empire documents similar.

x The cows and steering oars of § S 2 f. are named again in BD 148 b, also in BD 141 § S 2 f.

y Written *igrt*. Ce: *igrt*, "Thou of the Silent Land"; some other Empire documents similar.

z Written *m htyt m r*. T has *m htyt* only. But Empire documents put this name after next one and write regularly *m hmtt.s*, "through her art" (cf. BD 141).

aa Ce: "O good power of the sky"; Ea etc.: "O good Power" and similar, omitting *n pt*.

ab The ideogram for *hmtt* here (but not below) is made more like *hn*.

ac So with Ba, T, etc. But Ce, Ea, etc. have *dm*, "circles"; synonym *phr* also occurs.

ad So with T; but most documents say "O Sunshine."

ae Feminine singular in R, Ec, etc., and plural in Cg; masculine plural in Ce, Ea, etc.

af So with T. Expanded variously in Ce, Ea, etc.

ag Written *m nty hmtt Wstr*. Ea etc. substitute "may ye give him life, soundness, health, gladness, and (long) sojourn on earth; may ye give him sky, earth, horizon, Heliopolis, and the nether world, for he knows them all; and may ye do the like for me." (Cf. legend with the sound eyes in BD 148 b. Last clause corrupt except in Ea.

ah Similarly Cg, Ec, and T; Ea etc. use plurals.

ai So with T etc. Ce, Ea, etc.: "who are on earth and in the god's domain"; Cg and Ec: "who are over sky and earth and . . ."

aic So with T. Ea etc. omit "from everything evil" here and put it properly after "knives."

ai Ce, Ea, etc. insert "this month."

am Ce and Ea insert "to them."

an R and T write merely *s* for *sn* found elsewhere.

ao So with T. Ce, Ea, etc. insert "and fowl."

ap Ce, Ea, etc. add "to them."

aq R and T omit *pw* found in Ce and Ea.

ar Cf. BD 137A § T 8 beginning in Ea.

as Ce, Ea, etc. omit "(nor) shall . . . to him."

at R and T omit *pw* found in Ea.

au Final statement is common (see e.g. BD 137A § T 7).

av Written *et* for *rdt*.

aw Written *m<sup>sin</sup>.f hr sm m It*, with noun or preposition *hr* perhaps for "Horus" as previously suggested. But cf. also *m<sup>sin</sup>.f hr It.f sm.f*, "he sees his Father's face and goes," BD 109 a § S 2 M 594 f. Beginning with "<putting> awe of him," M's text is unique.

ax Written *hr wtz*.

ay Written <*mdt*> <*t*> with *r* for papyrus roll and with land sign for *n*.

az Written *dwt* (star in circle) for *sb*.

ba Written *nn hnd twt.f*.

bb End of column blank. Cows, bull, and steering oars of BD 148 b follow.

bc Follows BD 148 b's steering oars.

bd The following letters *m t* are perhaps bits of a duplicate (*nh*)*m.t*(*n*).

be Written *hmn* for *nhm.m*.

bf Written (*n*)*rie*.

bg The sons of Horus of BD 148 b follow, then BD 149.

bh The cows, bull, and steering oars occur in BD 148 a § S 2 f. and 141 § S 2 f. also.

bi Written *Sut* for Ce's *snit-pt*.

bk Written with papyrus roll for 3d person feminine suffix.

bl Written *ln(st)*.

bm Bb and M: "western."

bn Written *hmp<sup>i</sup>* for *hmp<sup>i</sup>* (with *h* for original *h*).

bo Eb: "eastern."

bp Written *z<sup>i</sup>.t<sup>i</sup>sw*. We should expect *pw*; yet note use of *sw* after predicate interrogative word (Gard. § 127:3).

bq Written simply *ih* where T adds papyrus roll and plural marks.

br For similar words in earlier documents see note ag.

bs Read probably *int* with house determinative.

bt The bull is pictured at bottom of first column but belongs at bottom of second, where his legend is written.

bu Here and following M uses regularly *m*, which might be "in" but is probably only a phonetic variant for normal *n*.

bv BD 148 a § S 4 follows.



BD 149

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BD 149a

a

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S [x+<sup>11</sup> . . . x+<sup>1</sup> . . . ]<sup>p</sup> 2where[in one lives] on past[ry . . . ,<sup>c</sup> 3t]ake off [ . . . at (my) approach]<sup>d</sup>  
<sup>4</sup>just as 'therein' [ . . . ] <sup>5</sup>your [first-bo]rn. May he unite [my] bone[s; . . . ] <sup>6</sup>my [ . . . ]s.  
 Fetch me Ihy [ . . . ], that <sup>7</sup>he may (re)[con]struct and assemble my bones and make [fast]  
<sup>8</sup>my (double) Atum-crown. May he make fast for me 'the head [of] <sup>12</sup>N**h**-k<sup>2</sup>; <sup>9</sup> make Osiris  
 N. complete. Balance the sca[les] <sup>11</sup>be[side . . . ],<sup>1</sup> that thou mayest rule with the gods.  
<sup>12</sup>Min [is . . . of . . . ] N., <sup>13</sup>his son-who-loves.

R

P 1 <sup>c</sup>x<sup>11</sup> 1First abode.

2 To be said <sup>2</sup>by Osiris N.:

S <sup>4</sup>O thou first abode of the west, wherein one lives on pastry and garden truck,<sup>8</sup> take off  
<sup>8</sup>your turban(s at my) approach just as (at that of) the first-born<sup>h</sup> among you. May he  
 unite my bones; may he make fast my members. <sup>11</sup>Fetch me Ihy, the lord of hearts, that  
 he may assemble<sup>1</sup> (my) bones and make fast<sup>k</sup> the coil of Atum.<sup>1</sup> Make thou fast the head  
<sup>14</sup>of N**h**-k<sup>1</sup>,<sup>m</sup> that Osiris N. may fill the <sup>17</sup>scales,<sup>n</sup> that thou mayest rule with the Gods, O  
 living one triumphant—variant: the altar(s) of (thy) temples with the Gods.<sup>o</sup> Min 'is the  
 fashioner of<sup>1</sup> the spirit <sup>20</sup>of Osiris N.

M

P 1 <sup>1025</sup>1First abode.

S <sup>1026</sup>O THOU FIRST ABODE OF the west, <sup>1027</sup>among who(se people) one lives<sup>p</sup>—(variants:)  
 through whom one (lives), <sup>1028</sup>through whose name one (lives),<sup>q</sup> with who(se people) one  
 sees—(variant:) through whom one (sees),<sup>r</sup>

b<sup>8</sup>

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S 2<sup>t</sup> [x+<sup>111</sup> . . . x+<sup>1</sup> . . . in] the east of [the sky, . . . ] <sup>(2)</sup>the wat[er<sup>u</sup> . . . . . ] <sup>6</sup>from the m[idst  
 of which] Re [comes forth,<sup>v</sup> . . . at the] <sup>7</sup>east [gate of the sky . . .  
 . . . ] <sup>8</sup>that <sup>1w</sup> [Field of Rushes . . . ]. <sup>9</sup>It is x [ . . . ].

R

P 1 <sup>22d</sup>abode.

2 To be said by Osiris N.:

S 1 <sup>25</sup>O great of possessions in that field of rushes, whose wall is of metal,<sup>v</sup> the height <sup>28</sup>of  
 whose barley is 7 cubits, (its) ears 2 cubits, its stalks 3 cubits.<sup>z</sup> It is a blessed one 7 (cubits)  
 tall <sup>31</sup>who reaps it alongside Harakhte.<sup>aa</sup>

2 I know the gate (of) the Field(s) of Rushes<sup>ab</sup> through which Re comes forth in the east  
 of <sup>34</sup>the Sky,<sup>ac</sup> south of which is the pool of the <sup>h'r</sup>(m)-geese<sup>ad</sup> and north of which is the  
 water of the <sup>r</sup>geese,<sup>ae</sup> the place through which Re travels by sailing (or) paddling.<sup>af</sup> <sup>37</sup>I  
 am in charge of announcing<sup>ag</sup> in the god's ship; I am a tireless paddler in the bark of Re.<sup>ah</sup>  
 I know that sycamore of <sup>40</sup>turquoise from the midst of which Re comes forth,<sup>ai</sup> which  
 grows on the (uplifted) of Shu<sup>ak</sup> at the east gate of the Sky,<sup>aj</sup> through which Re comes  
 forth.<sup>am</sup>

3 I know <sup>42</sup>that Field of Rushes of Re's,<sup>an</sup> the height of whose wheat<sup>ao</sup> is 7 cubits, (its) ears  
 3 cubits, its stalks 2 cubits.<sup>ap</sup> <sup>44</sup>It is a blessed one of 9 cubits who reaps it<sup>aq</sup> alongside the  
 eastern Souls.

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- M  
P 1 1029 2d abode.  
S 1030 O THOU 2D ABODE OF the god's domain, 1031 <whose><sup>ar</sup> name is not known, (to) whom the gods have granted, at the command of 1032 her Father Re, that she rise and set.

c

- R  
P 1 cx111 13d abode.  
2 To be said by Osiris N.:  
S 40 thou abode of the blessed, on which none sails, while indeed the blessed one becomes silent therein,<sup>as</sup> s(her) flame being glowing fire;<sup>at</sup> <O><sup>au</sup> thou abode of the blessed. 11 With your face(s) down(cast),<sup>av</sup> purify the abode.<sup>aw</sup> Behold, like<sup>ax</sup> what ye were ordered to do for me is 12 this, says Osiris N. He says:<sup>ay</sup> I am 17 master of the red crown<sup>az</sup> <that is on> the pate of the blessed one<sup>ba</sup> who keeps all mankind alive by the scorching breath of his mouth<sup>bb</sup> 20 and rescues Re from Apophis,<sup>bc</sup> (so that) he stays alive forever.<sup>bd</sup>

- M  
P 1 1033 3d abode.  
S 1034 O THOU 3D ABODE OF the blessed, 1035 to which the gods ascend unseen. I am subject to 1036 myself (alone), since I know her name.

d<sup>be</sup>

- R  
P 1 224th abode.  
2 To be said by Osiris N.:  
S 1 25 O thou mysterious abode,<sup>bf</sup> O yon very lofty mountain in the god's domain, 26 over which the Sky<sup>bg</sup> hovers, whose length is 300 hundred-cubits,<sup>bh</sup> its breadth 30 hundred-cubits.<sup>bi</sup> 31 That snake on it, his Name is Hurler of the Two Knives. He is 70 cubits long as he hastens,<sup>bk</sup> and he lives by beheading 34 the blessed and the dead in the god's domain.  
2 35 I stand against thee.<sup>bl</sup> True is my course<sup>bm</sup> while the bark looks—variant: (only) one looks—toward thee.<sup>bn</sup> I am the (re)united one;<sup>bo</sup> I am 36 the male. Veil thy head. If I stay sound, <thou> stayest sound, and vice versa.<sup>bp</sup> I am the great of magic; 39 Re gives me my eyes,<sup>bq</sup> that I may benefit by them.<sup>br</sup> What does that mean? (O) goer on his belly, 40 thou attainest thy strength—variant: (thy) mountain.<sup>bs</sup> Behold, I am indeed gone,<sup>bt</sup> thy strength being with me. 41 It is I who have taken over strength. I have come to dispose of the Earth-God,<sup>bu</sup> that I may set 42 in the evening,<sup>bv</sup> that I may circle the Sky with thee in the valley. 43 Command thy food on earth 44 before the great God in Heliopolis—variant: the god's domain.<sup>bx</sup>

- M  
P 1 1037 4th abode.  
S<sup>br</sup> 1038 O<sup>bz</sup> THOU 4TH ABODE OF the 1039 blameless blessed,<sup>ca</sup> to which the gods ascend unseen. I am 1040 subject to myself (alone, since I know)ow<sup>cd</sup> her name.

e<sup>cc</sup>

- R  
P 1 cx1111 15th abode.  
2 To be said by Osiris N.:  
S 1 40 thou 5th abode of the blessed, through which none can pass, the blessed in whom are 77<sup>ed</sup> cubits (broad) in their buttocks<sup>ce</sup> and live on the shadows of the weary;<sup>cf</sup> 90 thou

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abode of the blessed. O blessed ones among them,<sup>cs</sup> open your way that I may pass<sup>12</sup>through you and journey to the (beautiful)<sup>ch</sup> west.<sup>13</sup>This is what has been decreed for me by Osiris the blessed one(s), lord (of the blessed), that Osiris (N.) may live by his magic power.

<sup>2c1</sup> I am celebrant of the<sup>ck</sup> new-moon feast and witness<sup>cl</sup> <sup>16</sup>of the 15th-day feast. The eye of Horus circles for me under my guidance<sup>cm</sup> in the retinue of Thoth. No<sup>16</sup>God shall set my face—variant: (There is no god) who directs his face—against me.<sup>cn</sup> As for<sup>co</sup> every dead man or woman who swallows (with) his (or her) spell against me and (any) enemy male or female who comes<sup>21</sup>against me<sup>cp</sup> this day, he (or she) shall fall to the place of execution.<sup>ca</sup>

M

P 1 <sup>1041</sup>5th abode.

S <sup>1042</sup>O 5TH ABODE (OF) the Inundation <sup>1043</sup>that fills (her) mouth with love assigned to her mouth <sup>1044</sup>before his Father daily.

f<sup>cr</sup>

5739<sup>cs</sup>

S [<sup>x+VII</sup>... <sup>x+1</sup>... tho]u mysterious [underworld]<sup>ct</sup> <sup>2</sup>the Gods in whom [I have] come to see. Show <sup>3</sup>[ye] your face(s), take ye off (your face(s)) <sup>4</sup>your turban(s) at my approach<sup>cu</sup> in peace. <sup>5</sup>Behold, I have come that I may behold <sup>6</sup>your form(s). I have come to prepare <sup>7</sup>[your] thin cakes.<sup>cv</sup> The Feller of Fish<sup>cw</sup> shall not prevail <sup>8</sup>[over] me. The Gods of Combat<sup>cx</sup> shall not pursue me; <sup>9</sup>[no] (adversary)<sup>cy</sup> shall pursue me.<sup>ca</sup> <sup>10</sup>[I shall live] in peace with you.<sup>da</sup>

R

P 1 <sup>226</sup>th abode.

2 To be said by Osiris N.:

S <sup>24</sup>O thou underworld mysterious to the Gods, hidden (from)<sup>db</sup> the blessed, difficult (of access to) the dead,<sup>dc</sup> the God in <sup>27</sup>whom bears the Name Feller of Fish, hail to thee, thou mysterious underworld the Gods in whom I have come to see. Show ye<sup>30</sup>your face(s), take ye off for me your turban(s) at my approach in peace. Behold, I have come that (I) may behold your form(s). <sup>33</sup>I have come to prepare your thin cakes.<sup>dd</sup> The Feller of Fish shall not prevail over me. The gods of combat shall not <sup>36</sup>pursue (me); the gods of combat shall not pursue (me). I shall live on offerings with you.

M

P 1 <sup>1045</sup>6th abode.

S <sup>1046</sup>O THOU 6TH ABODE OF water, <sup>1047</sup>the one that lives on worm(s), the one that has ascended with you, <sup>1048</sup>the one that (partakes of) her portion that ascends on her day.<sup>de</sup>

g

5739

S 1 [<sup>x+VIII</sup>... <sup>x+1</sup>... the blessed] <sup>2</sup>and destroys [...].

2 <sup>3</sup>Back, [...], who bi<sup>4</sup>tes with his mouth [...] <sup>5</sup>and blinds<sup>df</sup> [... t]<sup>6</sup>eeth, w[ea]k becomes<sup>ds</sup> [thy] <sup>7</sup>august [venom]. Thou shalt not come [...]; <sup>8</sup>thy [ven]om [shall not penetr]ate me. Fall, [lie] <sup>9</sup>on [thy] (hay), [...] <sup>10</sup>this ground, [thy] lip[s] [...] <sup>11</sup>mountain [...].<sup>dh</sup>

R

P 1 cxlii v 17th abode.

2 To be said by Osiris N.:

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- S 1 <sup>3</sup>O yon <sup>1</sup>Is(s-region), (too) distant to be seen,<sup>d1</sup> the scorching breath of fire is whose magic power—variant: (is among whose) blessed ones,<sup>dk</sup> the snake <sup>6</sup>in whom, named Re(re)k, with<sup>d1</sup> a backbone 7 cubits long,<sup>dm</sup> is one who lives on the blessed and destroys <sup>7</sup>their magic power.<sup>dn</sup>
- 2 Back, Re(re)k of <sup>1</sup>Iss,<sup>do</sup> who bites with the mouth (of) the feller of his fish<sup>dp</sup> and blinds—<sup>12</sup>variant: floods<sup>dq</sup>—with his eyes. Shattered are thy teeth, weak becomes thy venom, because of it.<sup>dr</sup> Thou shalt not come <sup>15</sup>into me; thy venom shall not penetrate me. Fall, lie<sup>ds</sup> on thy <sup>1</sup>hayl,<sup>dt</sup> thy fever(ed skin in) this ground,<sup>du</sup> having arrived—<sup>18</sup>variant: thy lips—in the (hole).<sup>dv</sup> (He who is) on his mountain—variant: his chamber—falls at the command forever—variant: (falls while) harming him <sup>21</sup>who comes—and vice versa,<sup>dw</sup> for he is protected.<sup>dx</sup> His head is cut off by the lion.<sup>dy</sup>

M

P 1 <sup>1049</sup>7th abode.

S <sup>1050</sup>O THOU 7TH ABODE OF water, <sup>1051</sup>(to whom one) ascends<sup>dz</sup> at Re's ascent, (whom one serves) and to whom the gods (are assigned).<sup>ea</sup> <sup>1052</sup>(She) is not recognized at her ascent as<sup>eb</sup> the inundation.

h 1

R

P 1 <sup>23</sup>8th abode.

2 To be said by Osiris N.:

S <sup>26</sup>O thou great, vast (abode called) The Offering Descends,<sup>ec</sup> flood <sup>28</sup>to the water in whom none has access<sup>ed</sup> because of the greatness of fear of her, <sup>30</sup>because of the greatness of her dignity, and because of the loudness of her cry.<sup>ee</sup> The lofty God <sup>32</sup>in her is (likewise) named The Offering Descends.<sup>ef</sup> He is one who is chary of his love, unapproachable.<sup>es</sup>

M

P 1 <sup>1053</sup>8th abode.

S <sup>1054</sup>O THOU 8TH ABODE OF the Inundation, <sup>1055</sup>one whose Father is visible in her sight art thou,<sup>eh</sup> <sup>1056</sup>one who proceeds on her ascent<sup>ei</sup> as Arsaphes.

h 2<sup>ek</sup>

R

S 1 I am <sup>35</sup>that nw-bird which is over the district of She Keeps Silence.<sup>el</sup> I have brought the things<sup>em</sup> of the earth to Atum.

2 (O) ye who go head downward, <sup>38</sup>(O) Crew,<sup>en</sup> in terror of thee—variant: of me—are they that are over Letopolis;<sup>eo</sup> I have inspired respect (for me) in the possessors<sup>41</sup> of offerings.<sup>ep</sup> None can carry me off<sup>eq</sup> to the (god's) slaughtering-block; my Soul shall not be destroyed out of (me) for their sake.<sup>er</sup> I am ruler of the northern Horizon,<sup>es</sup> <sup>44</sup>for I know the great God who is therein.<sup>et</sup>

i 1

R

P 1 <sup>ex1v</sup> 19th abode.

2 To be said by Osiris N.:

S <sup>3</sup>O thou secret <sup>1</sup>hollow<sup>1</sup> of the Gods,<sup>eu</sup> whose Name the blessed fear to know, <sup>6</sup>from whom he that enters comes not forth.<sup>ev</sup> That great God is there of whom the Gods—variant: the blessed—are afraid because of the terror he inspires, of whom the blessed—<sup>9</sup>variant: the dead—are afraid because of his roarings.<sup>ew</sup> Her<sup>ex</sup> opening is of fire, and her air destroys the nose.<sup>ey</sup> He (the god) made it (the fire) against those in (his) train<sup>ez</sup> <sup>12</sup>for the sake of

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the blessed therein, not letting them breathe the air therein<sup>1a</sup> except for that great, august God who is in <sup>1b</sup>his egg.<sup>1b</sup> He made it against all those who were with him,<sup>1c</sup> for he had no desire to be approached<sup>1d</sup> except on the day of the great ceremonies.<sup>1e</sup>

M

P 1 <sup>1057</sup>9th abode.

S <sup>1058</sup>O THOU 9TH ABODE OF the west,<sup>1f</sup> <sup>1059</sup>(from whom)<sup>1g</sup> Re ascends (to) Kheraha, great being Re's going, <sup>1060</sup>(thou) <whom one serves> and to whom the gods are assigned.<sup>1h</sup> (She) is not recognized at her ascent as the inundation.

i 2<sup>11</sup>

R

S Hail to thee, thou <sup>1a</sup>august God in his egg.<sup>1b</sup> I have come unto thee; I am<sup>1c</sup> in thy retinue. I have gone forth unto 'the hollow'<sup>1d</sup>.<sup>1e</sup> Open for me her double doors<sup>1f</sup> that (I) may breathe <sup>1g</sup>the air in her, that I may live on her offerings, that I may become a blessed one in her.<sup>1h</sup>

k 1

R

P 1 <sup>20</sup>10th abode.

2 To be said by Osiris N.:

S <sup>25</sup>O thou abode of the presenters (of offerings),<sup>1d</sup> who seizest the blessed one by force and prevailest over the shadow.<sup>1a</sup> Eaters of <sup>26</sup>(fresh (food))<sup>1e</sup>—variant: writing<sup>1e</sup>—who <disdain> carrion<sup>1f</sup> because of seeing with their eyes<sup>1g</sup> that there is no prevailing <sup>30</sup>over their shadows,<sup>1v</sup> weary ones—a papyrus-amulet of fayence 'having been left by them to the earth <sup>1w</sup>—who are in their abode,<sup>1x</sup> put yourselves on your bellie(s), <sup>32</sup>and may your foul odor become pleasant<sup>1y</sup> until ye pass.<sup>1z</sup> No (part) of my blessed one shall be seized; none shall prevail over my shadow.<sup>2a</sup> I am a divine falcon.

M

P 1 <sup>1061</sup>10th abode.

S <sup>1062</sup>O THOU 10TH ABODE OF the blessed, for whom <sup>1063</sup>Re (. . . s) <when> he ascends from this his horizon of <flame>.<sup>2b</sup> <sup>1064</sup>She has 'indeed' ascended with (him) every day.

k 2

R

S <sup>180</sup> May <sup>36</sup>myrrh be brought to me; may burnt incense be offered <to me>.<sup>3d</sup> <sup>37</sup>Remove for me the burden,<sup>3e</sup> my burial being earthward,<sup>3f</sup> with Isis and Nephthys around me.<sup>3g</sup> <sup>38</sup>Clear ye for me the path of yon N'w-snake, (for) I am the bull of Nut, N'bb-k'.<sup>3h</sup>

<sup>281</sup> <sup>41</sup>I have come unto you, ye Gods, that ye may rescue me. Give ye <me> magic power forever.<sup>3k</sup>

l 1

R

P 1 <sup>0x1v1</sup> 11th abode.

2 To be said by Osiris N.:

S <sup>30</sup>O thou abode that is in the god's domain—that is the body that prevails over the blessed<sup>31</sup>—<sup>32</sup>from whom he that enters comes not forth, (so great is the fear of revealing what is in her,) <sup>33</sup>so great is her dignity.<sup>34</sup> <sup>35</sup>The Gods see in her <by (hia) purification>,<sup>36</sup> the dead see in her by the terror he inspires,<sup>37</sup> except for the Gods <sup>38</sup>who exist in her for-

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ever,<sup>89</sup> hidden<sup>87</sup> from the blessed. <sup>90</sup>O thou <'Idw>(-abode)<sup>88</sup> in the god's domain, may <est thou> let<sup>81</sup> me pass, (for) I am that eye of Horus, the Great of Magic,<sup>81</sup> <sup>11</sup>the keen one who escaped from Seth. <sup>12</sup>My feet<sup>85</sup> are mine forever, while <I> appear<sup>87</sup> and am powerful through that eye<sup>85</sup> that lifted up <my><sup>87</sup> heart after faintness.<sup>82</sup> I become blessed in the sky and powerful <sup>15</sup>in the earth.<sup>14</sup>

M

P 1 <sup>1065</sup>11th abode.Shb <sup>1066</sup>O THOU 11TH ABODE OF the west, <sup>1067</sup><from whom> Re ascends <to> (Kheraha),<sup>10</sup> <(known)> because of that water <sup>1068</sup>of the west,<sup>11</sup> (on whom) the blessed go forth (...).

## I 2

R

- S 1<sup>he</sup> I have flown as a falcon;<sup>11</sup> <sup>16</sup>I have honked as a *smn*-goose. It has been granted (me) to tread—variant: to alight—<sup>17</sup>on that field of *Htp(t)*,<sup>18</sup> I being gone down to the <meadows> of the Gods.<sup>19</sup> I stand on <sup>14</sup>it, I sit on it,<sup>11</sup> (I) appear as the God who is in it.<sup>12</sup>
- 2 I have opened <the gate> of the righteous.<sup>11</sup> I have eaten (of) <sup>21</sup>food in the fields of *Htp(t)*,<sup>11</sup> (for) I go down upon the meadows of the Star(s) That Set.<sup>12</sup> (I have) opened <sup>23</sup>the way of truth,<sup>10</sup> opened (it) that I may cross the sky-waters.<sup>10</sup>
- 3<sup>hq</sup> I have set up a ladder to the Sky among the Gods. I am <sup>25</sup>one of them.<sup>12</sup>
- 4 I speak as a *smn*-goose 'until' <sup>26</sup>the Gods hear my cry,<sup>18</sup> repeated to Sothis.<sup>11</sup>

## III

R

P 1 <sup>27</sup>12th abode.

2 To be said by Osiris N.:

S <sup>29</sup>O thou abode of the hour,<sup>14</sup> abode of him who is in<sup>15</sup> Rosetau, <sup>31</sup>whose scorching breath is fire, and the Gods ascend not to her nor do the blessed unite with her, and <sup>32</sup>the uraei upon her are (each) named Destroyer of Souls.<sup>15</sup> O thou abode of the hour, <sup>35</sup>where (I am) the falcon that is in her,<sup>18</sup> I am <sup>36</sup>the greatest of the blessed;<sup>17</sup> I am with the Imperishable Stars, who are imperishable 'because of her'.<sup>18</sup> (I shall not perish;) <sup>38</sup>my name shall not perish.<sup>18</sup> O odors of the Gods who are in the abode of the hour,<sup>10</sup> <sup>40</sup>I shall be with you, I shall live with you. Love ye me more than your (other) Gods, (for I shall be with you forever).<sup>10</sup>

M

P 1 <sup>1069</sup>12th abode.S <sup>1070</sup>O THOU 12TH ABODE OF the burial (of Osiris), <sup>1071</sup>wherein <one> lives and circles about as (does) Re, unto whom the <sup>1072</sup>blameless blessed enter and to whom the gods ascend unseen.<sup>14</sup>

## II

R

P 1 cxlvii 113th abode.

2 To be said by Osiris N.:

S 1 <sup>3</sup>O thou abode <of> water, to whom the blessed can gain no access,<sup>10</sup> since her water is fire <sup>5</sup>and her surf is flame and her scorching breath is burning fire,<sup>11</sup> that<sup>18</sup> none may drink <sup>7</sup>her water, (so that) there is no quenching of the thirst of them who are in her<sup>12</sup> because so greatly do the blessed fear her<sup>11</sup> and so great is <sup>9</sup>her dignity. The Gods, the blessed, and the dead see her water from afar.<sup>12</sup> There is no quenching of their thirst, <sup>11</sup>no contentment



of their heart(s),<sup>11</sup> that there may be no approaching of her.<sup>12</sup> The river is (as) full (of) reeds<sup>13</sup> as (are) <sup>13</sup>the waters with the efflux that came forth from Osiris. May I gain access to the water, may I have abundance of water, like <sup>15</sup>that God (who is in) the abode of water. (He) is her guardian,<sup>16</sup> lest the Gods drink her water while <sup>17</sup>they are far away from the blessed.<sup>17</sup>

<sup>21a</sup> Hail to thee, thou God who art in the abode of water.<sup>18</sup> I have come <sup>19</sup>unto thee. Mayest thou grant that I gain access to the water and drink of the water<sup>18</sup> as thou didst for the God—variant: like <sup>21</sup>thyself.<sup>19</sup> I am that great God<sup>19</sup> for whom the inundation comes, for whom herbage sprouts, and <sup>23</sup>for whom all plants grow.<sup>19</sup> (Thou who) give(st) offerings to the Gods, <sup>24</sup>thou who camest forth from him, mayest thou be gracious to me<sup>19</sup> (and) grant that inundations<sup>19</sup> come to me <sup>26</sup>and that I gain access to the fields of herbage,<sup>19</sup> (for) <sup>24</sup>I am thy (son) of (thy) body forever.<sup>12</sup>

M

P 1 <sup>1073</sup>13th abode.

S <sup>1074</sup>O THOU 13TH ABODE OF him who is in Rosetau. <sup>1075</sup>May she go with you, (for) I know <sup>1076</sup>that the God ascends (with)<sup>ka</sup> her. Re ascends to do <sup>1077</sup>her bidding over the water, (yet) she cannot be seen on any day.

o

R

P 1 <sup>271</sup>14th abode.

2 To be said by Osiris N.:

S <sup>29</sup>O thou abode of Kheraha, who keepest the Inundation away from (Busiris)<sup>kb</sup> but causest <sup>31</sup>that the Inundation come, measured by the bushel, (until he has been led <sup>kc</sup> to every<sup>kd</sup> mouth that eats, who givest divine offerings (to) the Gods <sup>33</sup>and mortuary offerings to the blessed, (thou) in whom (is) this snake<sup>ke</sup> from the twin springs of Elephantine at the mouth (of) the cave <sup>36</sup>of the inundation.<sup>kf</sup> He has come with the<sup>kg</sup> water and stops at this district of Kheraha at<sup>kh</sup> the Council <sup>37</sup>that is over the waters.<sup>kl</sup> May (I) eat grain, offerings, and food.<sup>kk</sup> Lift thyself up, great <sup>39</sup>and perfect, God who is in Kheraha.<sup>kl</sup> Mayest thou satisfy me and provide me<sup>km</sup> with the efflux<sup>kn</sup> that came forth from Osiris <sup>41</sup>in the presence of him who has fallen therein.<sup>ko</sup>

M

P 1 <sup>1078</sup>14th abode.

S<sup>kp</sup> <sup>1079</sup>O THOU 14TH ABODE OF the west, <sup>1080</sup>on whom the blessed go forth at her command (when)<sup>ka</sup> Re goes forth <sup>1081</sup>from the beautiful west. (I kn)ow (her) souls, (even though) <sup>1082</sup>her face cannot be seen, (the souls) that serve her.<sup>kr</sup>

<sup>a</sup> Besides the three documents translated here, cf. also a scrap of vignette in OIM 5750 (p. 15). The order of units *a-o* in R and presumably in OIM 5739 is the same as in T and in such Empire documents as Aa, Ce, and Ea. M's text differs so widely from the normal that it is not comparable. The vignettes of OIM 5739 are lost; those of R correspond in general to those of Aa, Ce, and T. M's vignettes *a-e* and *m-o* fit the same pattern; but M's *f-l* correspond rather to R's *i-l*, *g*, *j*, and *h*. No legends appear with the vignettes in either R or M.

<sup>b</sup> Traces at beginning illegible.

<sup>c</sup> Written [... *nh.tw tm*]. *s m sm[s ...]*<sup>pl</sup>.

<sup>d</sup> Written [*k*]/*f* (*ue*) [... *an hsf(.i)*].

<sup>e</sup> Aa, Ce, and Ea: "Make fast for me my head, (O) *Nhb-k*<sup>pl</sup>."

<sup>f</sup> Written *smm bq[sw]* *r* [(four squares)]; cf. *r gs Ntr* in Ba, but in place of, not in addition to, following *hqt.k*....

<sup>g</sup> Written *sr*<sup>pl</sup> with T; cf. *z'rt* and *sr*<sup>ri</sup> in Wb. Of earlier variants *tp-rw*<sup>pl</sup> with plant determinative is commonest (not found in Wb.). With it possibly cf. *hrw rw*<sup>pl</sup> in BD 144 note x and *rwyt*<sup>pl</sup>, "straw," in Wb. II 408.

<sup>h</sup> Written *twt smg(w)* as in T. Empire has mostly *twt is Wr*; Ce: *twt is Wr Smw*. "Eldest" thus takes the place of or supplements "first-born."

TRANSLATIONS AND NOTES

BD 149

- <sup>1</sup> Written *s'q.f* with T where Empire has mostly *sqd.f*, "that he may (re)construct."  
<sup>2</sup> Empire often: "(after) he has made fast," sometimes with "to me" added.  
<sup>3</sup> Empire usually: "Atum's double crown."  
<sup>4</sup> So with T.  
<sup>5</sup> Written *mḥ Wsr N. mḥ'y(t)*, similarly T. Lc etc. have simply *mḥ bqsu*, "Fill the scales." Aa, Ce, etc.: *mḥ* (twice in Ce) *smn bqsu*, "Fill (and) balance the scales."  
<sup>6</sup> Emend to match T. Read peculiar sign at beginning as *h'wt*, since variant applies to *mḥ'y(t) hq'.k m Ntr<sup>pl</sup>*.  
<sup>7</sup> Written *'nh.tu(y) im.sn*.  
<sup>8</sup> Written *tw hr.s tw hr rn.s*, with *hr* used in sense of "on account of," "because of."  
<sup>9</sup> Written *tw hr.s*. Another possible translation is "whose face one sees."  
<sup>10</sup> Cf. CT 161; see also K. Sethe *et al.* in *ZAS* LIX (1924) 1-20 and 38\*-43\*. With § S 1 cf. § S 3.  
<sup>11</sup> With § S 2 f. cf. CT 159 § S 2 f. and BD 109 *a* § S 2 f.  
<sup>12</sup> Written *nw[yt]*.  
<sup>13</sup> Written *[prrt] R' r-i[mytw ...]*.  
<sup>14</sup> Written *twy*.  
<sup>15</sup> Written *tn*, followed by loss extending into BD 149 f.  
<sup>16</sup> So with T in general. CT: "N. knows the Field of Rushes. It is a city of Re's [whose] walls [are ...]." Aa, Ce, and Ea: "I am great of possessions in the Field of Rushes. O thou Field of Rushes, whose walls are of metal."  
<sup>17</sup> Pronouns refer to "field," except that "its" with "stalks" is masculine, referring to "barley." CT has "stalk(s) 7 cubits," total height lost. Empire has height usually 7, sometimes 5; stalks 5, but often 3.  
<sup>18</sup> CT: "It is a blessed one of 4 cubits who reaps it alongside Re himself." Empire documents give mostly 7 or 9 cubits; a few use "Re-Harakhte."  
<sup>19</sup> CT 159 usually: "that middle gate" only. Empire: "the middle gate of ..."  
<sup>20</sup> Similarly CT 161, also 159 in four documents (others omit "of the sky").  
<sup>21</sup> Similarly CT 161, but with *mr* for "pool"; CT 159: "... are the pools (*ḥl*) of the *h'(r)w*-geese"; Empire: "... is the pool (*ḥ*) of the *h'rw*-geese."  
<sup>22</sup> Similarly CT 161; CT 159: "... are the waters of the *srw*-geese," with variant "*r'-geese*" as used in Empire and following periods.  
<sup>23</sup> CT 159 divides this to show normal "sailing" toward the south and "padding" toward the north.  
<sup>24</sup> Written *smfw* with speaker determinative. CT 159 uses coil or skin determinative, probably meaning "rigging" or "lashings." CT 161 omits whole clause. Skin determinative survives in at least ten Empire documents.  
<sup>25</sup> With preceding part of § S 2 cf. also BD 107.  
<sup>26</sup> CT 159: "I know those (var.: 'these') twin sycamores of turquoise between which ..." Similarly Aa, Ea, etc. CT 161 and a few Empire documents: "... from which ..."  
<sup>27</sup> Written as in BD 109. But CT 161, also 159 usually, has *smty hr sft Sw*, "which grow at Shu's sowing."  
<sup>28</sup> CT: "at every east gate," with or (mostly) without "of the sky."  
<sup>29</sup> So usually CT 159 also; but a variant there is *wbnw R' im.f*, "wherein Re rises." CT 161: *r bw wbn R' im*, "at the place where Re rises."  
<sup>30</sup> Lines 43 f. extend under adjoining columns. CT 159 inserts "the wall which is around it being of metal."  
<sup>31</sup> So too usually in CT 159; Empire more often *it<sup>pl</sup>.s*, "whose barley."  
<sup>32</sup> Heights in CT are 5 (vars. 4 and 7), 1, and 4 (var. 3) respectively; in Empire 7 or 5, 2 or 3, 3 or 4 or 5. CT here inserts what amounts to a duplication (omitting "the height of") with different figures: "whose wheat is 7 cubits, its ears 2 cubits, its stalks 5 cubits." Ea, like CT variants, deals first with barley, then with wheat; its wheat figures are 7, 3, and 5. Aa etc. have only beginning of second statement.  
<sup>33</sup> R and T use *ḥ* (sg.), also *m* for genitive *n*. CT has regularly *ḥtyw<sup>pl</sup>*, "Horizon-Dwellers," for *ḥ*. Only B 1 C uses *ḥw<sup>pl</sup>*, "blessed ones," with Aa, Ea, etc. "9 cubits" is standard in CT and normal in Empire; "7" occurs in Ce, Pa, and T.  
<sup>34</sup> Written with *n* for *z*.  
<sup>35</sup> Written *tw gr is ḥ im.s*. Aa, Ce, and Ea: *tw.s hr ḥw<sup>pl</sup>*, "though she bears up the blessed." Other documents vary obscurely.  
<sup>36</sup> Written *nurt(x) m ht nt nbt*. Ce and Ea: *tw ns(r).s m ḥt nt bs*, "while her flame is a consuming fire."  
<sup>37</sup> Written as auxiliary *tw* for Empire *f*.  
<sup>38</sup> Aa etc. insert *ḥar<sup>pl</sup> w<sup>pl</sup>.fn*, "clear your roads."  
<sup>39</sup> Aa, Ce, Ea, etc.: "your abode." But many Empire documents say "your abode."  
<sup>40</sup> Empire omits *m.fn mf* used by R and T.

BD 149

THE EGYPTIAN BOOK OF THE DEAD

<sup>a</sup>y Written *ʿwḏt<sup>1</sup> { .tn } tr.tn n.t pw in Weir N. ḡd.f.* Cd, Ce, and Pc: *wḏt<sup>1</sup> tr.tn n.t pw in Weir n ḡt {tn}* and following words so in Aa, Ce, and Ea, assumed in Cd and Pc from absence of variants in Nav.), "This is what ye were ordered to do for me by Osiris forever."

<sup>a</sup>z Written *tnk ḡz dšrt* with Ba and T. Cd, Ce, Ea, etc.: *tnk wr dšrt*, "I am the great one of the red crown."

<sup>b</sup>a Written with *fmty{w}*. Aa, Ce, Ea, etc. have *ʿIḥw*, "the Sunshine," for *ʿh* at end.

<sup>b</sup>b So with T. But Aa, Ce, Ea, etc. apply this clause to the crown, using *rʿs*, "her mouth," where Lc, R, T, etc. have *rʿj*.

<sup>b</sup>c Empire documents mostly apply this also to crown.

<sup>b</sup>d Noted in R and T only.

<sup>b</sup>e Cf. CT 160 and BD 108; see also Sethe *et al.* in ZAS LIX 73-99 and 55\*-59\*.

<sup>b</sup>f So, similarly Ba and Lc. But T and most Empire documents write *i hry-tp* . . . , "O thou that (towerest) above the mysterious abode."

<sup>b</sup>g So usually in Empire also; but Cd, Pc, etc. have "the lower sky."

<sup>b</sup>h So usually; but Lc, Pb, etc. have "300 cubits."

<sup>b</sup>i So with T. Empire usually "10 hundred-cubits"; but Ba has "10 cubits," Ab "10 leagues (*trw*)," Ea "230 hundred-cubits."

<sup>b</sup>k I.e., when he straightens out. Usual length given is 70; but Ce etc. use 60, and 40 and 80 also occur.

<sup>b</sup>l The snake (cf. BD 108).

<sup>b</sup>m So with T and probably Aa, Ce and Ea: *sqdwt<sup>1</sup>*, probably "the course."

<sup>b</sup>n Written *m mʿt wʿt k(y) ḡd mʿt wʿt r.k.* But T omits first *mʿt*, says "in the bark—variant: (while only) one looks—toward thee." Ce, Ea, etc.: *mʿt.n.t wʿt r.k.*, "I have seen the way against thee."

<sup>b</sup>o Written *tnk dmḡ* with T, similarly Ce and Pb (with man determinative rather than 1st person suffix). This statement assumes identification of deceased with Osiris. Aa at least: *tnk dmḡ.n.t*, "It is I who have united"; Ea etc.: *tnk dmḡ* (with man determinative) *n.k.*, "I am one united to thee." Though *dmḡ* is the verb regularly used in BD, CT 160 has instead *ʿtm n.t*, "veil (it) for me," following *ḡa r.k trt.k*, "close thou thy eye." Forms of *dmḡ* (sign S 23) and *ʿtm* (sign Aa 6) are similar.

<sup>b</sup>p Similarly T. This and following lines continue under next column.

<sup>b</sup>q So with Lb and T. Aa etc.: "given me are thy eyes"; Cd: "given me are my eyes" (Ce same plus *tm*, "thereby").

<sup>b</sup>r Written *ʿh n.t tm.f*. See Gard. § 511:1a.

<sup>b</sup>s Similarly T. Aa: *phty.k r ḡw.k*, "thy strength is at (i.e., depends on) thy mountain"; similarly Ea (in 3d person). CT 160 regularly has *phty.k n ḡw.k*, "thy strength belongs to thy mountain."

<sup>b</sup>t CT 160: "Behold, I go indeed." For *r.f* of R, T, Aa, etc. Cd, Ea, etc. use *r.k*, "against thee."

<sup>b</sup>u Written *ʿf.n.t r {t} wʿy* (looks like *rdi wʿy*!) *ʿkr*, similarly T. Interpretation of *wʿy* is based on Sethe *et al.*, reflected in *Wb.* I 170-72; but basic meaning "rob" may be justified by context: Osiris' ascent to sky after his members scattered through the land had been reassembled. CT: *ʿf.n.t {wʿ.f} krp<sup>1</sup>*, ". . . that I may dispose of (or 'rob') the Earth-Gods." Ce, Ea, etc. still use plural for last and add "for Re"; but many Empire documents have corrupt variants.

<sup>b</sup>v So with T. Ai, Ea, and Pb: "May he be gracious to me in the evening." For CT 160 see BD 108 notes i and k.

<sup>b</sup>w Written *tm.k m int* as in T. CT and many Empire documents have *tw.k m intt.k*, "while thou art in thy bond(s)." or similar as in BD 108. But Ai and Lb already use "thy valley."

<sup>b</sup>x Written *wḡ drpw<sup>1</sup>.k hr tp tʿ m bʿh Nʿr* "t . . . as in T. But CT has merely *wḡdt r.k pw m bʿh*, "This is what has been commanded against thee in the presence (or 'formerly' ?)." Similarly Empire, but mostly with *n.k*, "for thee." Ce and Ea end with *r.k tp tʿ*. CT 160 and BD 108 are longer.

<sup>b</sup>y Cf. BD 149 c M.

<sup>b</sup>z Speaker determinative is corrupted to *nḡ* sign.

<sup>c</sup>a Written *ʿh{t}w<sup>1</sup> tgrw*, a combination often translated as "initiates."

<sup>c</sup>b Written *(t)w(.f r)ḡk(wf)*.

<sup>c</sup>c Though "SAOC" No. 27 compares *e* with CT temporary 583, the writer has been unable to find and use any CT documents for this unit as a whole.

<sup>c</sup>d So normally. Aa, Cd, and Lb: 6; Ca: 5.

<sup>c</sup>e So regularly; but *hpdw<sup>1</sup>* is replaced once by *ʿw<sup>1</sup>*, "length," and once by *pd*, "back."

<sup>c</sup>f I.e., the dead. R and T insert *nty*, which Empire omits, before *ʿnḡ.sn*.

<sup>c</sup>g Empire omits this phrase.

<sup>c</sup>h Written *mštyt* for *nšrt*.

<sup>c</sup>i Cf. CT 277 a § S 3.

## TRANSLATIONS AND NOTES

BD 149

- <sup>ek</sup> One CT document and Ce etc. in Empire say "every."
- <sup>el</sup> So regularly in Empire and following periods; but for *mtr* or *mty* two out of three CT documents have *smtr*, "(official) inspector."
- <sup>em</sup> Written *tw phr n.t trt Hr hr .t* with T. But CT documents use noun *dbnt* (plural with hair determinative once as "tresses"), also preposition *r* before *t*. Empire documents use verbs *dbn* and *phr* (with a slight preference for *dbn*) and have mostly adjective *hryt*, "which is under" (usually written plural).
- <sup>en</sup> This statement has been noted in R and T only.
- <sup>eo</sup> CT inserts "every god or goddess, every blessed one."
- <sup>ep</sup> Written *nabw m* (in R only) *r.t. f r.t hft(y) hft(y)t tt r.t*. R itself might also be translated "who licks with his mouth . . ." possibly referring to licking off the text of a spell in favor of deceased. CT: *nswt(y)/(y) r.t. f hft N. pm*, "who shall [tongue] his mouth (cf. English 'speak with tongue in cheek' ?) at this N." Empire normally has *nswt(y)/y r.t. f hft.t* (var.: *r.t*), "who shall swallow (or 'lick off' ?) his spell at (var.: 'against') me."
- <sup>eq</sup> Written with *nmt* as in B 1 Bo, Ba, Lb, and T; elsewhere (CT and later documents) regularly *mdt*, "depth." R and T use preposition *r*, elsewhere regularly *n*.
- <sup>er</sup> Cf. CT 685.
- <sup>es</sup> Lost to here from near end of BD 149 b.
- <sup>et</sup> Written [... *twly dert*]. Adjective *dert* occurs already in Ba (cf. Lb); but CT and most Empire documents omit.
- <sup>eu</sup> Last clause appears in BD 149 a also. CT: "Open [to (me)] their arms, bare to (me) their faces at N.'s approach." CT omits "in peace."
- <sup>ev</sup> Written *p(t)qpl* as often.
- <sup>ew</sup> Written *shr {r}rmpl* as in R and T, similarly Ba, Lb, and Lc. But Empire documents prefer *shr* (also *hr* or even *ko*)-*g*, "feller of the 'g'-fish," with snake determinative. Writings with felling man as ideogram may be read either *hr* or *shr*. CT is lost here and omits preceding mention where OIM 5739 is lost.
- <sup>ex</sup> Written with ideogram; read *Htypl*.
- <sup>ey</sup> Written *t'y* for *g'y*.
- <sup>ez</sup> CT and some Empire documents omit this clause.
- <sup>fa</sup> So T also. CT and some Empire documents: "on the offerings that are with you"; other Empire documents: "on your offerings." Rest of column is blank.
- <sup>fb</sup> Written *n* for *r*.
- <sup>fc</sup> So with Ea and T. Most Empire documents say "the gods" or "the blessed."
- <sup>fd</sup> Written *pgpl* for *p'qpl*.
- <sup>fe</sup> The participles here seem to serve as emphasized predicates (see NG § 458); read *n'hw st . . . pr s(t) . . .* *tt s(t) m hr(yt)s nt(yt hr) pr(t) hrw.s* (or . . . *nt pr(t) . . .*, "of what has ascended . . ." ?).
- <sup>ff</sup> Written *g'b* for *gb'*. Lost words preceding this are omitted in Empire.
- <sup>fg</sup> Written *[t]bhwppl b[d]s*.
- <sup>fh</sup> Trace at beginning of next (last) line of column is illegible. Then some columns are wholly lost. An *f* at end of one line and *t w t* at end of next, adjoining part of BD 150 on an unplaced fragment (see Pl. XII), may possibly belong in BD 149 o; cf. . . . *dfhwpl tz tw t tw twt tw* (first *tw* for *tw*, the others for qualitative ending *tt*) in R cxlvii 38 f.
- <sup>fi</sup> Insert *r* before *m'* with Ab, Cd, Pc, etc.
- <sup>fk</sup> Written *tw hh m sdt m hwppl.f* (with papyrus roll) *k(y) dd hwppl* (with figure of deceased), similarly T. But Empire has merely *tw hh.f m sdt*, "whose scorching breath is fire," with addition *m h't*, "and flame," in Ba, Lb (omits *m*), and Pd.
- <sup>fl</sup> Written *Rdwk rn.f* here and below as in T, followed by *n(y) s(w)*, lit. "he belongs to."
- <sup>fm</sup> Written with *tw.f pod.f* as in T for *tw n . . .*, lit. "the length <of> his backbone."
- <sup>fn</sup> Written *m 'nh m hwppl htm* (with "evil" bird) *hwppl.en* (with papyrus roll), similarly T (which omits first *m*). Empire documents vary; several have *'nh.f m hwppl*, "he (the snake) lives on the blessed," while Ea at least continues *h'm* (with papyrus roll) *m hwppl.en*, "equipped with their magic power."
- <sup>fo</sup> Similarly T. Empire: "Rerek who is in 'Iss."
- <sup>fp</sup> Written *m r'k* (probably for T's *r' n*) *shr rmpl.f*. Latter term is a corrupt intrusion from BD 149 f, noted in R and T only. Empire: *m r'.f*, "with his mouth."
- <sup>fq</sup> Written *g'b* (with eye determinative D 6; for *gb'*) *k(y) dd* water determinative (i.e., read *igb*).
- <sup>fr</sup> For usual "teeth" Ce, Ea, and Lb have *qaPl*, "bones"; Ac: *r't*, "mouth." For *hr.s* at end T has merely *te*; Empire omits. Instead of "venom" *mtwt* might also, but less appropriately, be translated "seed."
- <sup>fs</sup> Same words *thr sgr* are addressed to a snake in Pyr. 441.
- <sup>ft</sup> T similar; Empire omits.
- <sup>fu</sup> Supply *m* from T. Empire omits "this." Lb etc.: *r t'*, "to the ground."

<sup>dν</sup> Written with *sp(r)t(t)* with road and legs determinatives, as in T. Empire uses "thy lips" only. For Empire *b'bt*, "hole," R and T have *b(w)*, "place."

<sup>dω</sup> Written *hr hr(y) dw.f k(y) dd t.f m wd n* (T omits) *dt k(y) dd shd* (T: *hd*; both with "evil" bird) *ii tz phr* as in T. Empire: *hr k.f n sdh tz phr*, "His bull falls to the *sdh*(Cd, Ce, and Ea: *dhs*; Ab etc.: *shd*)-snake, and vice versa." Earliest form of this couplet occurs in Pyr. 430 a W: *hr k.f n sdh hr sdh n k.f*, "The bull falls (i.e., succumbs) to the *sdh*-snake, and the *sdh*-snake falls to the bull."

<sup>dξ</sup> Written *h(t)w*, qualitative, with T, applying to *ti*, "the (new)comer." Empire once: *hwkw(i)*, "while I am protected"; Aa: *hw.n(t) w.t*, "(but I) have protected myself"; Ce and often: *hw.k n.t*, "I have thy protection (i.e., protection from thee)."

<sup>dΥ</sup> So with T, Empire: "Thy head is cut off by the lynx (*m'fdt*)."<sup>1</sup> Cf. catlike animal cutting off a snake's head in BD 17 vignettes (including R and M). S. Birch already in 1867 had translated "lynx" according to Budge, *Tr.* (1909) p. 159; so A. W. Shorter also in *JEA* XXI (1935) 47 and 175. But tail in Aa and Ce is long, not short.

<sup>dζ</sup> Written *pr n.s tw*, probably for *prrt.tw n.s*.

<sup>ea</sup> Written *phr n.s (t)w (w)l*; omitted except for papyrus-roll determinative) *n.s n(r)pl*, probably for *phrt.tw n.s* . . . This and following statement recur in BD 149 i 1 M.

<sup>eb</sup> Or translate *m* as "from" ?

<sup>ec</sup> Written *Ht-htp*, with determinative of deity in R but not in T. Ac, Ai, Ba, and Pd write *htpwl* with loaf determinative.

<sup>ed</sup> Cf. Gard. p. 126. R and T write *shn n* for Empire *shn.tw m*.

<sup>ee</sup> Similarly T. Empire omits middle phrase. For *hmhmt*, "cry," Ca etc. (cf. Ac, Ce, etc.) use not speaker but flame determinative; cf. verb *hma*, "burn." Pa etc. even substitute *hh*, "scorching breath."

<sup>ef</sup> Written *tw Ntr q' tmy.s Ht-htp n.f*. T similar, but with *t*, "O," wrongly for *tw*. Ce and Ea: *tw ntr tmy.s q'w* (qualitative) . . . ; other Empire documents vary.

<sup>eg</sup> Written *ntf zhw mrwt.f* (T: *n mrwt*) *tm tkn tm.s*. Ce and Ea: *ntf z' sy n mrwt tm tkn tm.s*, "He it is who guards her so that none may approach her."

<sup>eh</sup> On *tw* as feminine pronoun see *NG* § 88.

<sup>ei</sup> Written *sm(m).s hr pr.n.s* (for *prrt.s*).

<sup>ek</sup> Cf. CT 272 f.

<sup>el</sup> Cf. also CT 383 b beginning. CT and some Empire documents use *nur* for *ne* and *Nu-Gr.s*. "Limitless," for name of district. CT 383 adds a second bird, *zht*; its determinative in B 1 Bo looks like a heron (*hty*). Other documents of Empire and following periods offer both *Gr.s*, "She Keeps Silence" (Ea, Le, T), and *N-gr.s*, "She Has Not Kept Silence" (Ce), as name of district. Alphabetic *n* is sometimes used for negative *n*, but probably not so in R here.

<sup>em</sup> Written *(t)htpl* where CT and most Empire documents use *hryt* (sg. or pl.), "products."

<sup>en</sup> This corresponds to beginning of CT 273: *hprw m btk tnk btk grh pw* (*n* usually inserted) *shwd mptpl*, "Becoming a falcon. I am a falcon on that night of enriching the years." Ce: *nw Sh(w)d-mptpl*, "(O) Ye Who Enrich the Year"; Aa (similarly Ea): *nw sh(w)du-pl iztpl*, "(O) ye who enrich the crew." Nav. variants are obscure; several seem to write *qdt* for *izt*. R parallels T; Lb already uses *shd*, "go head downward," as they do.

<sup>eo</sup> CT: "He has inspired terror of me in them that are over his (variant omits) upsettings (or 'sanctuaries' ?)." Aa etc.: "Terror of me has been inspired in them that are over the sanctuaries"; Ce: "Terror of me is felt by (*n*, dative of possession) them that are over Letopolis."

<sup>ep</sup> Similarly Ba and T. CT: merely "respect for me in the Possessors of Sacrifices (*hrwpl*)."<sup>2</sup> Ea (similarly Aa): "respect for me has been inspired in the Possessors of Offerings."

<sup>eq</sup> So with T. CT: "I have not been carried off (*n tft.tw* N.; var.: *n tft.f*)." Aa etc. similar to CT forms; other Empire documents: *nn tft.tw.f*, "I will not be carried off."

<sup>er</sup> Written *nn hbn.tw Bt.f n mrwt.sn tm* (T adds *.f*), similarly Ba. CT documents vary; originally perhaps *n tr Hmwppl dhwtl.sn tm.f*, "the Providers (or 'Destroyers,' though 'evil' bird is nowhere written) have not made their leather goods out of me." Empire documents also vary. Aa: *n htm* (Ce: *nn htm.tw*; Ea: *n shtm*) *mrwt.sn tm.f*, "their desire has not been (Ce: 'shall not be') provided for out of me (i.e., at my expense)."

<sup>es</sup> So with T and with Empire in general. CT: "I am Ruler of the horizon of the sky."

<sup>et</sup> So with T, similarly Ba and Lb. Elsewhere omitted.

<sup>eu</sup> Written with *knt* for T's *'Iknt*; Empire: *'Ikzt*, *'Ikzy*, and *'Iksy*, all with city determinative. Cf. *iknt n(r)pl* in Pyr. 502 f. and Sethe's discussion, which mentions our passage but does not explain it. Empire: "O thou . . . hidden from the gods."

<sup>ev</sup> Cf. in BD 149 i 1.

<sup>ew</sup> Similarly T; Ba also begins with *tw* and ends similarly with *hmhmt.f*. Empire documents mostly have only *wpw hr ntr pwj tpsy* (Ea adds *tmy swt.f*) *dd md.f n n(r)pl hryt.f n hwppl*, "except for that august god (Ea adds



## TRANSLATIONS AND NOTES

BD 149

'who is in his egg') who inspires fear of himself in the gods and terror of himself in the blessed," or similar. With the god's description cf. in CT 697 *ntr šps imy s(w)ht.f*, "the august god who is in his egg."

<sup>ex</sup> The abode's.

<sup>ey</sup> So with T. Empire usually has *slt* for *ht*, also *hym* (qualitative) *r fnd<sup>pl</sup>*, "destructive to noses," for (*hr*) *hym fnd*. Ce, Ea, etc. add "and mouths."

<sup>ez</sup> R and T say "in your train."

<sup>fa</sup> So with T; Pd similar. In place of "for the sake of . . ." Aa, Ea, etc. have merely "in order that they might not breathe the air."

<sup>fb</sup> Only R and T include *ʿ*, "great"; Empire omits it. As to CT, cf. note ew.

<sup>fc</sup> Written with *sw* (as in T) for *st*, then *r unnt(y)<sup>pl</sup>* (with T) *im.f* (T: *im.s*); Pa: *r unnt im.f*, "to be with him." Most Empire documents: *r unnt im.s*, "to be with her (or 'in her')."

<sup>fd</sup> Written *nn mriat.f* (T omits *.f*) *tkn im.f*. Aa, Ea, etc.: *n mriat tkn im.s*, "in order that none might approach her." Ae, Ca, and Pe omit *im*, say "in order to approach her!"

<sup>fe</sup> Cf. CT 697 end: *ssn N. šw hrw irw ʿ*, "that N. breathe air on the day of the great ceremony."

<sup>ff</sup> Cf. BD 149 l 1 M and o M.

<sup>fg</sup> For insertion cf. BD 149 l 1 M.

<sup>fh</sup> Written *phr z n w t* (probably for *phrt.tw n.s wd(t) n.s ntr<sup>pl</sup>*. For this and following statement see also BD 149 g M.

<sup>fi</sup> Cf. CT 690 beginning.

<sup>fk</sup> So with T. CT and Empire use *imy*, "who is in," for *m*. CT omits "august."

<sup>fl</sup> So with T, except that R has wrongly inserted a third *n* in *unnt.f*. CT and normal Empire documents have *r unnt*, "to be."

<sup>fm</sup> Written *pr.n.t hft tknt* (cf. note eu). T: *pr.n.t ʿq.n.t m ʿtknt*, "I have gone out of and into 'the Hollow!'" CT (omended): *dl.k ʿq N. pr.f m (l)kst*, "Mayest thou let N. go into and out of the *lks*." Empire normally omits *dl.k*, says "May I go . . . *ʿlks* (with variants; city determinative as before)."

<sup>fn</sup> So with T. CT: "Open for [him her] gate[s]"; similarly Pa. Aa, Ce, Ea, etc.: "May her doors be opened for me."

<sup>fo</sup> Written . . . *ʿnh.t m htp<sup>pl</sup>s ʿh.t im.s* with T (Ba, Cd, and Le similar, but last two omit *ʿh.t*). Ce (CT, Aa, etc. similar) has only *shm.i m htp<sup>pl</sup>s*, ". . . that I may gain control of her offerings."

<sup>fp</sup> Written *i ʿt twy nt qʿhu<sup>pl</sup>* as in T; Ba and Lb also use *ʿt*. Aa, Ce, Ea, etc.: *i not twy nt Qʿhw* (sg. or pl.), "O thou city of 'the Earth-God(s)!'"

<sup>fq</sup> Similarly T (with *ʿh<sup>pl</sup>*). Of Empire documents, only Lb includes "by force," then omits through "carrion." Empire regularly uses "blessed" and "shadows" in plural. We might read its *lft* as *lft<sup>pl</sup>* (Pa: *lft<sup>pl</sup> w<sup>pl</sup>*) to match Aa's *shmw<sup>pl</sup>* and apply these participles to the gods rather than to the city, except that Ce, Ea, and Pe write *shmt*.

<sup>fr</sup> Written *hh.f*, "his neck," for *wht*.

<sup>fs</sup> Noted in R and T only.

<sup>ft</sup> Written with *hnhm*, "roar," for Empire *hnmnm<sup>pl</sup>*.

<sup>fu</sup> Written *hr m<sup>pl</sup> m try.sn*, similarly T. Empire: "because of what their eyes see" and similar.

<sup>fv</sup> Written *twyt shm m šwt<sup>pl</sup>.sn*, similarly T; cf. also Ba, which is quite abnormal. Empire (Ce etc.): *twyt zp iryw<sup>pl</sup>.sn r t*, perhaps "that their companions are not left to the earth."

<sup>fw</sup> Empire (except Ba) omits "prevailing . . . fayence." Beginning there R and T write *zp tw.sn* (for Empire *iryw<sup>pl</sup>.sn*; see note fv) *r t*.

<sup>fx</sup> A vocative, preceded by *t*, "O," in Pa. Empire regularly says "abodes."

<sup>fy</sup> Written *nqm hwtw<sup>pl</sup>.tn* in R and T. Empire omits.

<sup>fz</sup> Empire: "until I pass by you"; T similar. But Ce, Le, and Pb omit.

<sup>ga</sup> So with T. Empire usually has plural "shadows." Aa, Ea, etc.: "My magic power shall not be seized . . ."; Pb: "Ye shall not seize my magic power; ye shall not prevail . . ."

<sup>gb</sup> Written . . . (<sup>pl</sup> . . .) *n.s R<sup>pl</sup> nt* (for *m*) *pr.f m ʿht.f tw nt bn* (for *bs*). Cf. BD 149 e beginning.

<sup>gc</sup> Cf. CT 84 § 8 l.

<sup>gd</sup> Written *sd.tw n.t nty<sup>pl</sup> kʿp.tw m* (for *n.t*) *enr<sup>pl</sup> nw* (for T's *hr*) *sd.t*. CT and Empire omit *hr sd.t*. CT: *h<sup>pl</sup>* (not *h<sup>s</sup>* as given in *Wb*, but probably variant spelling of medical term *h<sup>pl</sup>*) *n.t* . . . *kʿp n.t* . . ., "Crush for me . . .; offer to me . . ."

<sup>ge</sup> Written *shri n.t wdnw*, unique. CT: *hbs n.t t* (clause in three of five documents; T omits) *sgt n.t wdnw<sup>pl</sup>* (T similar), "Hoe for me the earth, and prepare for me offerings." With CT here and following cf. Pyr. 817 a etc. Aa: *sgt.tw n.t* . . ., "May . . . be prepared for me"; Ce and Lb: *hsg.tw n.t hzm<sup>pl</sup>*, "May natron be cut off for me!"

<sup>gf</sup> Written *grs.t r t* as in T. Empire omits. Probably variant of preceding; cf. Pd, which omits preceding clause and substitutes *grs wt ʿst ntrt Nbt-ht*, "may the divine Isis and Nephthys bury me," for this and following.



<sup>88</sup> Written ... [n] *h'i*; T meant for same. CT: *tp 'wy 'st hn' Nbt ht*, "before Isis and Nephthys." Ac, Cd, Ce, etc.; *'st tp i n i* (Ca, Pa, etc.; *tp n i*) *Nbt ht h'i*, "with Isis 'ahead of me' and Nephthys behind me."

<sup>89</sup> Written *dar tn* ... with T. Aa (Ce, Ea, etc. similar): *dar tw n i wt n'w pw k'* ... "May there be cleared for me the path of that *n'w*-snake, the bull of Nut, *Nhb-k'p'*." CT is very different: (*w'd.en* (var.: *dl.en*) *darw<sup>pl</sup>* *tp 'wy [nt]* (variant omits) *Sst* (vars.: *Srqt* and *hk<sup>pl</sup>*) *iurt im i int* (var.: *sint*) *im i dnd.s* (determined with bull's head) *sds im i* (with variants). "May they set 'holiness' before *Sst* (vars.: 'Selqet' and 'magic'), who has become pregnant with me and 'gone past her time' with me, (when) she rages and 'snaps' at me."

<sup>90</sup> Cf. CT 85 § S 2 and 86 § S 2 and 4.

<sup>91</sup> Written with *wt* for *n i* found in Empire and T. Ce and Ea: "... my magic power ...". Aa: "Your magic power is mine, that I may be blessed thereby forever." Cd: *dt tn 'h i dt*, "May ye make me blessed forever." CT and other Empire documents are still different.

<sup>92</sup> Written *ht pw* ... , similarly Ce and T. Ea (similarly Pb): *h'pt ht* ... , "that hides the body, that ..."

<sup>93</sup> Insert from T (emend *z* to *n*). Aa, Ea, etc.: "for fear of ...". Ce and Lb (printed as Le in Nav. II, but see Nav. *Einleitung*, p. 93), also T, have *nty*, "who," which we emend in T to Aa's *nty*. For *im s* Ca, Pb, etc. use *im f*, "in him."

<sup>94</sup> So with T. Lb (see preceding note): "[so] great are her secrets"; Pd: *m sst im s*, "namely the mystery in her." Other Empire documents omit.

<sup>95</sup> Written *m' Nty<sup>pl</sup> im s n 'bt* ("in the sanctuary"; emend to Aa's *m 'b<sup>pl</sup> f*). T: ... *n 'b f*, probably "together with him." Ce (similarly Ea): *m' sy nty<sup>pl</sup> im f m bt<sup>pl</sup> f*, "The gods see her in him as his model"; similarly Pa, Pb, etc., but omitting "her."

<sup>96</sup> Written as in Pa and T with *s'd*, "sword" (but R has added a papyrus-roll determinative), which here, as often, represents *s'p'*. Ce (similarly Aa and Ea): *m' st m(w)tu<sup>pl</sup> im f m s'p' f*, "the dead see her in him by the terror he inspires."

<sup>97</sup> Written *im s* (with Aa etc.) *dt* (T: *n dt*). Empire omits "forever." Ac, Ca, Ea, and Pb: *im f*, "with him."

<sup>98</sup> Written *st t* with T. Aa etc.: *m sst<sup>pl</sup> f*, "as his (companions) hidden." Similarly Ce and Pb: *m st<sup>pl</sup> f*; Ea: *m sst<sup>pl</sup> f*; Lb and Pa: *m st<sup>pl</sup> f*.

<sup>99</sup> Written *'Idb*. Aa, Ce, Ea, etc.: *'Idw*; other documents vary.

<sup>100</sup> Written *dl i* for *dl k*.

<sup>101</sup> "The Great of Magic" in R and T is feminine in apposition to "that eye of Horus" and may mean the royal uraeus. But Empire says merely "I am the Great of Magic (masc.)."

<sup>102</sup> Written with *r i* for phonetic *rd*.

<sup>103</sup> Written *h' tw* (i.e., *h' tt*) for *h' kw*.

<sup>104</sup> Ab, Ai, Ea, and Lb add "of Horus."

<sup>105</sup> Written feminine "thy."

<sup>106</sup> I.e., death.

<sup>107</sup> Written *h' i* ... *wsr i* ... with T. Another possible translation: "My blessedness is in the sky; my power is in the earth." Empire mostly omits *i*, seems to use masculine qualitative applying to "heart" or feminine applying to "eye"; perhaps translate "so that it (the heart) is blessed, ..." or "it (the eye) being, ..."

<sup>108</sup> Cf. BD 149 i 1 M and o M.

<sup>109</sup> Written *pr(r) R' r im z* (for *im s r*).

<sup>110</sup> Written *rh tw i* (probably for *rht i*) *hr (nt)* water determinative *tw nt imnty*.

<sup>111</sup> With § S 1 f. cf. CT 278 § S 1 f. With § S 1 cf. also CT 287 § S 1 and BD 82 a, 98 § S 1, and 189 e (CT 203 b).

<sup>112</sup> So with Cd, Lb, and T. CT 203 (two documents) and 287 have *wr*, "swallow"; CT 203 (one document) and 278, also Aa etc., have *Wr*, "the Great (God)."

<sup>113</sup> *Htp* is a suburb of Heliopolis (see references in AEO II 137\*). R is similar to T. Aa, Ce, etc. (without a variant): ... *shny hr w'rt try nt s*, "... to alight on that lake district"; Ab: *tr n i* ... *nt trw*, "I have alighted on that river district." Ea may have "island" for "lake." CT 278: "... to alight on the district that is in front of the large island (var.: 'lake')"; CT 203 and 287 differ widely here and following.

<sup>114</sup> Written with *thw<sup>pl</sup>*, "teeth," for T's *k'd>b<sup>pl</sup>*. This clause comes usually in § S 2 only. Lb, which puts it here only, has *tw i h' kw [r] wgbw sk<sup>pl</sup>*, "I being gone down [to] the shore of the stars that set."

<sup>115</sup> So with Ce, Ea, T, etc. Gard. p. 558 interprets *h' hms* as equivalent to "pass one's life." CT 278 and Aa etc.: "I have stood ..., I have sat ...". Between these clauses CT inserts *mny i*, "I land."

<sup>116</sup> Written with *h' (i)* as in T, but with qualitative *h' wk (uf)* in Lb. CT 278 uses *h' i*, omits "who is in it." Empire mostly *h' n i*, "I have appeared," with same omission.

<sup>117</sup> Written *wn n i* (*hr*) *dw i* (for *sb*) *m' ty* (with house determinative); T similar but with *sb*. Lb says clearly "I have opened the gates of the righteous." Other Empire documents and CT 278 omit here (but cf. below).

<sup>118</sup> For usual *m d'fw<sup>pl</sup>*, "of food," CT 278 has *'y*, "the bird catch." For the locality *Htp* CT and most Empire documents have "offerings." CT, Ce, etc. use "field" in singular.

## TRANSLATIONS AND NOTES

BD 149

<sup>8a</sup> Written with *h't* *hr* as in T; but for *Sk* with star determinative T has (*m*)*skty(t)*, "the night bark." Aa, Ce, etc.: *h'kuf r idb* . . ., "I being gone down to the meadow . . ." CT 278 perhaps originally *tryt h'w<sup>pl</sup> m wdbu<sup>pl</sup> sk* (with harpoon head T 20 doubled as determinative), "I make descents in the shores of . . . 1."

<sup>8b</sup> CT 278: "the double doors of Truth"; Ce, Ea, etc.: "the doors (dual or pl.) of truth."

<sup>8p</sup> Written *zš d't qbhw* where T has *sw't b'h*, "that I may pass the overflow." Aa, Ce, etc.: *zn.n.t qbhw*, "I have passed the sky-waters." CT 278 similar, but inserts *'wy*, "the double doors (of)."

<sup>8q</sup> Cf. CT 278 § 8 4.

<sup>8r</sup> Similar to most Empire documents and T. Aa is abnormal: "I have set up a ladder to see the gods. I am in their presence, satisfied with offerings in their presence." CT: "I set up a ladder among . . ."

<sup>8s</sup> Written *mdw<sup>pl</sup> i m smnw r' sgm(t) Ntr<sup>pl</sup> hrw.t*; cf. Ce etc. (with *mdw.a.t*, "I have spoken").

<sup>8t</sup> So with Aa and T. Or translate "which Sothis has repeated"? Ca, Cd, Ce, and perhaps Ea: "which I repeat to Sothis"; Ac: "which I have repeated to . . ."; Pa: "which Hathor repeats for me."

<sup>8u</sup> Written *wnt* with T. Empire documents use *Wnt* here and below (Ce: *Wnt* here) with city determinative and/or legs determinative.

<sup>8v</sup> For *t't tny* Empire has *hntyt*, perhaps "forecourt (of)" or "suburb (of)" (note house determinative in Aa). T omits *t't*.

<sup>8w</sup> Written *h'm B<sup>pl</sup> rn.sn*, similarly Pa (all words plural). T: *hr h'm b<sup>pl</sup>.sn*, "destroy their souls." Ce and Ea: "are (each) named Provider (*h'm* with papyrus roll instead of 'evil' bird as determinative)," similarly Aa (all plural).

<sup>8x</sup> Written *wn(nt.t) im m btk tny.s*, similarly T; probably developed out of variants of preceding and following words. Cf. Ab (after omitting city name): *wnt.t im.t*, "I shall be in thee." Other Empire documents omit.

<sup>8y</sup> Empire adds "who is (var.: 'are') in thee." Ca and Pd: "I am the Great One who is in thee."

<sup>8z</sup> Written *hm-sk<sup>pl</sup> hr.s*, similarly T, where Empire usually has merely *tny.t*, "who (are) in thee."

<sup>9a</sup> R and T write only *nn sk rn.t*. Ai and Ea also use *nn* (in both clauses). Aa, Ce, etc., with negative *n*: "I have not perished; my name has not perished."

<sup>9b</sup> So with T. Empire (with some variants): "The odor of the God comes," say they. (0) gods who are in the abode (called) *Wnt*."

<sup>9c</sup> Insert from Empire. T also omits.

<sup>9d</sup> Cf. BD 149 c M and d M.

<sup>9e</sup> So Aa, T, etc. Ce: "O thou abode of the Blessed, to whom none can gain access"; similar idea in Ea and Pd.

<sup>9f</sup> Written *h't nbt* with T. Empire: *h't nt bs*, with same idea.

<sup>9g</sup> Written *m* (for *n*) *mrwt*.

<sup>9h</sup> Written *nn 'hm tb(t).sn nty<sup>pl</sup> tm.s*, similarly T. Empire: *r 'hm tbt.sn m ntyt tm.sn*, "to quench their thirst, even that which is in them."

<sup>9i</sup> Written *n wr n and (n).s 'hw<sup>pl</sup>*; insert *n* with T. Empire: *n wr n and.s*, "so great is the fear of her." With this and following phrase cf. BD 149 l 1.

<sup>9k</sup> Empire omits "the dead."

<sup>9l</sup> R uses *nn* and omits preposition *n* in each clause, whereas Empire uses negative *n* (as does T both times) and preposition (as does T once). On negative *n* here, cf. Gard. § 307: 1.

<sup>9m</sup> Written *tm.s* with Pa and T. Empire mostly *tm.sn*, "of them."

<sup>9n</sup> Written *mh trw tn* (for *m*) *idhw<sup>pl</sup>*. Empire: *mh* (Ea etc.: *mh.t(w)*) *trw (m) 'hy* (Ce pl.), "The river is (as) full (of) thickets." On omission of preposition *m* (which seems used in Pd only) cf. NG § 607. For *'hy* as "thicket" see Gard., who under sign M 15 cites *'h* in S 2 C 207 (actually 201 in CT 343).

<sup>9o</sup> Written *nty z'hw.s* for Empire *ntf z't* (Ca: *z'w*; Ea: *z't*) *sy*.

<sup>9p</sup> Written with (*m*) *and*, "lest," and *m hry.sn r 'hw<sup>pl</sup>*. For latter Aa and Ea at least have *m shry.s r 'hw<sup>pl</sup>*, "while she keeps (it) away from the blessed." Ab probably says "while keeping the blessed away."

<sup>9q</sup> Cf. CT 687.

<sup>9r</sup> For *nt*, "water," CT has *nt*, "the crown of Lower Egypt."

<sup>9s</sup> For "the" both times CT has "thy" (cf. Pb also).

<sup>9t</sup> Written *mi trt.n.k n Ntr k(y) dd mt qd.k* where T has *mi qdt.n.k n Ntr*, "as thou didst doze for the God" [The *d* of R's *qd* is blotched by red paint.

<sup>9u</sup> Similarly T. For this and preceding CT and Empire say simply "as thou didst for that great god."

<sup>9v</sup> Similarly T, also CT (which omits "all"). Empire (except Pb and miscellaneous variants) says "has come" etc., also omits "all."

<sup>9w</sup> Written *dd {tn} htp<sup>pl</sup> n Ntr<sup>pl</sup> pr tm.f htp.k n.t*, similarly T (emended). Empire: *dd mityt n ntr<sup>pl</sup> m prw<sup>pl</sup>.f htp*, "Thou who givest the like to the gods at thy (lit. 'his') ascents, be gracious."

<sup>9x</sup> Empire and T: "the Inundation."

<sup>9y</sup> So with T. Empire: "... to plants." CT omits "Thou who ... plants" by haplography.

BD 149-150

THE EGYPTIAN BOOK OF THE DEAD

- <sup>12</sup> Written *tnk B<sup>pl</sup>.k* (for *z<sup>f</sup>.k* of Empire and T) *n dt(.k) dt*.
- <sup>13a</sup> Written with legs for '.
- <sup>13b</sup> Written *Ddt* for *Ddu* of Empire and T.
- <sup>13c</sup> Written *r sm.f* (infinitive or passive ?) as in Ce and T, perhaps better *r smt.f* found in Ca, Pa, and Pe.
- "He" is the Inundation.
- <sup>13d</sup> So with T. Empire omits *nb*.
- <sup>13e</sup> Written *ttf* (for *tw*) *hf(w) pn im.s*, similarly T. R's beginning could also be read as *'It.f* with snake determinative, giving "His Father" as snake's name! For *im.s* Empire normally uses *n.s imy*, "to whom belongs."
- <sup>13f</sup> Insert "of" with T. Empire: "at the mouth of the Inundation (deified in Ce, Ea, and Pe)."
- <sup>13g</sup> T: "his."
- <sup>13h</sup> Written *r*.
- <sup>13i</sup> Empire inserts here a passage which R and T omit by haplography: "until he is seen in his hour—now that is evening. Gods who are in Kheraha, Council that is over the waters, open to me your pools, open to me your lakes, that I may have access to water, that I may be satisfied with the waters."
- <sup>13k</sup> So with T. Empire: "May I eat Grain (deified), may I be satisfied with your food."<sup>12</sup>
- <sup>13l</sup> So with T. Empire continues rather to address the gods named in note ki: "Lift me up, that my heart may be exalted like (Pa: *tut n*) (that of) a god who is in Kheraha."
- <sup>13m</sup> Read *htp.k wt htm.k wt* in R and T. Empire: *fr.tw* (Ea and Pd add *n.t*) *htp<sup>pl</sup>.in htmkut*, "May your offerings be made to me, I being provided."
- <sup>13n</sup> Ab: "thy efflux," a step toward R's version.
- <sup>13o</sup> So with T. Empire (Ce best): . . . *m Wtr nn sht.t im.f dt*, ". . . from Osiris. I cannot be loosed therefrom forever." Ce adds here the long note "Finished . . ." mentioned above on p. 2; Ea: "Finished in peace." In these two documents this remark comes at end of texts. Ab adds merely "Finished," applying to this spell only (if Ab's spells are mounted in original order; see Nav. *Einleitung*).
- <sup>13p</sup> Cf. BD 149 i 1 M and l 1 M.
- <sup>13q</sup> Written *nt* for *m*.
- <sup>13r</sup> Written (*tw.t r*) *hkk(wt) b<sup>pl</sup>.s* *nn m<sup>12</sup>.tw hr.s nt(y<sup>pl</sup> hr) phr n.s*.

BD 150

This spell consists of vignettes further illustrating BD 149. But order, forms, designations, and even the number of abodes vary from the one spell to the other. In documents of the 18th-21st dynasties BD 150 tends to show fifteen instead of fourteen abodes, preceded by four snakes which may represent the points of the compass.<sup>a</sup> If the textual order of BD 149 is taken as a norm, then Ce (18th dynasty) for example seems in BD 150 to put the abodes in the order 2-8, 10-15, 1, and 9; Ea (18th dynasty) does the same except for interchanging 9 and 1. But already in such Empire documents most of the forms used in BD 150 regularly differ from those of the apparently corresponding abodes of BD 149.

In later documents the confusion of forms and legends is compounded. BD 150 may be represented by three or four unplaced fragments of OIM 5739; but legends are omitted, and only one fragment shows some forms. These may picture abodes 10(?) and 11 in the first column and 3 over 13 or 14 in the second column.<sup>b</sup>

R's column cxlviii consists of sixteen rectangles similar to those of T in both layout and contents except for including some misplaced legends which T lacks. The four times four rectangles are to be read as four vertical lines beginning at right. In line 1 come the four snakes over two abodes; legends occur over the first two snakes and with each abode. In line 2 appear five abodes and four legends. In line 3 are three abodes<sup>c</sup> and four legends. Line 4 has six abodes and six legends. The legends, scattered irregularly, say:

cxlviii<sup>1</sup> Abode I(called) The Measurers Are Festive<sup>d</sup>  
 Field(s) of Rushes  
 Pool in front of the Sky  
 The 'green' abode<sup>e</sup>

TRANSLATIONS AND NOTES

BD 150

- <sup>2</sup>Abode of eternity
- Judgment(-place) of the Gods<sup>f</sup>
- Abode of Heh<sup>g</sup>
- Abode of Him Who Is in Charge of Tribute
- <sup>3</sup>Abode of 'the Hole-Dweller'<sup>h</sup>
- Underworld
- Abode of the Blessed One
- Abode of the Exalted One
- <sup>4</sup>Abode of 'the Hole-Dweller'<sup>i</sup>
- Abode of the deep
- The great pool
- Abode of *Dd*<sup>i</sup>
- Abode of the Offering-Bearers
- Abode of the river

The legends "Field of Rushes," "Judgment(-place) of the Gods," "Underworld," "Abode of the Blessed One," and "Abode of the river" suggest abodes 2, 10, 6, 5, and 15 respectively.<sup>k</sup> But the associated abode forms do not match. Only forms 4 (at top of line 2), 11 and 12 (at middle and bottom of line 3), and 1, 15, and 9 (1 at top, others at bottom, of line 4) are distinctive. Of these, form 15 alone is accompanied by its proper legend.

M also shows four times four rectangles, but the forms of its abodes are similar in scale and style to the hieroglyphs of its legends. Only three snakes appear. The designations of the abodes are:

- <sup>1083</sup>Abode of the deep
- Pool in front of the sky<sup>l</sup>
- Abode of running water
- <sup>1084</sup>Abode of 'the viper'<sup>l</sup>
- Abode of 'the doubly great'<sup>lm</sup>
- Abode of 'enjoying (food)'<sup>ln</sup>
- <sup>1085</sup>Abode of 'plant life'<sup>l</sup>
- Abode of circling
- Abode of running water<sup>o</sup>
- Abode of water
- <sup>1086</sup>Abode of the twin pools
- Abode . . .<sup>p</sup>

One of M's legends, "Abode of water," seems to fit abode 13; the rest are not standard. M's forms represent abodes 1 (at top of line 1086), 4, 10, 11 perhaps (see note m), 12 (three times), and 15, besides uncertain ones.

BD 150 probably followed BD 149 in OIM 5739 as it does in R and M. BD 150 itself is followed by BD 151 in R and probably in OIM 5739, by BD 152 in M.

<sup>a</sup> So Naville and Budge.

<sup>b</sup> Abode numbers throughout this account are based on BD 149 text, as explained above.

<sup>c</sup> Snake and form below him are parts of one whole.

<sup>d</sup> Written *ht hb* (alphabetic signs *h b* only) *h'yp*<sup>l</sup> (without determinative).

<sup>e</sup> Written *ht' w'd(t)*<sup>l</sup>.

<sup>f</sup> Read falcon as *nfr*.

<sup>g</sup> One of the Ogdoad of Hermopolis.

<sup>h</sup> Written *ht Bbt* (for *B'by t*). A snake! Repeated in next line.

<sup>i</sup> *Dd* may represent the snake *Ddt*, son of *Srgt-htw*, named in Pyr. 673 *d*.

<sup>k</sup> Two other legends recur in M (see below).

<sup>l</sup> This and preceding legend are found in R also.

BD 150-151

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<sup>m</sup> Perhaps epithet of Thoth, with following viper as part of representation of abode 11 (rather than 15, which appears in line 1086 in same form as in R). Or is this legend meant for *tt* (*du<sup>dual</sup> q<sup>dual</sup>*) *udual*, "Abode of the two great (high mountains)," appropriate to abode 4 pictured just above it?

<sup>n</sup> Written *tt prr* (for *prpr*?).

<sup>o</sup> With M's two examples of *tt hbt* (each without water determinative) cf. R's two examples of *tt Bbt* (see note b).

<sup>p</sup> Written *h'rr*. Perhaps conflation of *h'* and *phr* (written *rr*) of line 1085.

BD 151<sup>a</sup>

*a*<sup>b</sup>

R

P 2<sup>c</sup> *exlix c* 2To be said by Anubis, presider over the hall of the god, who gives justification:  
S I have laid my hands on thee, (O) Osiris N.<sup>d</sup>

*b*

R

P <sup>c</sup> 1To be said by Isis:  
S 2<sup>e</sup> <I come> as the breeze;<sup>f</sup> I have come to be thy magical protection. I give breath to thy nose, (even) the north wind that came forth from Atum, (O) Osiris N.

*c*

R

P <sup>c</sup> 2To be said by Nephthys:  
S 2<sup>g</sup> Awake thou,<sup>h</sup> (O) Osiris N.

*f*<sup>i</sup>

R

P 3 <sup>d</sup> 1To be said (by the flame):  
S 1 (It is I) who smite the sand<sup>k</sup> that would choke the hidden one<sup>l</sup> and repel<sup>2</sup>him who would repel him with mouth of flame from the great one of the Horizon.<sup>m</sup> Come<sup>3</sup>to me, (O) road,<sup>n</sup> for I am the magical protection of Osiris N.<sup>o</sup>

*g*

R

Sp <sup>b</sup> 1Osiris N.,<sup>u</sup> 2<thou> art vigilant. Osiris who is on his mountain,<sup>r</sup> 3thy power is broken,<sup>a</sup> (I have) broken<sup>t</sup> thy power. I am thy magical protection, (O) Osiris (N.).<sup>v</sup> 4<Mayest thou> keep Re away from Osiris N.<sup>v</sup>

<sup>a</sup> Of OIM 5739 only the legs of one son of Horus (from vignettes of *k-n*) survive. R (parallel to T) forms a column divided into five parts (called *exlix a-e*). These contain respectively: BD 151 *k* and *l* (or *m* and *n*) flanking *g* (vignettes only); *g* text; *b* + *a* + *c* (texts over vignettes); *f* text; and *m* and *n* (or *k* and *l*) flanking *g* (vignettes only). M (vignettes only, similar to those of R) follows line M 1098.

<sup>b</sup> Cf. CT 531, all of whose text R omits. Whatever their position, R's units are treated in normal order.

<sup>c</sup> § P 1 in CT (one text only): "A mortuary offering for the spirit of one who is worthy in the presence of Osiris, N.†"; in Ea and Cg: "Spell for lowering the head of the blessed one." § P 2 is similar to T.

<sup>d</sup> Aa<sup>bis</sup> (as part of § P): "when he has laid his hands on the coffin of N. . . and has provided him with his attributes." R and T omit *pr-Saite* § S.

<sup>e</sup> C 41067 inserts a § S 1: "(O) Osiris N., hail to thee as nursing of Isis (or 'in the name of Isis' or 'as one whom Isis praises'). The Light shines within thy abode."

<sup>f</sup> Written with *rdt rn* (latter erased) for T's *n'.t*. Earlier documents omit this clause.

<sup>g</sup> Cf. BD 166 § S 1 in Aa, Ga, etc. Pc etc. insert a § S 1: "I have circled about my brother Osiris; I have come that I may be thy magical protection. My protection is around thee, my protection is around thee, forever;



## TRANSLATIONS AND NOTES

BD 151-152

thy call has been heard by Re." Then follow various beginnings of § S 2 not in R. Pc, e.g., says "(Thou) hast been justified by the gods."

<sup>b</sup> Written *rs tw*, with eye D 5 as determinative as in T. Pc etc.: *tz tw*, "Raise thyself." Continuations vary.

<sup>c</sup> § P 1 in Cf: "Spell for the flame that is in the god's domain"; in Cg: "Another spell." § P 2 in Ea (Pl. 57:46): "To be said AT THE SOUTH WALL." On units *d*, *f*, *g*, and *e* see Gardiner in "TTS" I 116-18.

<sup>d</sup> Written (*tnk*) *hw s'ypl*; T has *tn*, "by," for *tnk*. Empire: *tnk th* (Wb.: 'h) . . ., "It is I who catch the sand."

<sup>e</sup> Written *gb'w tnn*, similarly T. Af, Cc, and Cf: *r db* (for *gb*, not in Wb.; cf. *gbt*, "brick") *tnnt*, "(to keep it) from walling up<sup>1</sup> the hidden place"; Cc, Cg, etc.: *r gb' tnnnt*, "(to keep it) from choking the hidden place."

<sup>f</sup> Written *hsf* ' (*hr*) *hsf sw m r' tk'* (only ideogram Q 7 written) *m' n' ht*. T: . . . *sw r' tk' m zk* (for *sk*) *ht*, "... him from the flame when sweeping clean the horizon." Empire omits *hr*. Af: . . . *sw r tk' zmyt*<sup>1</sup>, "... it from the desert flame"; Pb (with *t'(w)*, "heat," for *tk'*) etc. similar.

<sup>g</sup> So with T. Earlier documents omit. Af etc. have instead "I have kindled the desert"; Pb omits.

<sup>h</sup> Written with *tw.t* for regular *tw.t* (see grammatical notes on p. 27). T adds "I have diverted the road." This clause precedes *tw.t* . . . in Af; similar but with "her roads" in Cf and with "the roads of the slayer" in Pb. Cf adds a § S 2, and Pb adds directions: "Let this spell be recited (just) as (found) in the writings."

<sup>i</sup> Af begins with directions: "To be said by Anubis presiding over the god's hall, him who is on his mountain, lord of the sacred land."

<sup>j</sup> Noted in R and T only.

<sup>k</sup> Written with *rs Tp n* for *rs* (T: *rs.k*) *tp.k*. *Wsr* follows in Pc and T also. Pb (similarly La): *rs tp.t tp.k rs Tpy-dw(f)*, "I am vigilant since thou art vigilant. (God) on (His) Mountain" (vocative).

<sup>l</sup> Written *z.k* (with disk determinative as regularly here, though "thy moment" seems inappropriate) *hsf.tw* (for Pb's *hsfth*). Qualitative is here used independently (cf. Gard. § 322).

<sup>m</sup> Written *r* (for *tw*) *hsf(n.f)*; cf. Pb and Pc.

<sup>n</sup> Similarly T (which omits "thy"). Name is added in Af and Pb.

<sup>o</sup> Written with *hsf.n* for T's *hsf.k*. Earlier documents omit. Directions for use follow in Pb. On vignettes of units *k-n* see note a.

## BD 152

R

P c<sup>1</sup>Spell for building the house that is in the earth.

a

R

P <sup>1</sup>To be said by Osiris N.:

S 1 <sup>2</sup>Geb rejoices<sup>a</sup> when Osiris N. 'overcomes' all his badness.<sup>b</sup> Men, children 'and their (fathers), give praise to (...) because they see Shu giving to thee the noxious one.<sup>c</sup>

<sup>3</sup>Anubis calls upon Osiris N. <to><sup>e</sup> build his house that is in <sup>12</sup>the earth, with its foundation in Heliopolis and its circumference in Kheraha, <sup>14</sup>while the presider over Letopolis<sup>f</sup> is the recorder of its renovation.<sup>5</sup> <sup>16</sup>Men bring (offerings to) it; <bearers> present (offerings) to it.<sup>11</sup>

2 Osiris has said (to the gods)<sup>1</sup> who are <sup>18</sup>in his retinue: "Go, and <ye> shall supervise<sup>k</sup> the building of that house of <sup>20</sup>that equipped blessed one. He has come today new among you. May ye inspire fear of him. <sup>22</sup>Give him praise, the (most) favored one of you.<sup>1</sup> Ye are seeing my doing, say I."<sup>m</sup>

3 <sup>24</sup>Utterance by that great God: "He has come today (new)<sup>e</sup> among you," says Osiris. Brought <sup>26</sup>to him are small cattle by the south wind, brought to him are northern barley and wheat<sup>o</sup> which the earth brings to fruition, <sup>28</sup>announced by day by the mouth of Osiris who has passed away.<sup>p</sup> <sup>29</sup>He has turned over (from) his left (side); he <puts><sup>q</sup> himself on his right (side). <sup>30</sup>When men and Gods and the blessed and the dead look upon me, they 'spend (their time)<sup>1</sup> in praise <sup>32</sup>and in song<sup>1</sup> yonder.<sup>r</sup>

M\*

S <sup>1087</sup>Geb REJOICES<sup>t</sup> when his Son opens for him. He has gone forth (from) his house in this land <sup>1088</sup>to build<sup>u</sup> his house in the earth, with its foundation in Heliopolis, its circumference in <sup>1089</sup>Kheraha. <sup>v</sup> He sees<sup>w</sup> his house at the head of the west, and his Son serves him daily.<sup>x</sup>



- R  
P To be said by Osiris N.:  
S 1 <sup>34</sup>(O) great one who art far away, eldest child of the household, (thou art) the foremost.<sup>a</sup>  
May Osiris N. drink <sup>35</sup>the water of Tefnut.<sup>a</sup>  
2 Utterance by the sycamore, lady of offerings, to Osiris: <sup>40</sup>"I have come to bring thee my bread."<sup>ab</sup>  
3 Utterance:<sup>ac</sup> O thou sycamore of Nut<sup>ad</sup> <sup>42</sup>which refreshes the presider over the westerners and extends (its) arms to his members, behold, he is warm.<sup>ae</sup> <sup>44</sup>Mayest thou give cool water to Osiris N.<sup>af</sup> <sup>46</sup>(while he sits) under (thy) branches, which give the north wind to the Weary-hearted One in <sup>48</sup>that seat forever.<sup>ag</sup>

<sup>a</sup> Written *h' Gb*. Ea, Ik, and Pa: *t h' Gb*, "I Verily<sup>1</sup> Geb rejoices," where *t* may represent *y'*, since before root *h' G* a prothetic *t* would be abnormal.

<sup>b</sup> Written *wnw sw Wstr N. hr q'wvpl. f nb*. Use of reflexive pronoun *sw*, found regularly in Empire and following periods, is not given in *Wb*. For "overcomes" R says literally "runs himself over." Pb etc.: . . . *hr q't.f*, "when Osiris N. 'passes over' his body"; Ea similar. Ik (also Pb less fully) adds *phr n. i kmwvpl. f*, "My followers serve me."

<sup>c</sup> Written *dd n. ( ) rmfpl mspl tm.sn* (for *it'pl. sn*) *h'wpl*. Pb too omits suffix after *n*; Cg and Ea: *n. i*, "to me"; Ik: *n. f*, "to him"; T omits *n* also. After "Men" Pb inserts "gods." Cg, Ea, Ik, and Pa have "fathers" where Pb, T, etc. have "father."

<sup>d</sup> So with T. Ea and Ik: "when they see *Sst* carrying off the Noxious One." Other documents vary.

<sup>e</sup> Written *hw* for *r* found in Cg, Pa, etc.

<sup>f</sup> So with T, Cg, Ea, etc. Pa and Pb, without city determinative, say "the sanctuary."

<sup>g</sup> Written *zm'w* (for *sm'wy* of Cg and Ea) *n. s imy*.

<sup>h</sup> Written *tn (n).s . . . rmwv. tnpl* (for *rmwvpl* of Ea; *tn* miswritten for *man* determinative).

<sup>i</sup> Other documents regularly include *n ntrpl*.

<sup>k</sup> Written *m'* (with two pupils). *sn* for *m'*. *tn* or *m'*. *tn* elsewhere. Latter may be translated "that ye may . . ."

<sup>l</sup> Written *hz(y) tm.tn*. But Cg, Ea, Pb, etc. use *hzy tm*, "the favored one yonder," followed by auxiliary *tw, tn* which belongs to next sentence. Cf. note r.

<sup>m</sup> Written *trt.f qd.f*, similarly Cg and Ea. But Pb, T, etc., with *qs.f*, say "what I myself did."

<sup>n</sup> Insert with Ea, Pb, T, etc.

<sup>o</sup> Ea: "brought to him is barley by the north wind; brought to him is wheat"; other documents similar.

<sup>p</sup> Similarly T. Cg, Ea, etc.: "The mouth of Osiris . . . announces me."

<sup>q</sup> Sign looks like *tr* rather than *d* (for normal *dt*).

<sup>r</sup> Similarly T. Written with *sk*, followed as usual by weaponed man or equivalent where papyrus roll might be expected, and with *hwt* (or *hzwf*) for normal *hzy*. Ea: "When men . . . have seen (it), they 'spend (their time)' in praise, in praise, of the favored one yonder." Cf. note l. Pa and Pb omit "the dead."

<sup>s</sup> Follows BD 150. Vignette (given twice) follows that of BD 161 after M 1098.

<sup>t</sup> Determinative is written *z* for papyrus roll.

<sup>u</sup> Written *r qd(.tw.f)*.

<sup>v</sup> Written with *r* for auxiliary *hw* and *sw* for suffix *.s* (each twice).

<sup>w</sup> Written *m' n. f*.

<sup>x</sup> Written *m (hryt) hrw {nb} nt r' nb*.

<sup>y</sup> Noted in R and T only, except that § S 3 occurs in C 29301 also.

<sup>z</sup> Written *wr hrw tw ma 't ntt pr tm.tn n hnty*. Following suggests Tefnut may be meant. If so, emend to *wrt hrwti mat 't nt pr iw. t m hnty*, which is basis of translation. T is more corrupt but does have *nt* (not *nti*), *tw* (not *tm*). *tn*, and *hnty*.

<sup>aa</sup> Written *T/fnut mw*, with honorific transposition.

<sup>ab</sup> Cf. in Tm S 42 *rdi. tw n.k t m nht*, "Bread is given thee by (or 'from') the sycamore."

<sup>ac</sup> Response to preceding in R and T.

<sup>ad</sup> C 29301 (including preceding): "To be said to that sycamore . . ."

<sup>ae</sup> R: *srj*, qualitative; C 29301 and T: *m srj*.

<sup>af</sup> Written with *dt.f* where other documents seem to have imperative and say "Make Osiris N. cool."

<sup>ag</sup> T has at end *m st. f nt nhh*, "in his seat of eternity," for R's *m st tfy r nhh*. C 29301: "Give him the good north wind at his nose every day without parting from him forever."

TRANSLATIONS AND NOTES

BD 153

BD 153<sup>a</sup>

- R**
- P** 1 <sup>11</sup>Spell for escaping from the net.  
2 <sup>12</sup>To be said by Osiris N.:
- S** 1 O <sup>3</sup>(lookout)<sup>b</sup> (and) ye mighty ones,<sup>c</sup> both children and (their) fathers—variant: their Father,<sup>d</sup> net-fishermen <sup>5</sup>who 'hover' in the midst of the waters,<sup>e</sup> ye shall not catch me (nor) the common herd (in) that net of yours.<sup>f</sup> Loose ye me, 'that (I) may go from' the earth <with> them, (since) <sup>9</sup>their reversionary offerings (go) to the Sky, their weight to the earth.<sup>g</sup> (I have) escaped from <its> horn;<sup>h</sup> Osiris N. (has escaped from) <sup>12</sup>its cords.<sup>i</sup> I have escaped from Busiris; Osiris N. (has escaped) <sup>14</sup>from it. Falcon '... against me' is my name.<sup>k</sup> Make ye 'crosspieces given from' the fisher <(and) fowler> with hidden <sup>16</sup><fingers>.<sup>l</sup> Variant: "I have made a flight, (O) men, from his fisher," says he, the Hidden One.<sup>m</sup>
- 2 I know the one sound of arm who is 'in <sup>18</sup>my fingers'; the Great One 'who has perished' (is he).<sup>n</sup> (Variant: I know) the commander who is in <sup>19</sup><Upper Egypt; the Great One>, the Perished One (is he).<sup>o</sup> As for the wood which is there, it is the hand <sup>20</sup>of Isis.<sup>p</sup> The blade which is therein (is) that knife of Osiris<sup>q</sup>—variant: The name of their fisherman is <sup>22</sup>he who is in charge of his <sup>23</sup>*n'k*<sup>r</sup>—wherewith <the intestines> of Horus were cut.<sup>s</sup> I know the name of <the float> with <sup>24</sup><its> sinkers<sup>t</sup>—variant: the name(s) of <the flaming leg (and) weights;<sup>v</sup> kneecap and knees of <Ruty (are they). I <sup>26</sup>know the cord belonging to it '(&) the fishermen of' him who is in charge of it; it is a sinew of Atum.<sup>w</sup> I <sup>28</sup>know the name of the fishermen in charge of it;<sup>x</sup> they are the <Earth-Gods>, ancestors of its <sup>29</sup>*hby*-God.<sup>y</sup> <sup>30</sup>Its peg (is) the ring (of) *Šzmu*.<sup>z</sup> I know the name of your arms—for their arms are open to him.<sup>31</sup> They are the arm(s) <sup>32</sup>of the great God who heard cases in Heliopolis on that night of the 15th-day feast.<sup>ab</sup>
- T** 1<sup>ac</sup> To be said over an image <sup>34</sup>of this blessed one put into this Bark, after thou hast made the Night Bark at its right side and the Day Bark at its left side. <sup>36</sup>Offer (to) them bread and beer and all (other) good things on Osiris' birthday.  
2 If this is done for him, his Soul shall stay alive <sup>38</sup>forever. It shall not die again.
- M**
- S** <sup>1090</sup>I AM ONE WHO HAS ESCAPED FROM THE NET. I SEE <THIS> HOUSE OF THEM (WHO SHALL) GO FORTH<sup>ad</sup> TO the west. <I am> void<sup>ae</sup> of evil. <I> will not be kept away from <sup>1091</sup>your <net>,<sup>af</sup> and ye (shall) not tread the west, for I am one who has escaped from <the net>.<sup>ag</sup> I see my Father Osiris, (for) <he has reached><sup>ah</sup> the sky by command of Re; (I) see <sup>1092</sup>those who are in Rosetau. I have 'journeyed' <sup>1a1</sup>to the temple of Anubis on his mountain; I am one who has ascended into the presence of Osiris the lord of the west.

<sup>a</sup> Cf. CT 477-80, also D I C 276-93. Through § 8 cf. CT 474. Through § 8 2 cf. CT 473 *a* and variant CT 476 *a-b*. R, T, and some other late documents end spell proper in § 8 2 but add a § T. They differ in both order and content from earlier versions.

<sup>b</sup> Written *m'w m* (for *n*) *hr.f* with T, Pap. Haselden, etc.; emend *m'w*, "new," to *m'*. CT 473: *Hr.f-h.f*, "Backward-Facer"; CT 474: 477, and 479-80, also Ce, Cg, etc.: *M'-h.f*, "Backward-Looker"; CT 476: *m' h'k*, "thou who lookest behind"; CT 478: *m' wt h.f zp 2*, "thou who seest me behind him, thou who seest me behind him."

<sup>c</sup> CT and Empire documents vary but are much fuller here. For *šhm*<sup>pl</sup> *lpw* itself CT 473 and 476, also Cg etc., have *Šhm-lb*, "Bold One"; CT 474 and 479-80, also Ea, Pb, etc.: *Šhm-m-lb.f*, "Sound of Mind"; CT 477-78 omit.

<sup>d</sup> CT 473-74 and 477: "Children and their Fathers (CT 478: "... Father")"; CT 476 and 480, Ce, Ea, Pb, etc. similar.

<sup>e</sup> So with T, except with *šyp*<sup>pl</sup> for T's *hy*<sup>pl</sup>. For latter Ea, Pb, etc. have *phry*<sup>pl</sup>, "who go about." CT spells vary more, are mostly fuller.

<sup>f</sup> Written *m' h'm(y<sup>pl</sup> nn<sup>pl</sup>).fn wt wmdw<sup>pl</sup>(m) i'dt. fn twy*, emended according to Ea and Pb, similarly CT 473-74, 476, and 480 (all with *n* for *nn*) and 479 (with negative *fm.k*); but all of these omit *wmdwt* (T: *nmduw<sup>pl</sup>* with

man for R's legs determinative). Aa and Ae use verb *h'd*, "trap (fish)," for *h'm*. CT 473-74 and Empire add "wherein ye catch the weary," similarly CT 477, where preceding differs, and CT 476, where *izzw*<sup>pl</sup>, "the snarers," replaces *nzw*<sup>pl</sup>, "the weary."

<sup>a</sup> Written *wh' in wt sm(.i) m t' tw* (for T's *tm*). *sn wgb*<sup>pl</sup>. *sn r Pt dms*. *sn r t'*, similarly T etc. CT 474 (similarly Ce) says instead "Ye have not snared this N. (Ce: 'me') in that snare of yours wherein ye snare Birds of Passage (*Htyw-t'*, lit. 'Withdrawers (from) Earth'), the floats of which are toward the sky, its sinkers toward the earth." Ea is similar but with *nm* for negative *n*, meaning "Ye shall not snare . . ." Other documents (including CT spells) vary further, with long additions at this point by CT 473 and 477.

<sup>b</sup> Written *pr n i m b sw* with T; emend to *m b.s*, as here translated, or to *m (w) b sw*, "as one who has purified himself." Former goes better with next statement. Ce (similarly CT 474, Pb, etc.): *pr.n.i m ibt.s*, "I have escaped from its (the net's) [frame]."

<sup>c</sup> Written *Wstr N. nwh*<sup>pl</sup>. *s* with T etc. Ce and Pb (similarly CT 474, Cg, etc.): *h'.n.i m Hnw*, "I have dawned as (He of) the *Hnw*-Bark (Sokar)."

<sup>d</sup> Written *pr.n.i m Ddw* (T: *Ddw*, "Mendes") *Wstr N. tm.s blk tn* (T: *wš*) *r.i m i*. R's *bn*, "(something) missing," corresponds to T's *wš*, "lacuna"; each is followed by speaker determinative, probably end of omitted word or words. Ce and Ea (similarly CT 474 and Cg): *pr.n.i m drit* (written *dt*)<sup>pl</sup>. *s h'.n.i m Shk* (>R's *tm.s blk*). "I have escaped from its hands; I have dawned as Sobk."

<sup>e</sup> Written *ir tn d'yt*<sup>pl</sup> (with wood determinative) *rdtt(f) m wh' d.d.f n* (probably for *dsf* with weaponed-arm determinative) *tmn Ntr* (miswritten for *gb*<sup>pl</sup>) with T. *Wb.* omits *d'yt*. D 1 C 281: *ir.n.i wgy p' [r.tn] m Wh' dsfw tmn gb*<sup>pl</sup>. "I have made both arms (or 'a double portion'?) fly [unto you] from the Fisher . . ." Similar are CT 474 (omits *m*), Ce (with 'singular, *dsfw* plural), Ea (with 'n *ptg*), etc.

<sup>f</sup> Written *k(y) dd ir.n.i pwy r(m)*<sup>pl</sup> (man determinative miswritten for *n* of *r.tn*, "unto you") *m wh' f d.d.f* (miswritten for *dsf*, "(and) fowler") *Imng*, similarly T (which has *m mh*, "from seizure," for *m wh' f*) but not found earlier.

<sup>g</sup> Written . . . *gd' imy gb*<sup>pl</sup> [weaponed man *w*]. *i Wr zk*; determinative is that of *gb*, "seal." Writing is awkward for proposed translation but equally awkward for translating ". . . who is among them that seal me." CT 473 (cf. CT 476): "for I know the name of my cleat therein: Thumb of Osiris." Closer to R is Ce (similarly Cg; cf. CT 474 and 477 and Ea): "I know the name of the cleat therein; it is Thumb of Sokar."

<sup>h</sup> Noted in R and T only. R omits "Variant." has *t'* for T's *sm*, "evil" bird for *wr*, and *Zk* (cf. note n) where T is further changed to *Nk*.

<sup>i</sup> For *ht* of R, T, etc. CT documents have *mdht*, with or without wood determinative, which they interpret as "hand of Isis" (CT 479 and Empire and following periods), "hand of Nephthys" (CT 477), "hand of Osiris" (CT 474), "(finger)nail of Isis" (CT 480), or "(finger)nail of Osiris" (CT 473 and 476).

<sup>j</sup> Written *hshb* (for *hbst*) *twy (pw) ni(t) Wstr*, similarly Cg, T, etc. For Osiris CT 474 and 480, D 1 C, Ce, Ea, etc. use Isis, while CT 473 (inserted in one document only), 476, and 479 use Nephthys.

<sup>k</sup> Variant noted in R and T only, evidently misplaced here; *n'k* has no determinative, is not in *Wb*.

<sup>l</sup> Written *š'd(i) (n)p(t)w*<sup>pl</sup> *Hr tm*.

<sup>m</sup> Written *rn n gb'w m dmsw*<sup>pl</sup>. *(p)s*. CT 473: "the name(s) of the floats above and the sinkers below"; Ce, Cg, Ea, etc.: "the name(s) of its floats and its sinkers."

<sup>n</sup> Written *rn n k(y) dd w'rt nbt* (T: *tt nbtw*) *w'dnw*<sup>pl</sup>, mostly with T, for *k(y) dd rn n* . . . ; elsewhere omitted.

<sup>o</sup> Written *m* for *nt* with T etc.

<sup>p</sup> Written *nwh n.s imy h'm*<sup>pl</sup> (writing looks like fish over "evil" bird; possibly read *buc*<sup>pl</sup>, "abominations"?) *n'nty hr.s rwd pw n(t) Itm* with T; other late documents similar. Earlier version in CT 473: "for I know the name of its cords; they are Sinews of Atum." After "cords" Ce, Cg, etc. insert *h'mw sy* (so far in CT 474 also) *hr.s*, "through (use of) which it catches fish."

<sup>q</sup> Similar to other late documents (T corrupt). Ce, Ea, etc. (similarly CT 474): "I know the name of the fishermen who fish with it."

<sup>r</sup> Written with *mk* snake<sup>pl</sup> for *kr*<sup>pl</sup>. From here on in the photograph the ends of lines are more or less hidden by the frame, since the scribe's columns slant a little; but all have been checked against the original. In this case part of the snake's tail is on the next panel. Ea (similarly CT 474): ". . . the *hby*-Gods." On meaning of last cf. possible variant *Hbyu*<sup>pl</sup>, "the Subduers."

<sup>s</sup> Written *mh'sf.s dbn* (*pw n*) *šzm(w)*. But for *dbn*, "ring," CT and Empire use *sbq*, "leg."

<sup>aa</sup> So with T etc.; but these, which alone have second clause, write *wn.f* for R's *wn n.f*. For "your arms" CT 474 says "his arms which take it (the net)"; Ea: "its arms"; other documents vary.

<sup>ab</sup> Ce, Cg, Ea, etc. add "in the temple of the Moon."

<sup>ac</sup> Cf. BD 130 § T 1 f.

<sup>ad</sup> Written *m'n.i ht (t)w*<sup>pl</sup> (for *twy*) *nt pr(ig).sm*.

<sup>ae</sup> Written *r šw ft* for *tw šw.f*.

TRANSLATIONS AND NOTES

BD 153-154

- <sup>a</sup> Written with legs + *t* for man as 1st person suffix and with *wr r* for *t* of *l'd(t)*.  
<sup>a</sup> Written with *b<sup>2</sup>*-bird for *t* of *(l')d(t)*.  
<sup>ab</sup> Written *phr./ n r*, probably for *spn.n./ r*.  
<sup>al</sup> Written *phr.n.f*.

BD 154

R

- P 1 <sup>c11</sup>Spell for not letting the corpse pass away.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S 1 <sup>2</sup>Hail to thee, Father Osiris-Atum. <sup>a</sup>I have come <sup>b</sup>that I may embalm this my flesh. <sup>b</sup>This (my) corpse shall not pass away, for I am complete, <sup>c</sup>complete, like my Father Osiris-Khepri. <sup>c</sup>He is of like nature, one <sup>d</sup>whose corpse<sup>d</sup> passes not away. Come thou, (for my) breath surpasses thine, <sup>e</sup>Lord of Breath, <sup>e</sup>exalted above his peers. May (I) be more enduring<sup>f</sup> than thou; mayest thou fashion me as possessor of a burial. <sup>f</sup>Mayest thou let me go forth<sup>g</sup> to eternity as thou didst together with thy Father <sup>g</sup>Atum—variant: (as) did thy Father Atum.<sup>h</sup> His corpse has not passed away; <sup>i</sup>he especially is one <sup>i</sup>who perishes not.  
 2 I have not done what thou hatest. May thy Spirit, then, love (me)<sup>k</sup> <sup>10</sup>without its rebuffing me. Mayest thou take me in thy company, <sup>1</sup>that (I) decay not <sup>11</sup>after the manner of what thou hast allotted to every God and every Goddess, all quadrupeds, and <sup>12</sup>all worms. He who shall pass away, his Soul ascends after death; <sup>m</sup>(but) he descends after he passes away. <sup>13</sup>That is, <sup>he</sup> becomes bloated; <sup>n</sup>badly—variant: his bones—all decay, <sup>o</sup>(and) <sup>14</sup>his hair is gone. <sup>02</sup> (Variant:) Appear—variant: Loosed are—the limbs; <sup>p</sup> <sup>15</sup>(softened are the bones); <sup>q</sup>the flesh all becomes evil—<sup>16</sup>variant: an evil liquid. He turns to dust, <sup>a</sup>he smells, he decays, he becomes <sup>17</sup>altogether a mass of maggots. (So) he does when he is gone<sup>t</sup> to the eye of Shu, as (do) <sup>18</sup>every God and every Goddess, all fowl, all fish, all snakes, <sup>19</sup>all worms, all quadrupeds, like the dead, <sup>u</sup>the whole of them altogether, <sup>20</sup>(be)cause (it is they) that I have caused (to grovel)<sup>v</sup> on their bellie(s) when they recognize me; it is <sup>w</sup><sup>21</sup>fear of me that has inspired terror (in) them. <But> {every} every creature<sup>x</sup> is like one dead <sup>22</sup>{dead}, <sup>y</sup>even all the {living} snakes—variant: (dies) likewise at his (appointed) time<sup>z</sup>—the whole of them altogether: <sup>23</sup>all quadrupeds, all fowl, all fish, all snakes, all worms; <sup>24</sup>living or dead, <they><sup>aa</sup> shall be yonder. There shall not come to pass all that the worm(s) do, <sup>ab</sup>that <sup>25</sup>they may not—variant: all that ye say, that they may not—come<sup>ac</sup> against me in their form(s). <sup>26</sup>Thou shalt not give me to that {slayer(s)}<sup>1</sup> who is in (his) <gb<sup>t</sup>>—<sup>27</sup>variant: arm, <sup>ad</sup>who cuts off limbs, who bloats the hidden one, <sup>28</sup>who mingles—variant: mixes—with<sup>ae</sup> a multitude of corpses, who lives by slaying <sup>29</sup>the living, who carries out his mission, who does what has been commanded him. Thou shalt not give me into <sup>30</sup>his clutches, none shall prevail over <me>, <sup>af</sup>by command of the lord of the Gods.<sup>ag</sup>  
 3 Hail to thee, <sup>31</sup>my Father Osiris. Thy members shall be with thee. Thou shalt not decay, thou shalt not rot, <sup>32</sup>thou shalt not turn to dust, thou shalt not smell, thou shalt not decompose, thou shalt not become rotten.  
 4 <sup>33</sup>(I) go not to the eye of Shu. I continue to exist, I continue to exist, <sup>ab</sup>alive, <sup>34</sup>alive, enduring, enduring. I awake in peace, untroubled. <sup>al</sup> <sup>35</sup>I shall not perish {yonder, (O) uplifter of the uplifted one!} <sup>ak</sup>My <skull> shall not {suffer}<sup>1</sup>, <sup>al</sup> <sup>36</sup>my ear shall not become deaf, my head shall not <leave> <sup>37</sup>my neck, <sup>am</sup>my tongue shall not be taken, (my hair) shall not be cut off, <sup>ao</sup> <sup>38</sup>my eyebrows shall not fall out. <sup>ao</sup> No harm shall happen to my corpse. <sup>ap</sup> <It> shall not pass away, <sup>aq</sup>it shall not perish, from this land forever and ever.

M

- P 1 <sup>1093</sup>Spell for not letting one's corpse pass away.  
 2 <sup>1094</sup>TO BE SAID BY OSIRIS N.:

BD 154

THE EGYPTIAN BOOK OF THE DEAD

- S 1 HAIL TO THEE, Father Osiris. I have come <sup>1005</sup>unto <thee that I may praise thee> in <thy purity><sup>1a</sup>. The heart (of) a man rejoices in thy love. Come to him, <triumphant one>.<sup>1b</sup>  
<sup>1006</sup>Thou shalt not let that corpse of his pass away, 'thou (to whom)'<sup>1</sup> I have brought myself<sup>1a</sup> to behold his beauty, for <sup>1007</sup>I am one who has come forth from Rosetau. That is, there shall be no passing away of his corpse. <Lo,><sup>1a</sup> he has come forth by command of <his father> <sup>1008</sup><this> day.<sup>1v</sup>
- T A truly excellent spell (proved a million) times.<sup>1w</sup>

<sup>a</sup> Cb etc. have "Father Osiris"; Ea, C 61025, and T insert "my." T calls "Atum" a variant. CT 451: "I am the physician (*swb*) of Osiris."

<sup>b</sup> Written with *sdwh.t*. CT (with variants): "I have come that I may see what I have treated, even Osiris." No more of CT is applicable. Cb and Ea: "I have come to treat thee; mayest thou treat this my flesh." But their writings of *swb* each include a *d* from *sdwh*.

<sup>c</sup> R, T, etc. have "Osiris-Khepri" where Cb etc. use "Khepri" alone.

<sup>d</sup> Cb etc. say merely "one who."

<sup>e</sup> Written *shn* {*m*} *hw*<sup>pl</sup>(*i*) *rk* with T; emend to match Cb and Ea.

<sup>f</sup> Read *gd*(*i*); see Ea.

<sup>g</sup> Written *pr.t*; elsewhere *h't.t*, "go down."

<sup>h</sup> Variant noted in R and T only.

<sup>i</sup> Written with *nn* as in T etc., but read as *n* with Cb and Ea.

<sup>k</sup> Introduced by *k'*, "then," as in T for *hwy* <sup>2</sup> found in Cb and Ea.

<sup>l</sup> Written *m* *ht.k* as in T for Empire *m* *ht.k*, "in thy train."

<sup>m</sup> So with T; elsewhere: "after he dies."

<sup>n</sup> Written *sw*(*i*) *pw* {*n*} *hnm* <sup>pl</sup>, similarly T; emend to match Cb and Ea.

<sup>o</sup> So with T; elsewhere simply "his bones all decay."

<sup>p</sup> Lit. "his hairs, they have been taken."

<sup>q</sup> Cb and C 61025 combined suggest as original of "his hair" and following words: "Cut off and snatched away are the limbs."

<sup>r</sup> Written *spy*<sup>pl</sup> (for T's *sgry*<sup>pl</sup> for Cb's *sgnny*<sup>pl</sup>) *Psd* (so T also, for Cb's *gs*<sup>pl</sup>).

<sup>s</sup> Written *fr*(*rt*)*w*<sup>pl</sup> *tw*<sup>pl</sup> *tm* {*m*} *dw*.

<sup>t</sup> Written *h.f* with T etc.; earlier documents omit.

<sup>u</sup> Written *tm.f* *zb* with T for *hw.f* *zb* (or *zfw*) used in other documents.

<sup>v</sup> Earlier documents omit *mtyt* *m*(*w*)<sup>pl</sup> here, but all have this or similar a little farther on.

<sup>w</sup> Written (*hr*) *ntyt* (*st*) *rd*.*n*.(*w*)<sup>pl</sup> with T; emend to match Cb, Ea, etc.

<sup>x</sup> Written *fr* in R, T, etc. for Empire *tn*.

<sup>y</sup> Written *tw.i* *m* *hr-nb*<sup>pl</sup> *nb* for *tw* *swt* *hr-nb*<sup>pl</sup> of Ea (Cb and T similar).

<sup>z</sup> Exactly the same signs repeated, not masculine and feminine respectively; dittography to judge by T etc.

<sup>aa</sup> Variant noted in R and T only. For whole sentence to here Empire says merely "But every creature is in the like (situation) of one who is to die."

<sup>ab</sup> Written *sn* with T; emend to *st* according to Gard. § 124.

<sup>ac</sup> Cb probably: "(before) what all the worms together have done has come to pass."

<sup>ad</sup> Empire: "May they not come."

<sup>ae</sup> Plural "slayers" (with knife determinative in Ea, "evil" bird in T, same or hair in R etc.) is regularly found, but is as regularly followed by singular *pw*<sup>y</sup>, also (in Ea and perhaps Cb) by suffix *f*, "his." The *gb* (R: *gbw*) is of wood; its variant with forearm determinative seems added in R and T only.

<sup>af</sup> So with variant as in T. Ea: *hb*<sup>l</sup>, "who hacks to pieces"; Cb: *hb*<sup>l</sup> {*m*}.

<sup>ag</sup> Written *nn* *shn* *tm.k*, "... over thee," with T. Ea: "he has not prevailed over me"; Cb: "thou hast not ..."

<sup>ah</sup> Cb and Ea: "I am at thy command, (O) lord ..."

<sup>ai</sup> Written *tw.t* *wnkw*<sup>l</sup> (possible according to Gard. § 310, but *wnkw*<sup>l</sup> in the other documents) *zp* 2.

<sup>aj</sup> T, with determinative used in Empire: "unbloated."

<sup>ak</sup> Written *nn* *hnm*.*i* *tm* *sq*<sup>l</sup> *zp* 2 with T. Ea (similarly Cb): *n* *hnm* *ht*<sup>pl</sup>.*i* *n* (*t*)<sup>l</sup>.*i*, "My viscera have not perished; I have not been mutilated." On *ht* as "viscera" see E. Iversen in *JEA* XXXIII (1947) mentioned in *AEB* as No. 143.

<sup>al</sup> Written *nn* *hb* *g*<sup>l</sup>.*i* (for Cb's *p*(*i*)*qt*.*i*).

<sup>am</sup> Written *nn* *rd* (for *dr*) *sw* *tp*.*i* (*r*) *nhbt*.*i* with T; emend according to Ea and Cb.

<sup>an</sup> Written with *ush* as in T, variant of Empire *whs*.



TRANSLATIONS AND NOTES

BD 154-156

- <sup>a0</sup> Written *wn* for Empire *wn*, each with hair determinative.  
<sup>a1</sup> So with T. Empire: "No evil harm shall happen to me, for my corpse endures."  
<sup>a2</sup> Written with 1st person where Empire and T have 3d.  
<sup>a3</sup> Written *tt.n.t hr.k(wt) dw.t.tw.t* (for *dw.t tw*) *m t* (sign 'U 9' over M 33) *nb* ("with all grain," probably for *m w.b.k*).  
<sup>a4</sup> Written with *n* for *m*.  
<sup>a5</sup> Written *pn tn.n.t ntf* (for *n.t* ?) *wt*.  
<sup>a6</sup> Written *Sw*, "(the god) Shu," probably for auxiliary verb *tw*.  
<sup>a7</sup> Written . . . *f t* (for *tt.f*) *hrw ptn* (for *pn*).  
<sup>a8</sup> Vignettes of BD 151-52 and 155-50 (all without text) follow in next two columns, then BD 161.

BD 155<sup>a</sup>

R

- P 1 <sup>c1111</sup>Spell for the pillar-amulet of gold put at the throat of the blessed one.  
 2 <sup>1</sup>To be said by Osiris N.:  
 S <sup>4</sup>Thou hast thy backbone, Weary-hearted One; lift thyself, Weary-hearted One.<sup>b</sup> Mayest thou put thyself <sup>2</sup>on thy side, that I may put for thee water under thee.<sup>c</sup> Behold, indeed, I (have) brought thee the Pillar-Amulet,<sup>d</sup> <sup>2</sup>that thou mayest rejoice thereover.  
 T 1 To be said<sup>e</sup> over a Pillar-Amulet of gold strung on sycamore bast<sup>f 12</sup> and put at the throat of the blessed one.<sup>g</sup>  
 2 He enters through the gates of the nether world<sup>h</sup> forthwith; he speaks <sup>15</sup>with the silent one.<sup>1</sup> He puts himself on his side on the day of the beginning of the year<sup>k</sup> (like)<sup>1</sup> those who are in the train of Osiris.  
 3<sup>m</sup> <sup>18</sup>As for one who knows this spell, he shall be an initiate in the god's domain,<sup>n</sup> he shall not be kept away from <sup>21</sup>the gates of the west.<sup>o</sup> There are given to him (regularly) a cake, a jar, a loaf, and a chunk of meat<sup>24</sup> from the altar of Osiris-Un(nofer),<sup>p</sup> and he triumphs over his enemies in <sup>28</sup>the god's [domain].  
 4 A truly excellent spell (proved) a million times.

- <sup>a</sup> Cf. Gardiner in "TTS" I 112, also H. Schäfer in Egypt Exploration Society, *Studies Presented to F. Ll. Griffith* (London, 1932) pp. 424-31.  
<sup>b</sup> Similarly Ea: "lift thyself, Osiris." Aa, Ce, etc.: "Thou hast thy vertebrae, . . ."  
<sup>c</sup> So with Aa, Pb, and T, probably meaning "that I may supply thee with water."  
<sup>d</sup> Ce, Ea, and Eb add "of gold."  
<sup>e</sup> Similarly Ea, Pb, and T. Aa, Ce, etc.: "This spell is to be said."  
<sup>f</sup> Aa inserts "I moistened" (*hbw* with water determinative, not in *Wb*.) with sap of the *'nh-imy*-plant." This plant is mentioned in BD 121 § T 2 also.  
<sup>g</sup> Cf. BD 156 § T 1. Ea adds "on the day of joining the earth."  
<sup>h</sup> So with Ce and T. Aa and Cg: "the west."  
<sup>i</sup> Similarly T. The plural written in *mdw*<sup>11</sup> may be disregarded, since it occurs even in Aa, which says "after he speaks with the silent ones."  
<sup>k</sup> The original lunar year is implied by *tp rnp*.  
<sup>l</sup> T also omits; supplied from Ce and Cg.  
<sup>m</sup> Noted in R and T only.  
<sup>n</sup> Cf. BD 84 § T and BD 135 § T beginning.  
<sup>o</sup> Cf. in BD 125 § T 4.  
<sup>p</sup> Cf. in BD 1 § T, BD 72 § T 1, and BD 125 § T 4. For the offerings cf. also in BD 10 § T 2 and BD 90 c § T.

BD 156<sup>a</sup>

R

- P 1 <sup>c1111 27</sup>Spell for the tie-amulet of red jasper put at the throat of the blessed one.  
 2 <sup>29</sup>To be said by Osiris N.:



BD 156-158

THE EGYPTIAN BOOK OF THE DEAD

- S <sup>31</sup>Thou hast (thy) blood, Isis; thou hast (thy) magic, Isis. <sup>32</sup>The amulet (is) the magical protection of the Weary-hearted One, <sup>b</sup> restraining whoever would do (him) harm.
- T 1<sup>c</sup> To be said over <sup>33</sup>a tie-amulet of red jasper anointed<sup>d</sup> with sap of the 'nh-imy-plant, <sup>34</sup>strung on sycamore bast, and put at the throat of this blessed one.
- 2 If <sup>40</sup>this roll is used for him, <sup>e</sup>he shall be a follower of Osiris-Unnofer<sup>f</sup>, <sup>41</sup>the gates in the god's domain shall be opened to him, <sup>f</sup>the spells of <sup>42</sup>Isis shall be his magical protection, <sup>g</sup>and Horus the son of Osiris<sup>h</sup> shall rejoice at seeing him.<sup>i</sup>

<sup>a</sup> Cf. references given in BD 155 note a.

<sup>b</sup> So with some late Louvre manuscripts. Aa, Ce, T, etc.: "this Great One."

<sup>c</sup> Cf. BD 155 § T 1; same variant occurs here too at beginning, and Ea makes same addition at end.

<sup>d</sup> For *gs(t)* Ea uses *twht*, "moistened."

<sup>e</sup> So with T. Aa: "As for one for whom this roll is used"; Ce, Ea, etc.: "As for one for whom this is done."

<sup>f</sup> The words "he shall . . . to him" are taken from T's § T 4 as in some Louvre manuscripts.

<sup>g</sup> Written *wnn s'htp<sup>1</sup> n(t) 'st m z'p<sup>1</sup>.f*, similarly T. Ce (similarly Cg and Ea): *wnn 'hw<sup>1</sup> 'st m z' h'p<sup>1</sup>.f*, "the power of Isis shall be the magical protection of his limbs."

<sup>h</sup> Elsewhere regularly "Isis."

<sup>i</sup> Ce, Cg, and Ea: "shall rejoice over him when he sees him." These and many other documents continue beyond R's end.

BD 157<sup>a</sup>

- R
- P 1 <sup>11</sup>vSpell for the vulture of gold put at the throat of the blessed one.
- 2 <sup>1</sup>To be said by Osiris N.:
- S <sup>4</sup>Isis has returned after alighting at<sup>b</sup> the cities and seeking places of concealment (for) Horus at (his) going forth <sup>7</sup><from> the swamps,<sup>c</sup> his heart <sup>1</sup>'perturbed',<sup>d</sup> his <sup>1</sup>'mind <troubled>'.<sup>e</sup> <Proclaimed> for him is <sup>10</sup>protection.<sup>f</sup> The Ruler of the shores decrees for him that there be made for him a record (of) the <sup>12</sup>great conflict,<sup>g</sup> (for) he remembers what was being done against him. He causes fear <sup>14</sup>of him, he creates respect for him. Mut the great,<sup>h</sup> she provides his magical protection, (so that) a comer <sup>17</sup>against her Horus trembles.<sup>i</sup>
- T 1 To be said over a vulture made of gold, on which this spell is inscribed, given <sup>20</sup>as an amulet (to) this blessed one<sup>k</sup> on the day of joining the earth.
- 2 A truly excellent spell (proved) a million times.

<sup>a</sup> Noted mostly in late documents. Nav. *Einführung*, pp. 89f., says that Ik (or the copy by which it is known) is too corrupt to be used.

<sup>b</sup> Written *hn.n.s.* T: *hnz.n.s.*, "after traversing."

<sup>c</sup> Written *m pr(t.f) nw* (for T's *m*) *ldhw<sup>1</sup>*.

<sup>d</sup> Written *khh* for T's *nhs*, "raging".

<sup>e</sup> Written *m<sup>1</sup>.j* (lit. "his temple") *dw* (with mountain determinative for T's "evil" bird).

<sup>f</sup> Written *sbmy* (probably for *smi*) *n.f gs-dp(t)*.

<sup>g</sup> T: "... assigns to him his eye, an item of . . ."

<sup>h</sup> T: "His mother, the Great One."

<sup>i</sup> Written *add tw r Hr.s.* T: *sdn* (conflation of *sd* and *sn* t) *tw<sup>1</sup> r Hr*, "which humbles (*sd*) them that come against Horus" or "(when) they (without antecedent!) hasten (emend to *sn.w*) against Horus."

<sup>k</sup> T: "to this blameless blessed one (i.e., this initiate)."

BD 158<sup>a</sup>

- R
- P 1 <sup>11</sup>v<sup>23</sup>Spell for the broad collar of gold put at the throat of the blessed one.
- 2 <sup>20</sup>To be said by Osiris N.:
- S My Father is a Heliopolitan, <sup>25</sup>my Mother is a Heliopolitan.<sup>b</sup> (O) hidden one,<sup>c</sup> look upon me. <sup>31</sup>I am one of those that are freed when Geb looks upon them.

TRANSLATIONS AND NOTES

BD 158-160

T To be said over <sup>34</sup>a broad collar of gold, on which this spell is inscribed, put at <sup>36</sup>the throat of this blessed one (on) the day of joining the earth.

<sup>a</sup> Noted mostly in late documents. Ik, as in BD 157, is unusable.

<sup>b</sup> Cf. in Pyr. 482 and 1507. T: "(O) my father, 'Brother' of my mother Isis."

<sup>c</sup> T: "free me (from my bandages)."

BD 159<sup>a</sup>

R

P 1 <sup>civ</sup>Spell for the papyrus-amulet of feldspar put at the throat of the blessed one.

2 <sup>1</sup>To be said by Osiris N.:

S <sup>4</sup>O thou that goest forth today from the God's house, voice of the Great One, <sup>b</sup>encompass her at the door <sup>7</sup>of the twin seats. She has taken the magic power of her Father, that Eminent One, as <sup>10</sup>bull of the virgin. Those who are in her Train receive it; <sup>12</sup>now some, now others, have used it.<sup>c</sup>

T To be said over a papyrus-amulet of feldspar, <sup>16</sup>on which this spell is inscribed, put at the throat of the blessed one.

<sup>a</sup> Earliest use may be in Amherst XXXV, part of the same papyrus as BM 10037. Though P. E. Newberry, *The Amherst Papyri* (London, 1899) pp. 52 f., dates the Amherst fragment to the 22d dynasty, the document is rather of the 26th dynasty or later.

<sup>b</sup> Feminine.

<sup>c</sup> Read *tr.n sw zp n/p<sup>1</sup> zp n/p<sup>1</sup>*. T may have intended to write *'fetyw<sup>1</sup>* twice instead of *n/p<sup>1</sup>*, with same idea.

BD 160

R

P 1 <sup>civ</sup> <sup>18</sup>Spell for the papyrus-amulet of feldspar which Thoth gives 'upon his being <entreated>'.<sup>a</sup>

2 <sup>20</sup>To be said by Osiris N.:

S <sup>23</sup>I am that papyrus-amulet (of) feldspar, '(<unecated>)',<sup>b</sup> which Thoth has given upon his being (entreated).<sup>c</sup> <sup>26</sup>Injuries are its abomination. If it stays sound, I stay sound; <sup>28</sup>if it stays uninjured, I stay uninjured, and vice versa; if it is not smitten, I am not smitten. <sup>31</sup>Thoth has said: "Welcome in peace,<sup>d</sup> Great One, from Pe,<sup>e</sup> (thou) 'after' whom Shu went,<sup>f</sup> in <sup>34</sup>this his Name of Feldspar,<sup>g</sup> whose seat is<sup>h</sup> with the great God and with whose eye Atum is pleased." <sup>37</sup>The limbs of Osiris N. shall not 'become inflamed'.<sup>i</sup>

Tk To be said over a papyrus-amulet <sup>40</sup>of feldspar, on which this spell is inscribed, put at the throat of the blessed one.

<sup>a</sup> T omits "of feldspar." Aa: "Giving the papyrus-amulet of feldspar to N." For emendation of R's and T's *dw<sup>1</sup>.f*, "his being praised," to *tw<sup>1</sup>.f* cf. Aa in § S. Translation of *hr tw<sup>1</sup>.f* might also be "while supporting it (the amulet)," i.e., "and supports." But since *nty rdt*, "which . . . gives," is abnormal grammatically, *nty* 'found in Aa's § S 1 is probably original.

<sup>b</sup> Written *fwty šer n.f*, "which has no arrow"; emend last to *šer.f*, based on T's *šer.f* with arm determinative. Ik: "which has no alabaster"; Aa obscure.

<sup>c</sup> Cf. note a. Aa: "which Thoth's arm supports." Cf. BD 161 vignette?

<sup>d</sup> Ik: "Thoth's sayings are thy backbone. Welcome in peace"; Aa damaged.

<sup>e</sup> So with T. Ik: "Great One of Heliopolis, Great One who wast in Pe"; Aa lost after first "great."

<sup>f</sup> Written *šm(w)n šw r.f* with Ik and T. Or could *.f* refer to city of P? This city name may be masculine rather than feminine; cf. Pyr. 1271 c: *tz tr P tr hr(y) Dhwtj*, "begone to Pe, to (Pe) which is subject to Thoth," also its possible origin in noun *p* used as a late word for "throne." If so, perhaps translate "whither Shu went." Ik adds *gm.f sw m šnmw*, "that he might find him (i.e., 'thee') in *šnmw*."

<sup>g</sup> For "his" English would use "thy." The name "feldspar (*nšmt*)" forms a sort of pun with the city name *šnmw* preserved in Ik.

<sup>h</sup> So with T. Ik: *tr st.f*, "who has taken his seat."

<sup>i</sup> Written with *nn šm.tw* (another pun on *nšmt*) in R and T; Aa: *nn ša.tw*, "shall not 'be tied'" (cf. *šs*, "cord," "rope").

<sup>k</sup> Noted in R and T only.

BD 161

THE EGYPTIAN BOOK OF THE DEAD

BD 161

5739

- S 1<sup>a</sup> 1[...] the turtle [...]. The corpse is united with the earth; the bone[s ...].  
2 2[...] So]und stays he who is in the coffin. He who is in the coffin [is Osiris N.].<sup>b</sup>

R

- S 4 c1v1 1Re lives, the turtle dies. Elicit (ye) the truth for Osiris N., the Dismembered One who is (again) in his original state.<sup>c</sup> 1aOne (opening is) for the south (wind),<sup>d</sup> that is, Re.  
3 2Re lives, the turtle dies, 1strangled by a noose of 1e the flesh of Qebehsenuf. Their comrade is Osiris (N.).<sup>f</sup> 2aAnother (opening is for) the north wind, that is, Osiris.  
1 3Re lives, the turtle dies. The corpse is united with the earth; the bones of Osiris N. are united. 3aAnother (opening is for) the west wind, that is, Isis.  
2 4Re lives, the turtle dies. Sound stays the great one who is in the coffin. Sound stays Osiris N. forever.<sup>g</sup> 4aAnother (opening is for) the east wind, that is, Nephthys.

- T 1 5As for every mummy for whom the Images are made on his inner coffin,<sup>h</sup> 6the 4 openings in the Sky are opened for him: one for the north (wind),<sup>i</sup> 7that is, Osiris; another for the south (wind), that is, the Moon; another for the west (wind), 8that is, Isis; another for the east (wind), that is, Nephthys. As for each one of these winds 9which is in its opening, it is its duty to enter his nose.  
2k No 10outsider is to know (this spell, for) it is a secret; the rabble is not to know (it).  
3l 11Do not use it for anyone—even thy father or thy mother—except 12thine own self.<sup>m</sup>  
4n It is a real secret; nobody at all is to know (it).<sup>o</sup>

M<sup>p</sup>

- S 1 1099Re lives, the turtle dies. 1100One (opening is for) the east wind.  
2 1101One (opening is for) the west wind.  
3 1102Re lives, 1the strangled one 1 dies. 1103One (opening is) for the north wind.  
4 1104One (opening is) for the south wind.

<sup>a</sup> Numbering of units in § S is in order of Pb, apparently the only Empire papyrus containing this spell. Pb's order is clear, since all four units are grouped in one column. On Merimose B and C and other, later coffins the individual units appear separately. R's variant order, same as that of T and probably of OIM 5739 (fragment), is likewise definite, since the opening named at upper right is *w't*, "one," each of the others *kt(y)*, "another," and Isis and Nephthys are paired in lower half.

<sup>b</sup> So with Pb. End of fragment and of remains of document.

<sup>c</sup> Written with *wh*<sup>pl</sup> *m*<sup>st</sup>. But T uses stroke instead of egg after feather + *t*, so that T says instead "Pluck (ye) a feather for ...." Read *Ds* as *T's*. Merimose C: *zn zwt* (without determinative) *Wsr* N.; Merimose B: [...] *w*<sup>pl</sup> *n* *Wsr* N.; Pb: *zn zqu*<sup>pl</sup> (with flesh determinative) *zn.m sn*<sup>st</sup>.f. These words end the spell in those three documents. Flesh determinative of *zqu*<sup>pl</sup> suggests possibly reading as *s'qu*<sup>pl</sup> and translating "The (re)-assembled (members) of Osiris N. surpass, (yea,) they surpass his original state."

<sup>d</sup> Written with city instead of sail determinative. Only late documents such as R and T add these remarks on the winds.

<sup>e</sup> Written *bb m bb n*; Pb has only *bbw m*. Cf. *bbt*, "throat," in *Wb*.

<sup>f</sup> Written *try.m Wsr*. But Pb has *r fryt*<sup>pl</sup>.*m Wsr* N., perhaps "according to their duties, (O) Osiris N.," and even T inserts initial *r*. R's interpretation has been kept because in § S 1, 2, and 4 Osiris N. is regularly mentioned in 3d person.

<sup>g</sup> So with T except that T omits *dt* at end.

<sup>h</sup> Written with *Ssm*<sup>pl</sup> as in T. But R adds a tiny mark perhaps meant for papyrus roll preceding determinative of deity. This suggests an alternative translation: "... for whom the instructions are carried out over his ...."

<sup>i</sup> T includes sail determinative for all except east wind; R omits this determinative in all four cases.

<sup>k</sup> Cf. BD 148 a § P 8.

<sup>l</sup> Cf. BD 133 § T 3 and 136 § T 3.

<sup>m</sup> T omits *fr*, "use," and substitutes *m z'l.k*, "thy son," for "thy mother."

<sup>n</sup> Cf. BD 148 a § P 8 beginning.

<sup>o</sup> Written *nm rh m b(w)-nb*<sup>pl</sup>; T: (nn) *rh w' nb m* ....

<sup>p</sup> Follows BD 155-60 vignettes.

TRANSLATIONS AND NOTES

BD 162

BD 162<sup>a</sup>

- R  
P 1 <sup>c1v1</sup>Spell for providing heat under the head of the blessed one.  
2 <sup>1</sup>To be said:  
S Hail to thee, the Lord<sup>b</sup> of might, Lofty <sup>2</sup>of Plumes, lord of the Coil,<sup>c</sup> equipped with the flagellum. <Thou art><sup>d</sup> lord of the phallus, <sup>3</sup>constant as riser,<sup>e</sup> shiner whose Rising is without <end>.<sup>f</sup> Thou art lord of forms, numerous of outward appearances, who conceals <sup>5</sup>himself in the Sound Eye from his children. Thou art he who roars loudly <sup>6</sup>in the midst of the Ennead, the great runner, swift of {his} step. <sup>7</sup>Thou art the mighty God to whom the crier (for help) has come, who delivers the needy from distress. So come at my call, (for) I am <sup>8</sup>the Heavenly Cow.<sup>g</sup> Thy Name is in my mouth, and I will tell it. He of <sup>9</sup>H<sup>10</sup>gh<gd><sup>h</sup> is thy Name; <sup>10</sup>Lion, He (Who) Rends<sup>i</sup>, <sup>11</sup>Embracer of 'the Great (Goddess)'<sup>j</sup> is thy name.<sup>k</sup> Tail of the Lion<sup>k</sup> is <sup>12</sup>thy Name; <sup>13</sup>Graven Image<sup>l</sup> is thy Name. I have praised thy Name. I am <sup>13</sup>the Heavenly Cow. Hear<sup>m</sup> my voice this day. <Thou hast> put<sup>n</sup> <sup>14</sup>heat under the head <of Re>;<sup>o</sup> and behold, he is (in) the divine nether world in Heliopolis.<sup>p</sup> <sup>15</sup>Mayest thou cause him to become like one who is upon earth.<sup>q</sup> He is thy Soul. Do (not) fail to know <sup>16</sup>him.<sup>r</sup> Come to Osiris N. Mayest thou provide heat under <sup>20</sup>his head. <Verily><sup>s</sup> he is the Soul of the great Corpse that rests <sup>21</sup>in Heliopolis. <sup>22</sup>The Essence of the Great One Shines<sup>t</sup> is his Name; <sup>23</sup>Blessings Hath He Com<sup>22</sup>manded<sup>1u</sup> is his Name. Come thou to him. Mayest thou cause him to become like one <sup>23</sup>of thy retinue. <Verily><sup>v</sup> he is thou (and vice versa).<sup>w</sup>  
T 1 To be said over a Figure <sup>24</sup>of the Heavenly Cow made of fine gold and placed at the throat of the blessed one <sup>25</sup>and also put into writing on a new sheet of papyrus placed under <sup>26</sup>his head.<sup>x</sup> (Then) much heat will envelop him like one who is upon earth.<sup>y</sup>  
2 <sup>27</sup>(This is) a very, very great protection which the Heavenly Cow used for her Son Re <sup>28</sup>at his setting, when his seat was surrounded by 'ardent' troops<sup>z</sup> with kindled face(s).<sup>aa</sup> If thou hast put this Goddess <sup>29</sup>at the throat of the King upon earth,<sup>ab</sup> he shall be like flame in the face of—<sup>31</sup>variant: in pursuit of—his enemies upon earth. If thou hast put her at his throat—<sup>32</sup>variant: at a man's throat—after death, he shall be divine in the god's domain<sup>ac</sup> <sup>33</sup>and shall not be kept from the gates of the nether world.  
3 A <sup>34</sup>truly excellent spell.  
4 Thou shalt say after thou hast put this Goddess at the throat of the blessed one:<sup>ad</sup> O <sup>35</sup>Most Hidden of the Hidden Ones, thou who art in Heaven,<sup>ae</sup> watch over the Corpse of thy Son,<sup>af</sup> that thou keep him sound in the god's domain.<sup>ag</sup>  
5 <sup>37</sup>This roll great of mystery,<sup>ah</sup> do not let anyone see it, (for) that is an abomination. He who knows it and conceals <it>,<sup>ai</sup> he is one who attains (continued) existence. <sup>38</sup>This roll, Mistress of the Hidden Seat<sup>ak</sup> is its name.  
6 <sup>40</sup>Finis.<sup>al</sup>  
M  
P 1 <sup>1105</sup>SPELL FOR PROVIDING HEAT UNDER THE HEAD OF THE BLESSED ONE.  
2 TO BE SAID BY (N.):  
S HAIL TO <sup>1106</sup>THEE, lord of (mi)ght, lofty of plumes, lord of the double crown, equipped with <the flagellum>.<sup>am</sup> <sup>1107</sup>Thou art (lord of) the phal(lus), numerous of forms; thy na(me) flourishes in the midst of the great Ennead. <sup>1108</sup><Thou art he who roars loudly><sup>an</sup> in the midst of the Ennead, who conceals himself in the Sound Eye <sup>1109</sup>(from) his children, <while> his heart <ceases> not<sup>ao</sup> to rise and set. Come at <sup>1110</sup>my call this day, (for) I am the *hiv*-snake.<sup>ap</sup> Thy name is in my mouth, and I will tell (it). <sup>1111</sup>Be <not> one who knows (him) not.<sup>aq</sup> Tail of the Lion-Ram is thy name. He is the Soul <sup>1112</sup>of the great corpse (th)at rests in Heliopolis. <sup>1113</sup>The Essence of the Great One Shines<sup>1</sup> is his (na)me. Be not <sup>1113</sup>one who knows him not.<sup>ar</sup> Come thou to him. Mayest thou conceal him <in><sup>as</sup> Heliopolis.

BD 162

THE EGYPTIAN BOOK OF THE DEAD

- T 1 TO BE SAID OVER A FIGURE OF THE HEAVENLY COW MADE OF FINE GOLD AND PLACED  
AT THE THR(OAT) OF THE BLESSED ONE.  
3 A TRULY (EXCELLENT SPELL, PROVED) A MILLION TIMES.  
6 <sup>ms</sup>Finis.<sup>st</sup>

<sup>a</sup> This spell occurs as early as 21st dynasty in B pap. 3031. Cf. treatment of later documents by W. Pleyte, *Chapitres supplémentaires du Livre des Morts* . . . (Leide, 1881).

<sup>b</sup> Written with lion in both R and M, as usual here; but *nb*-basket occurs in L pap. 3148 as transcribed by P. Pierret.

<sup>c</sup> Elsewhere usually "the Upper Egyptian crown."

<sup>d</sup> Regularly written *ntk*; R's signs unclear, damaged.

<sup>e</sup> Written with determinative of deity in B pap. 3031 and Pap. Haselden.

<sup>f</sup> Written with *nn ngrt* for *nn gnw* of T etc.

<sup>g</sup> Written *ht*(i) as usual for *ht* of *Wb*.

<sup>h</sup> Group-writing is used; second *h* is poorly made. For emendation cf. spellings *Hqh'qd* in B pap. 3031 and *Hghqd* in Pap. Haselden.

<sup>i</sup> So with T. Group-writing is used for the magic words 'Iri, 'Igrs, and Rbt, with which perhaps cf. Hebrew אִרִי, אִגְרֵס, and רֶבֶת respectively. B pap. 3031: 'Irlq rn.k 'Igrs 'Inq rn.k Rbt rn.k.

<sup>k</sup> Read *srpt m't*. But T etc., probably including B pap. 3031, have "Tail of the Lion-Ram."

<sup>l</sup> So with B pap. 3031, T, etc. With *Hrst*, in group-writing, cf. Hebrew חֲרֹשֶׁת, "work in wood or stone." In B pap. 3031 still another name follows: *M't Srert*, "Chained Lion!" Cf. Hebrew שֶׁרֶת\*, "chain."

<sup>m</sup> So with T etc. B pap. 3031: "Come to."

<sup>n</sup> Written *rdt tn n.k*, similarly T etc.; probably emend to *rdt.n.k* to match C 29301 etc. B pap. 3031: *rdt.k*.

<sup>o</sup> Written *tp.t*, "my head," but emend to match all other documents noted.

<sup>p</sup> So with T etc. B pap. 3031: "... of Re, who is in the divine gate in Heliopolis." C 29301 etc. insert here: "Thou hast put heat under the head of Osiris"; "Come," says Osiris N. Mayest thou provide heat under his head"; etc.

<sup>q</sup> So with T etc.; B pap. 3031 corrupt but probably same originally. Passage omitted (see preceding note) shows "him" to mean the deceased. C 29301: "Mayest thou cause that he be as he was on earth."

<sup>r</sup> So with T. B pap. 3031: "He is thy Son. Be not one who knows him not."

<sup>s</sup> Written *ym*, probably for *yt*. T etc. write *yw*, B pap. 3031 writes *tyt*.

<sup>t</sup> Written *th-hpr-Wr*.

<sup>u</sup> Written *Brktfw* in group-writing; what looks like *dt.k* before determinative of deity should be hair determinative found in B pap. 3031, T, etc. Cf. Hebrew בְּרִיכוֹת צֵיף.

<sup>v</sup> Written *h'y* as in Pap. Haselden etc.; B pap. 3031 again has *tyt* (see note s).

<sup>w</sup> Supplied from B pap. 3031 etc.

<sup>x</sup> Written *hn' tr(t).s m zswud[pl] hr d[tr]m' n m'[wy] rdt hr tp.f*.

<sup>y</sup> Since *bs* is masculine, we might also translate "like that (heat) which is . . ."

<sup>z</sup> Written *mspl mhd* + fire determinative with T. With group-written *mhd* (*m(t)hdd* in Pap. Haselden) cf. Hebrew מְהֵרָה and מְהֵרָה, "eager shout" or similar.

<sup>aa</sup> So with Pap. Haselden; T omits this phrase and following words down to apodosis of second conditional statement. These troops should seem to have been friendly, not hostile, brought by the spell to provide the desired heat.

<sup>ab</sup> Written with *tr rdt(t).n.k*; but manuscript is damaged, and parts of *n* and *k* have slipped. Pap. Haselden omits "upon earth" and following words down to apodosis of second conditional statement.

<sup>ac</sup> So with T. Pap. Haselden: "in the silent land."

<sup>ad</sup> So with T. B pap. 3031 (after omitting § T 2 f.): "... as thou puttest the goddess at the throat of the corpse."

<sup>ae</sup> So with T (similarly C 29301, which begins its § T with this address). B pap. 3031: "O Father, Most Hidden of the Hidden Ones, Father who art in heaven" (cf. beginning of the Lord's Prayer).

<sup>af</sup> B pap. 3031 inserts "Osiris N."; C 29301 substitutes same for "thy Son."

<sup>ag</sup> C 29301: "in the west." This document and B pap. 3031 end here.

<sup>ah</sup> T: "It is a roll . . ."

<sup>ai</sup> Written *h'pw sw* with T; but emendation of *sw* to *sy* seems called for by preceding injunction.

<sup>aj</sup> Written *st* for T's *ht*, "house."

<sup>ak</sup> So with T. This is actually end of R's hieratic portion, but BD 191-92 and four offering formulas have been added in hieroglyphic. T continues with BD 163-65.



TRANSLATIONS AND NOTES

BD 191-192

- <sup>am</sup> Written *nt* + man with staff + determinative of deity; emend to *nḥ(?)ḥ(?)* found regularly in other documents.  
<sup>an</sup> Written *tnk nt* papyrus roll *wr* weaponed arm *r* speaker<sup>pl</sup>, for *ntk n's ḏnꜣwt*<sup>pl</sup> (cf. R etc.).  
<sup>ao</sup> Written *r nm fr* (+ *t* for legs) *fb.j* for *tw nm* (see NG § 753) *jh ib.f.*  
<sup>ap</sup> Written *hy*.  
<sup>aq</sup> Written *w tr hm.n r.j*, probably for *m tr hm r.f*; cf. B pap. 3031 etc., where this clause is differently placed.  
<sup>ar</sup> Written *m tr hm.n.j* (for *hm r.f*); cf. note aq.  
<sup>as</sup> Written *m'* for *m*.  
<sup>at</sup> End of document.

BD 191<sup>a</sup>

- R  
P 1 *clviii* <sup>1</sup>Spell for bringing the soul to the body.  
2 To be said b(y N.):  
S 1 O thou who carriest off the souls of the living, O thou who cuttest off shadows, O all ye gods who are over the living, come, bring ye the soul <sup>2</sup>of Osiris N. May it unite with his body, that his heart may be glad. May his soul come to his body and to his heart. Induct his soul <sup>3</sup>to his body and to his heart; provide his soul with his body and with (his) heart. Bring them to him, (ye) gods, in the *bḥbn*-temple in Heliopolis beside Shu the son of Atum. He has his heart like Re; <sup>4</sup>he has his breast like Khepri.  
2 Pure, pure (are the offerings) for thy Spirit, for thy body, for thy soul, for thy shadow, for thy mummy in the nether world forever.

<sup>a</sup> Follows BD 162. For translation of and commentary on BD 191-92 in R and its parallels see the writer's "Additions to the Egyptian Book of the Dead," *JNES* XI (1952) 177-86 and Pl. XIX.

BD 192

- R  
P 1 *clix* <sup>1</sup>Another spell.  
2 To be said:  
S 1 O Osiris N., doubly alive, doubly renewed, doubly youthful, there is nothing evil in any place wherein thou art. <sup>2</sup>(Thou) goest forth by day, thou enjoyest its sunshine, and the God comes to rest on the place <sup>1</sup>where thou art<sup>1</sup>. Thou ascendest and descendest without thy feet being repelled.  
2 Opened for thee are the double doors of the nether world in <the silent land>; unbarred <sup>3</sup>for (him) thee are the gates of the hidden realm. The doorkeepers extend their arms before them unto thee, rejoicing at thy approach (and saying):<sup>a</sup>  
3 "Thou enterest favored, <sup>4</sup>thou goest forth loved." He appoints thee as first among them, he is pleased with thee, and thou <sup>1</sup>partake<sup>st</sup> of his offerings. He protects thee; he does away with thy evil.  
4 Hail to thee. The Blameless praise (thee), they who are in the god's domain attend thee, (O) Osiris presiding over the west†, Osiris N.

<sup>a</sup> A passage which R omits here by haplography is needed to explain who is the "he" soon to be mentioned. Insert: "'Thou enterest favored, Osiris N.; love of thee is with him unto whom thou comest.' They receive thee with praise, with praise, and one, even thyself, (becomes) associated with him. [§ S 3] They say to thee, Osiris N., 'while they circle<sup>1</sup> the offering table before thee.'"

Offering Formulas<sup>a</sup>

- R  
S 1 *clix* <sup>1</sup>A royal offering to Anubis the embalmer, that he may give goodly burial in the god's domain to Osiris N.



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- 2    <sup>2</sup>A royal offering to Anubis on his mountain, that (he) may give the refreshing breath of the north wind to Osiris N.
- 3    <sup>3</sup>A royal offering to Anubis the lord of the chest, that he may let the soul of Osiris N. go forth.
- 4    <sup>4</sup>A royal offering to Anubis presiding over the god's hall, that he may beautify the body of Osiris N.<sup>b</sup>

<sup>a</sup> One or more of these may appear in L 3090 also (see Devéria, *Cat.* p. 100). An analogous formula appealing to Osiris and other gods occurs in Aa preceding its final spell, BD 172.

<sup>b</sup> End of document.

## Unidentified Spell

1335 B

S    <sup>1</sup>[... 'P]qr<sup>1</sup>.<sup>a</sup> I journey downstream or upstream<sup>b</sup> without <sup>2</sup>[.... .] Osiris on yonder east side [...]<sup>c</sup> (3)with sand and with [...].<sup>d</sup>

<sup>a</sup> Written [...]*qt*.

<sup>b</sup> Same words occur in different context in BD 72 § S 3.

<sup>c</sup> Cf. "in yonder east side of the sky" in Pyr. 1433 and (omitting "yonder") 1530, also "to yonder ... sky" in Pyr. 344 and 1382.

<sup>d</sup> The rest is lost.

INDEX OF PERSONAL NAMES IN THE OIM DOCUMENTS<sup>1</sup>

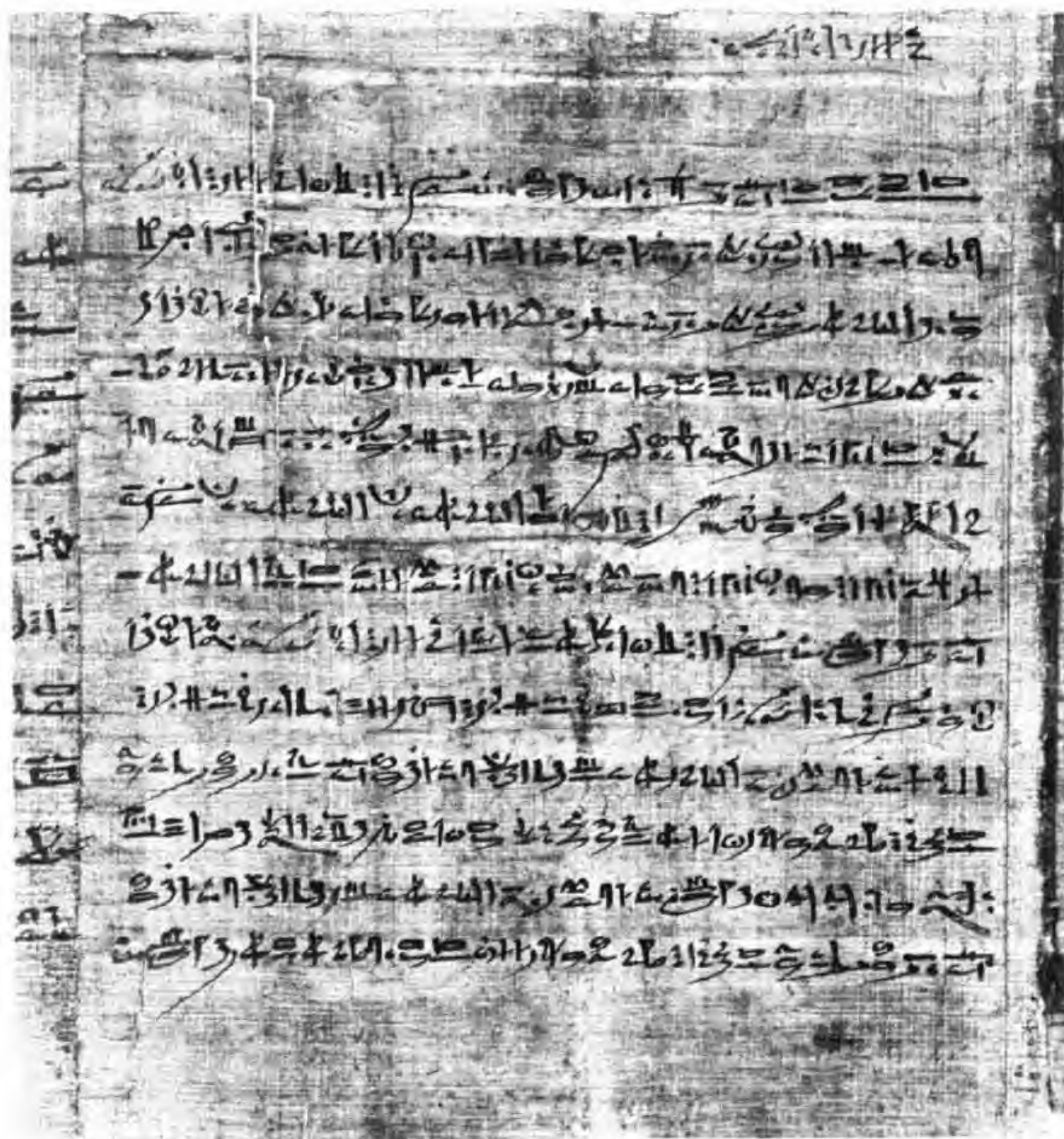
- ḥnpl*y, 12189  
*st-m-ḥ-bt*, 17356-57  
*st-rst(t)*, 9787 (R)  
  
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*nh.f(-n)-Hnsw*, 12220  
*r-Pth-ḥ*<sup>1</sup>, 10486 (M)  
  
*Wh-ib-R-ḥrr-nj-rpl*, 9434, 17323  
*Wh-ib-R-m-ḥt*, 17278  
*Wh-ib-R-mr(y)-Pth*, 17981  
*W(t)ḏ(t)-rrpt*, 10580  
*Wn-nḥw*, 17065  
*Whm-wḏ*, 18002  
*Wsr-m(t-R)-mr(y)-Imn* (Ramses III), 10755  
  
*B'tt*, 11751  
  
*Pt-nj-rpl-nw*, 18189  
*Pt-nḏm*, 10660, 17279, 18052  
*Pt-R-ḥtp*, 11753  
*P(t)-dt-Wsr*, 7142  
*P(t)-dt-Mh(y)t*, 17242  
*Psmk*, 9858, 17290, 17297-98  
  
*Mt*<sup>1</sup>, 18188  
*Mwt-ḥtp(t)*, 12220  
*Mnw-ms*, 6395, 6398A, 6449  
  
*Ms*, 7196  
*Mss*<sup>1</sup>, 17335-36  
*Mk-irt.f*, 8101  
  
*N(y)-s(y)-t(t)-tr(t)-R*<sup>1</sup>, 1338  
*N(y)-s(w)-p(t)-hr-n-ḥt*, 18039 (A)  
*N(y)-s(w)-Hr*, 10659  
*N(y)-s(w)-Sw-Tfnt*, 9787 (R)  
*Nb-m(t-R)* (Amenhotep III), 17354  
*Nb.sny*, 18001  
*Nft*, 18002  
  
*R*<sup>1</sup>, 1365  
*R-ḥtp*, 11775-76  
*Rurw*, 6898  
*Rm*, 9801  
  
*Hnw-twy*, 9426, 10717  
*Hr*, 6395, 17304  
*Hr-wḏ*<sup>1</sup>, 10719, 17980  
*Hr(-m)-ḥ-Lt*, 1335  
*Hr-z-tst*, 12220  
  
*H(t)-wpl-n-Bst(yt)*, 6332-33, 6335-37  
  
*Z*, 18002  
*Zp<sup>1</sup>-n-Hr*, 9787 (R)  
*Zdy*, 17278  
  
*Ṣdt*, 10719, 17980  
  
*T(t)-hr(t)*, 5739  
*T(y)wpl-ḥnwt-Mwt*, 18039 (A)  
  
*T'y*, 11749-50  
*T<sup>1</sup>-m(t)-nḥt*, 5739  
  
*Dy-tst*, 10486 (M)

<sup>1</sup> References are to OIM numbers.

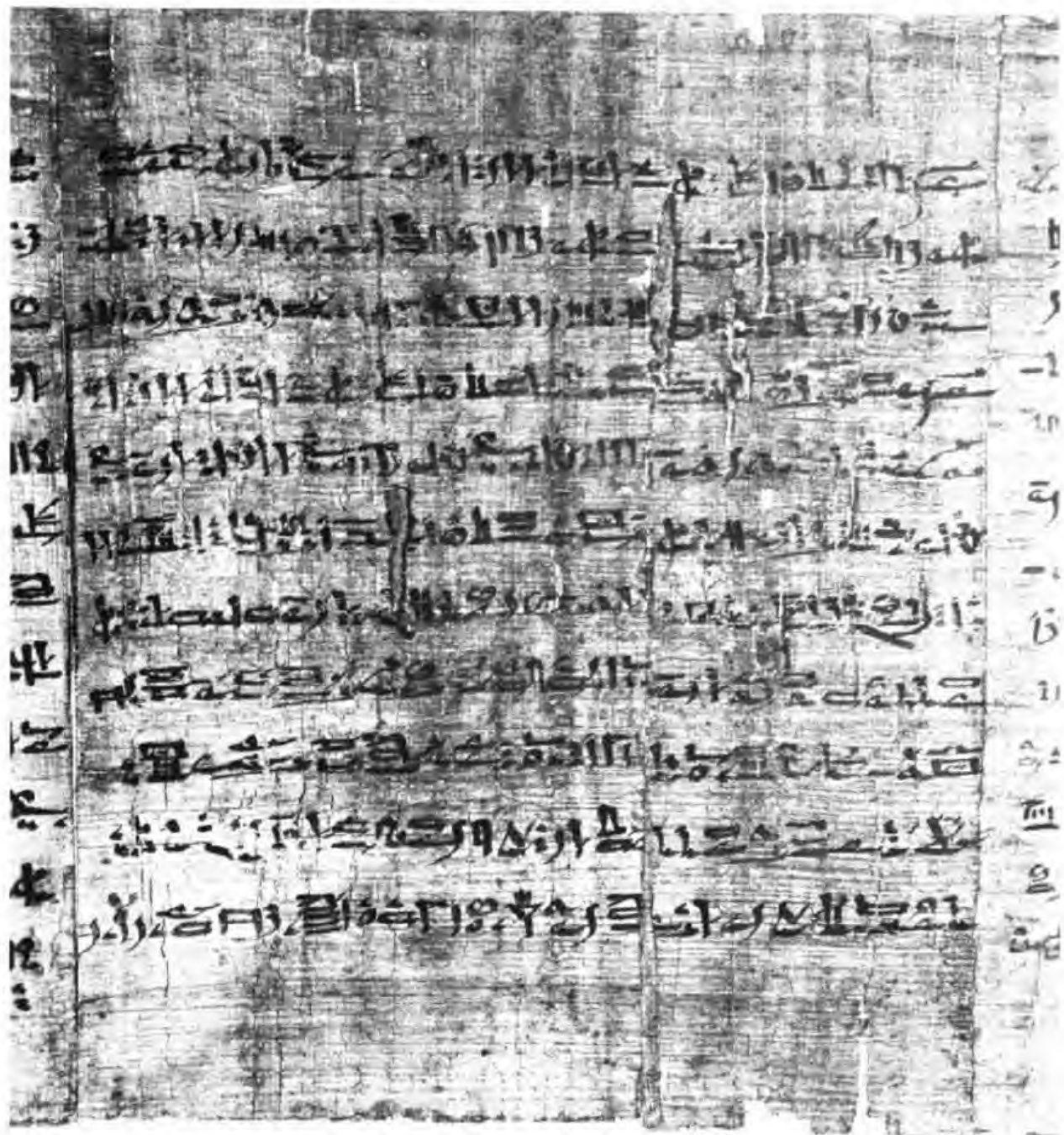


PAPYRUS OIM 18039 (A). INTRODUCTORY SCENE. SCALE, 5:6

## PLATE II



PAPYRUS OIM 18039 (A). COLUMN I. BD 23-25 Beginning. SCALE, 5:6



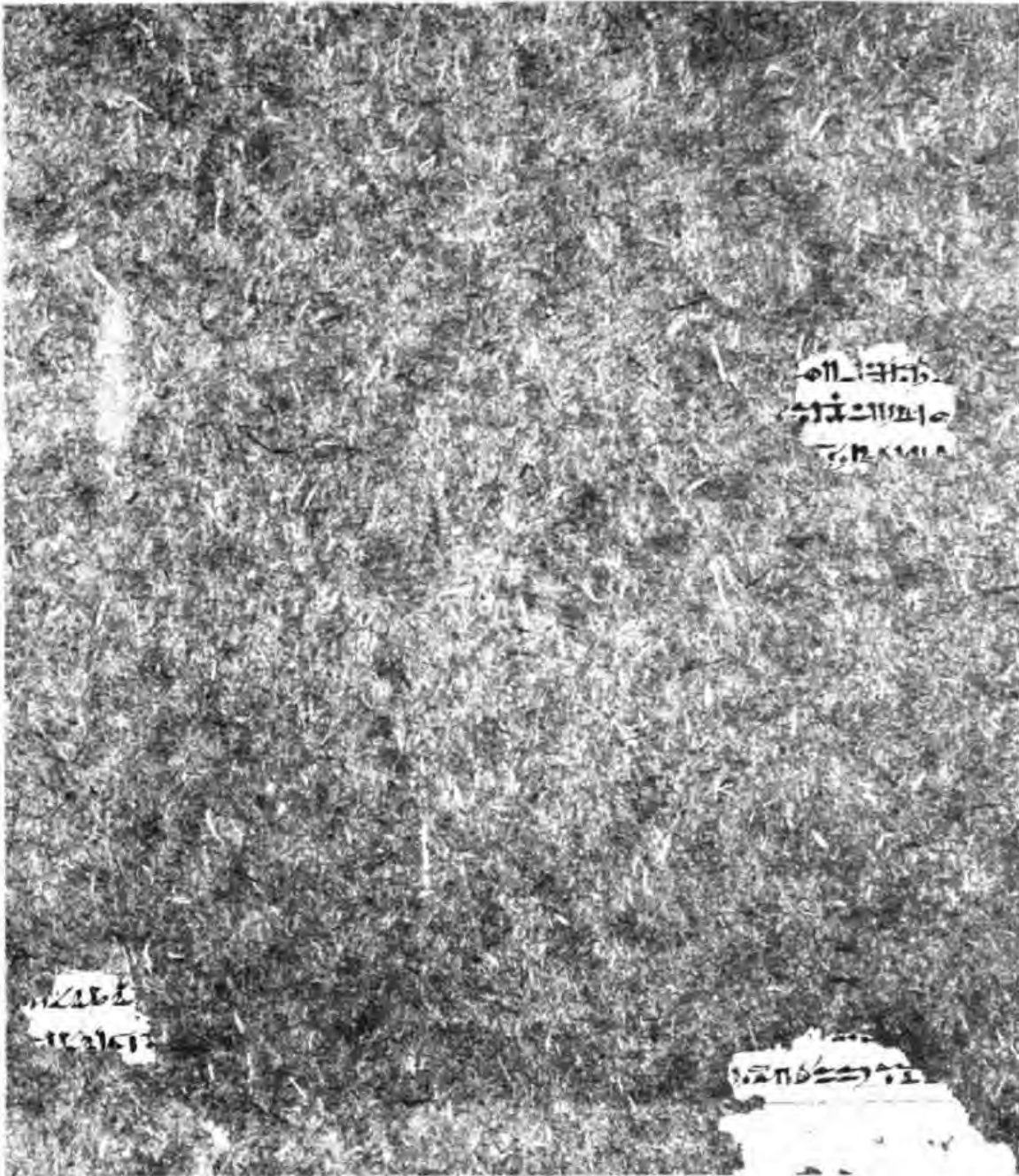
PAPYRUS OIM 18039 (A). COLUMN II. LD 25-26. SCALE, 5:6



PLATE IV



PAPYRUS OIM 18039 (A). COLUMN iii. BD 26 END AND 28. SCALE, 5:6

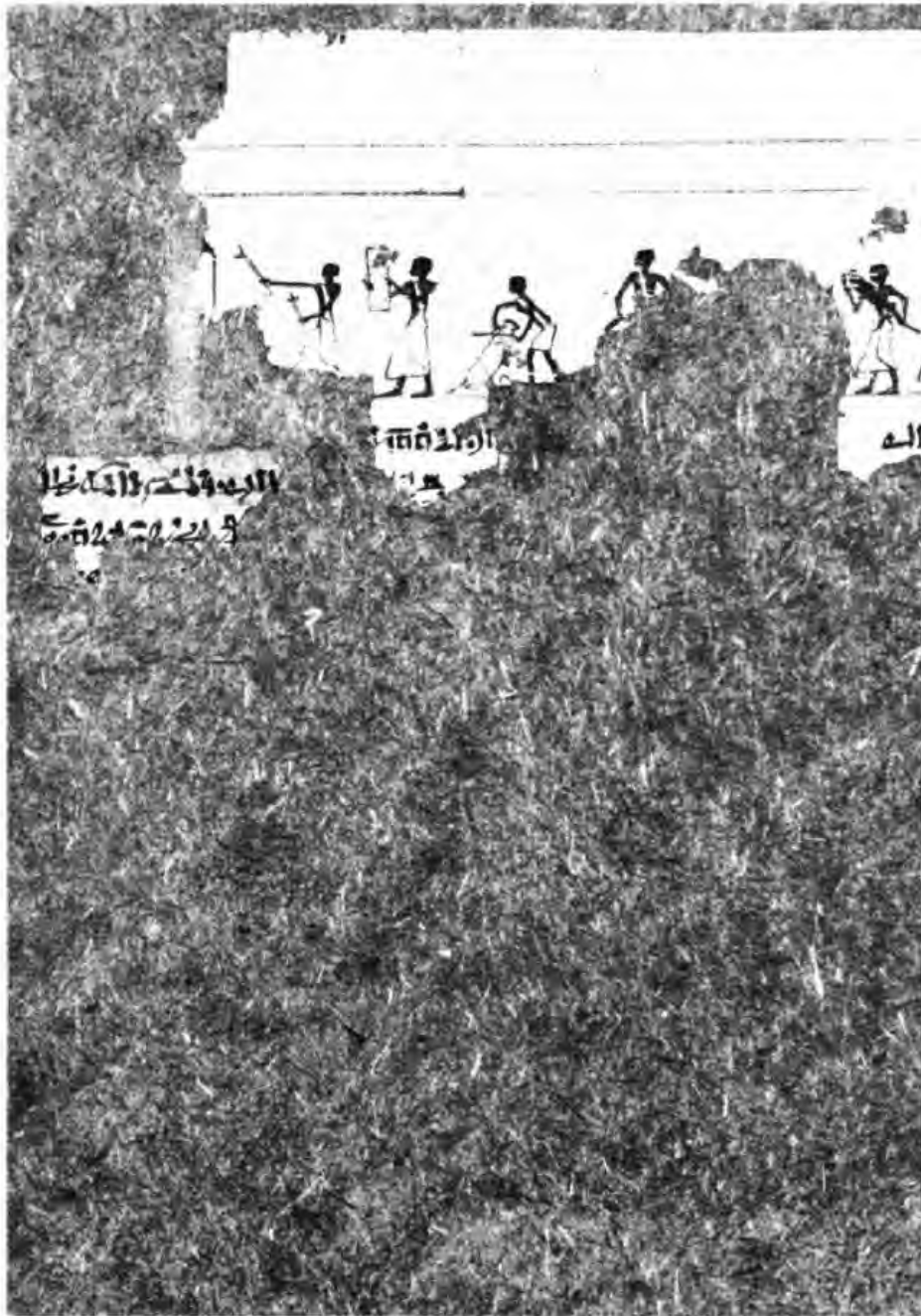


PAPYRUS FRAGMENTS OIM 5739. COLUMNS i (at right) and ii (at left), BD 1 AND 3 BEGINNING. SCALE, 3:4

PLATE VI



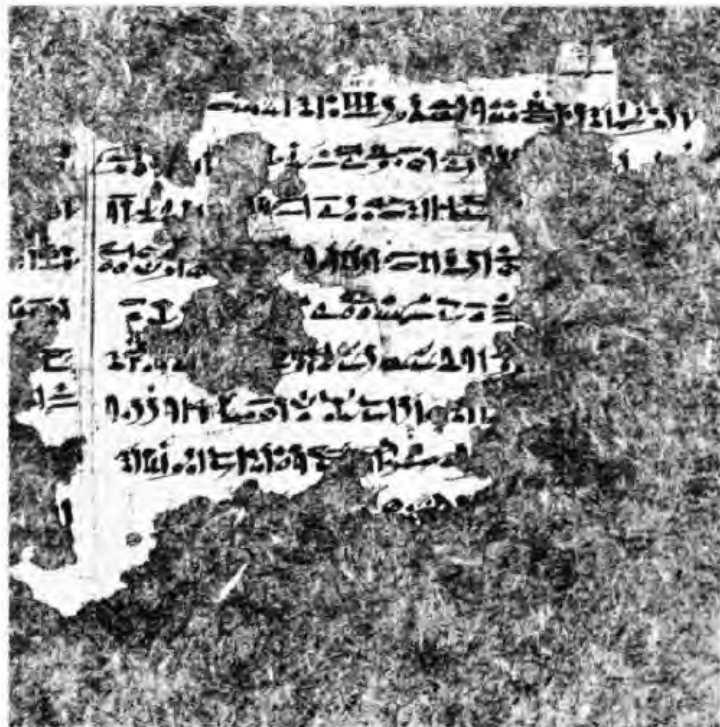
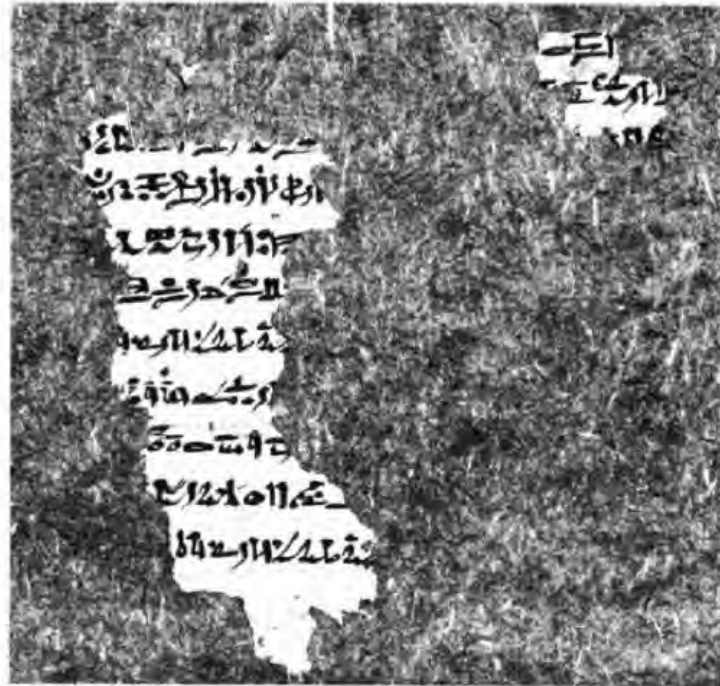
PAPYRUS FRAGMENTS OIM 5739. COLUMN III. BD 3-8. SCALE, 3:4



PAPYRUS FRAGMENTS OIM 5739. COLUMN iv (v LOST). BD 9. SCALE, 3:4



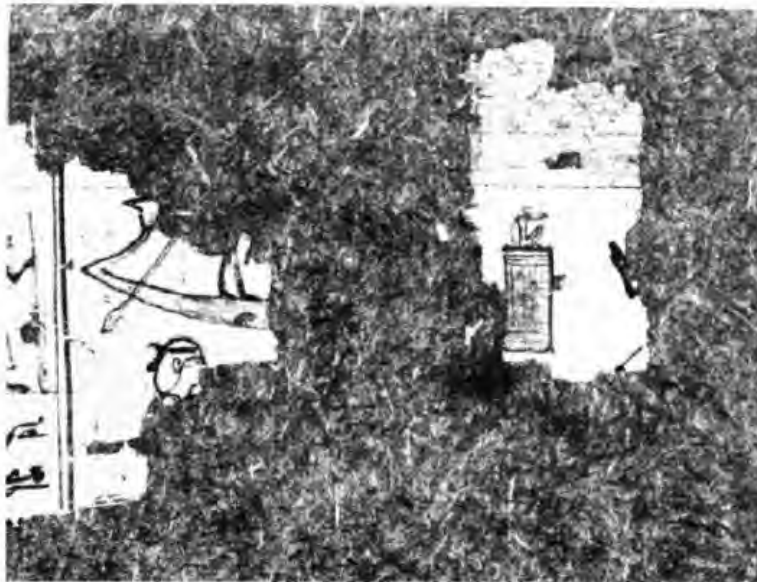
PLATE VIII



PAPYRUS FRAGMENTS OIM 5739. COLUMNS vi (above) AND vii (below), BD 15. SCALE, 3:4



PLATE IX

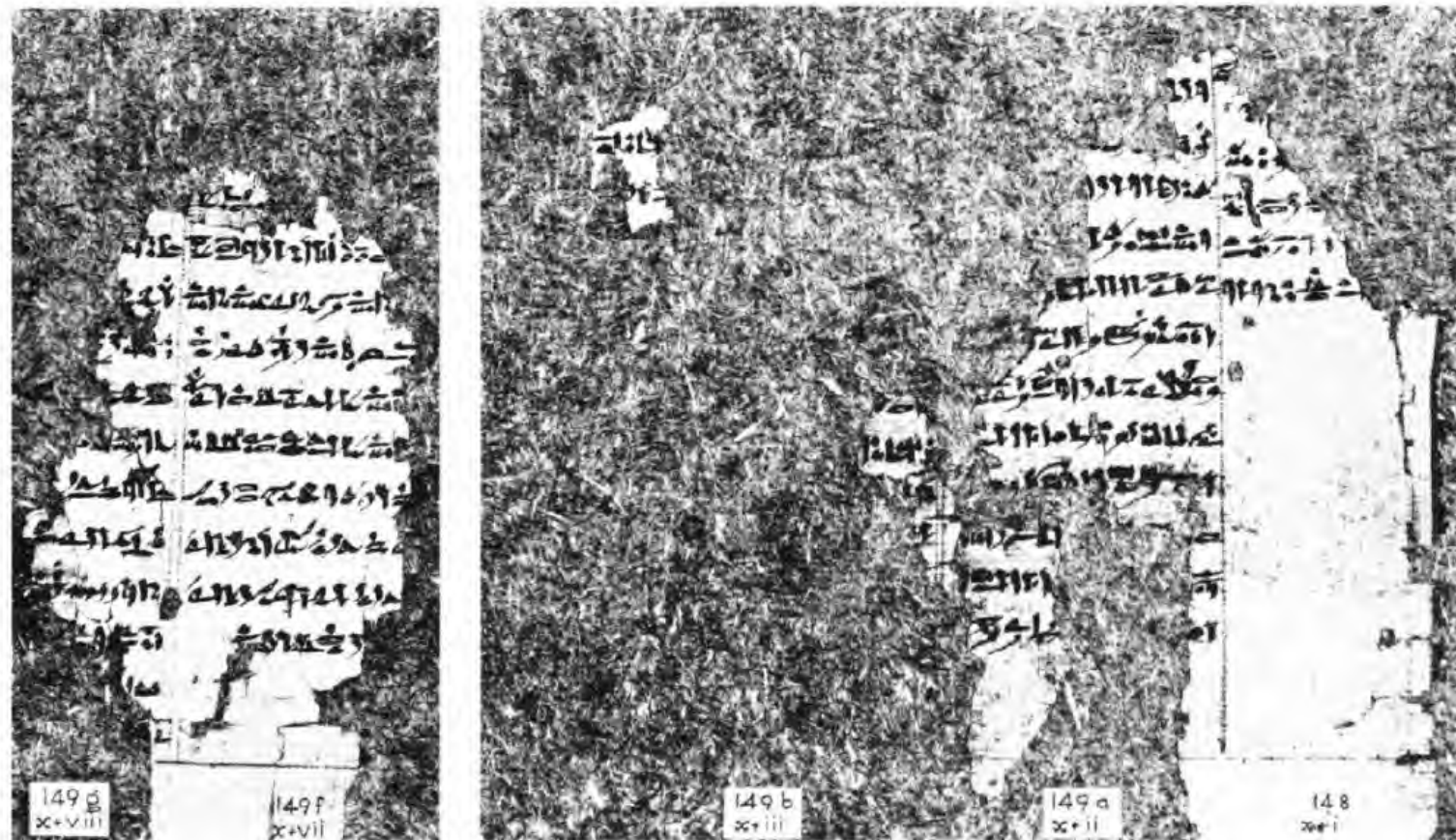


PAPYRUS FRAGMENTS OIM 5739. COLUMNS viii (*above*) and ix (*below*). BD 15 END-16. SCALE, 3:4

PLATE X

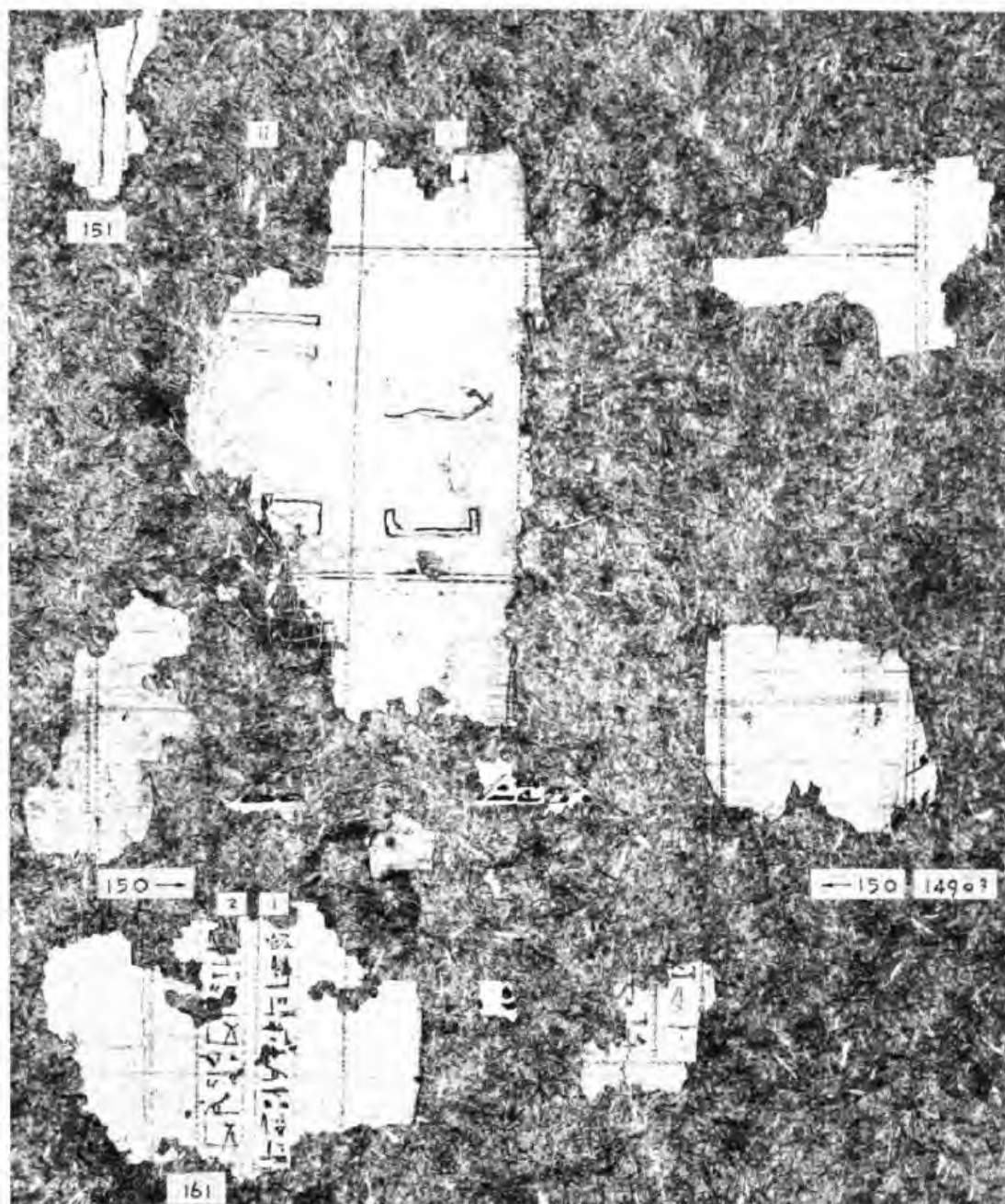


PAPYRUS FRAGMENTS OIM 5739. COLUMN x. BD 17 BEGINNING. SCALE, 3:4



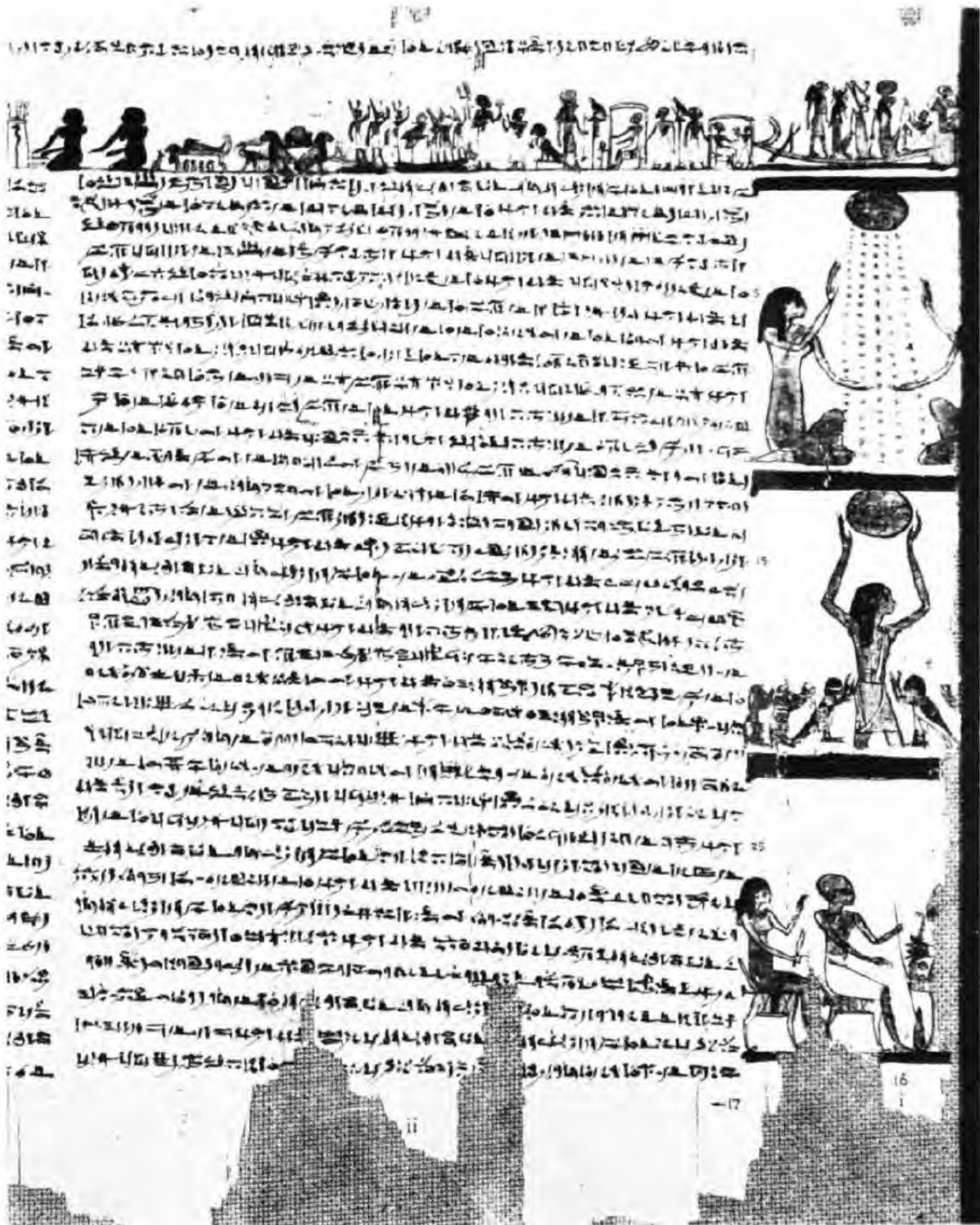
PAPYRUS FRAGMENTS OIM 5739. COLUMNS x+1-iii (x+iv-vi LOST) AND x+vii-viii. BD 148-49. SCALE, 3:4

PLATE XII



PAPYRUS FRAGMENTS OIM 5739. UNPLACED SCRAPS, INCLUDING PARTS OF BD 150-51 AND 161. SCALE, 3:4





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS i-ii, BD 16-17 BEGINNING. SCALE, 3:5



PLATE XIV



PAPYRUS RYERSON, OIM 9787 (R). COLUMN III, BD 17, SCALE, 3:5



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS IV-VI. BD 17 END AND 18 BEGINNING. SCALE, 3:5

PLATE XVI



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS vii-xi. BD 18 END-20. SCALE, 3:5



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xii-xvi. BD 21-26. SCALE, 3:5



PLATE XVIII



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xvii-xx. BD 27-30 AND 30B. SCALE, 3:5

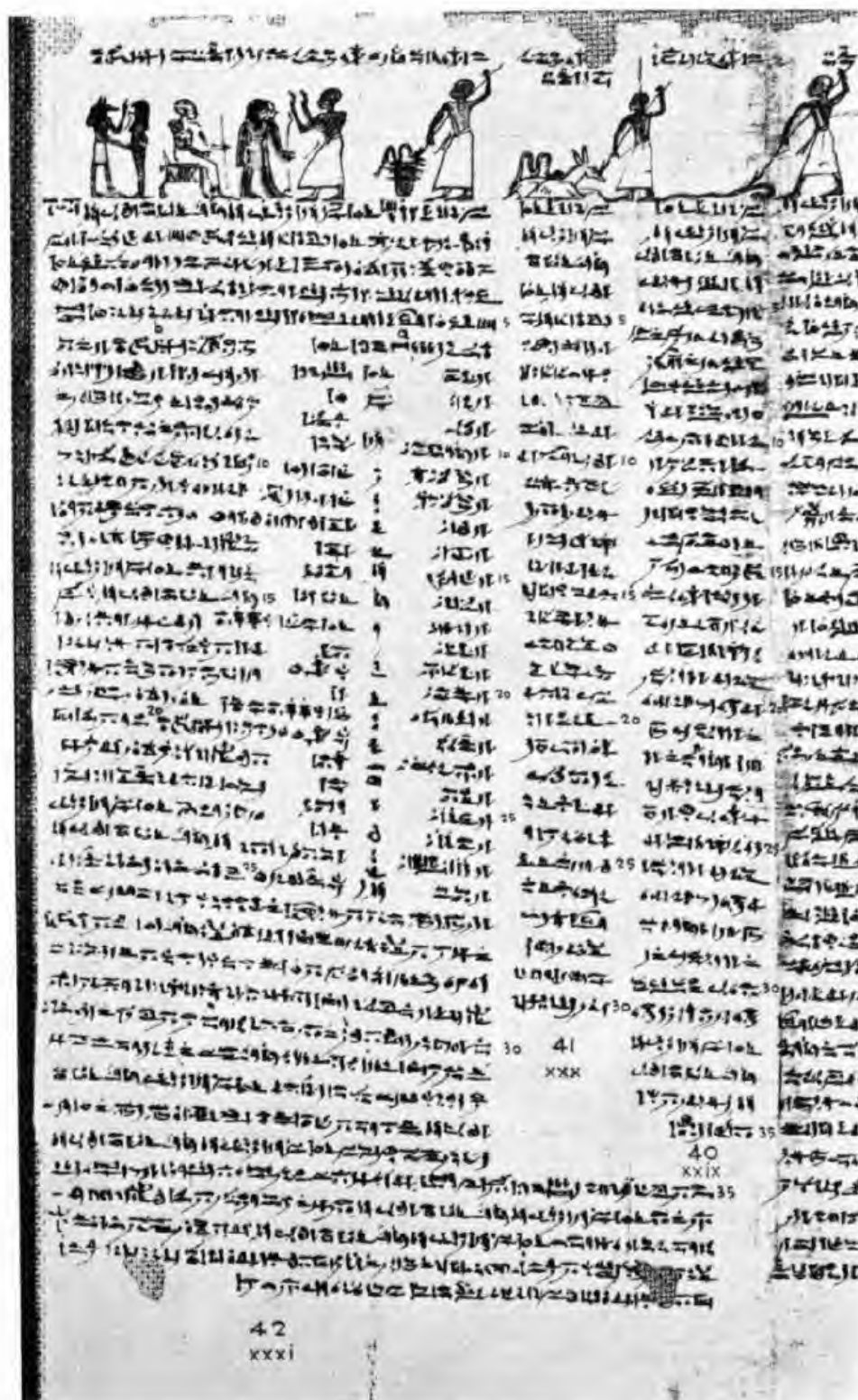




PAPYRUS RYERSON, OIM 9787 (R). COLUMNS XXI-XXII. BD 64 AND 31. SCALE, 3:5

PLATE XX



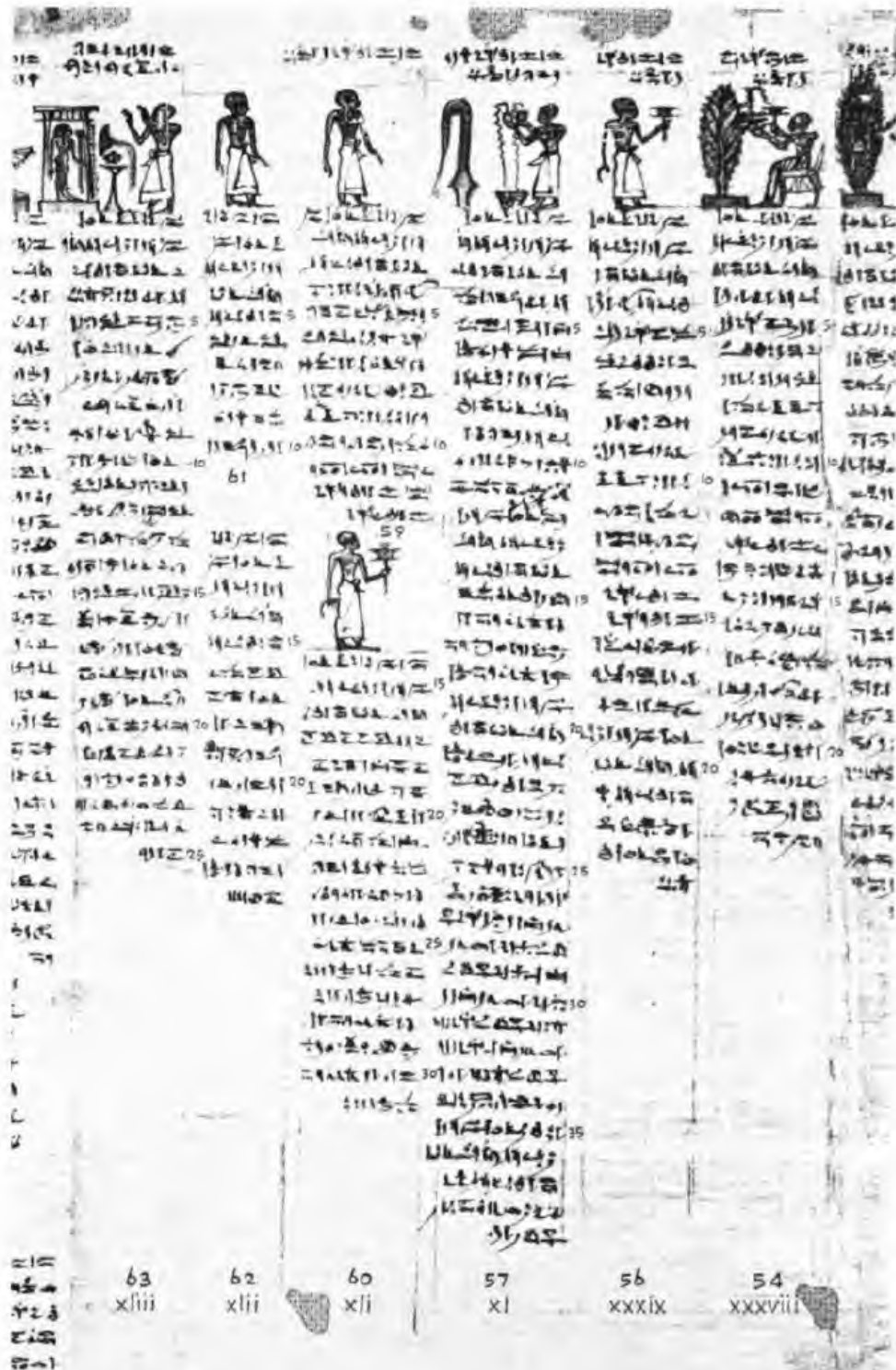


PAPYRUS RYERSON, OIM 9787 (R). COLUMNS XXIX-XXXI. BD 40-42. SCALE, 3:5

PLATE XXII







PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xxxviii-xliii. BD 54, 56-57, AND 59-63. SCALE, 3:5



PLATE XXIV





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS III-IVI. BD 75-79. SCALE, 3:5

PLATE XXVI







PAPYRUS RYERSON, OIM 9787 (R). COLUMNS Ixiii-Ixviii. BD 87-93. SCALE, 3:5

PLATE XXVIII



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS Ixix-ixxii. BD 94-99. SCALE, 3:5





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS lxxiii-lxxv AND VIGNETTE WITHOUT TEXT. BD 100-104. SCALE, 3:5

PLATE XXX



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS lxxvi-lxxx. BD 105-9 AND 110 c. SCALE, 3:5



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS lxxxi-lxxxii. BD 110 b AND 111. SCALE, 3:5

PLATE XXXII



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS lxxxiii-lxxxix. BD 112-20 AND 122. SCALE, 3:5





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xc-xciii. BD 121 AND 123-25 c BEGINNING. SCALE, 3:5



PLATE XXXIV



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xciv (SEE PL. XXXIII FOR BEGINNINGS OF LINES 55-57)

AND xcv BEGINNING. BD 125 c END, § T, AND d BEGINNING. SCALE, 3:5



PAPYRUS RYTERSON, OIM 9787 (R). COLUMN xcv END, BD 125 d END, SCALE, 3:5

PLATE XXXVI



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xcvi-xcvii, BD 126-27. SCALE, 3:5



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS xxviii-cii. BD 128-31. Scale, 3:5



PLATE XXXVIII



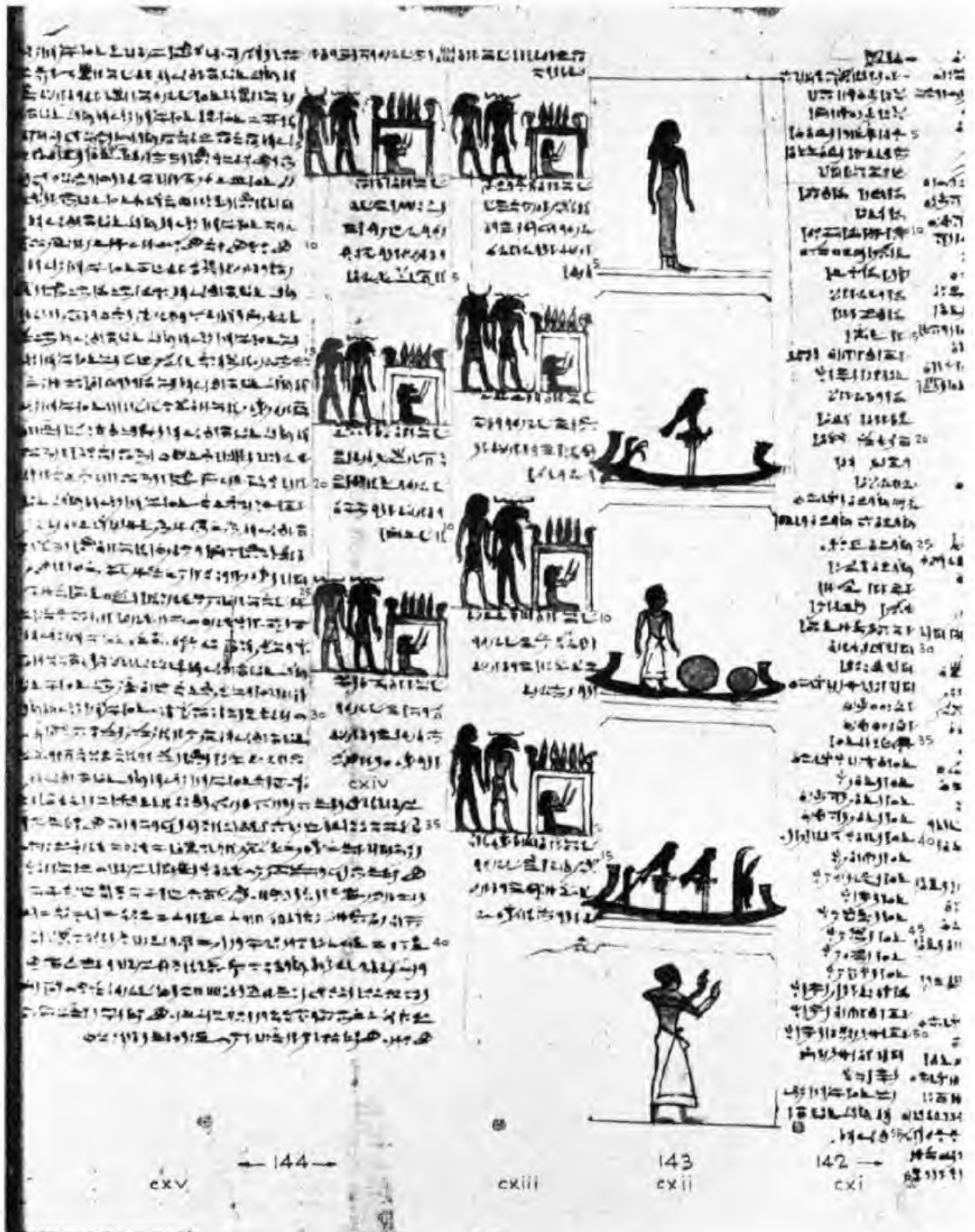
PAPYRUS RYERSON, OIM 9787 (IR). COLUMNS cii-cvi. BD 132-35. SCALE, 3:5





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS cvii-cx. BD 138, 137, AND 140-42 BEGINNING. SCALE, 3:5

PLATE XL





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS cxvi-cxxi. BD 145 BEGINNING. SCALE, 3:5



PLATE XLII







PLATE XLIV

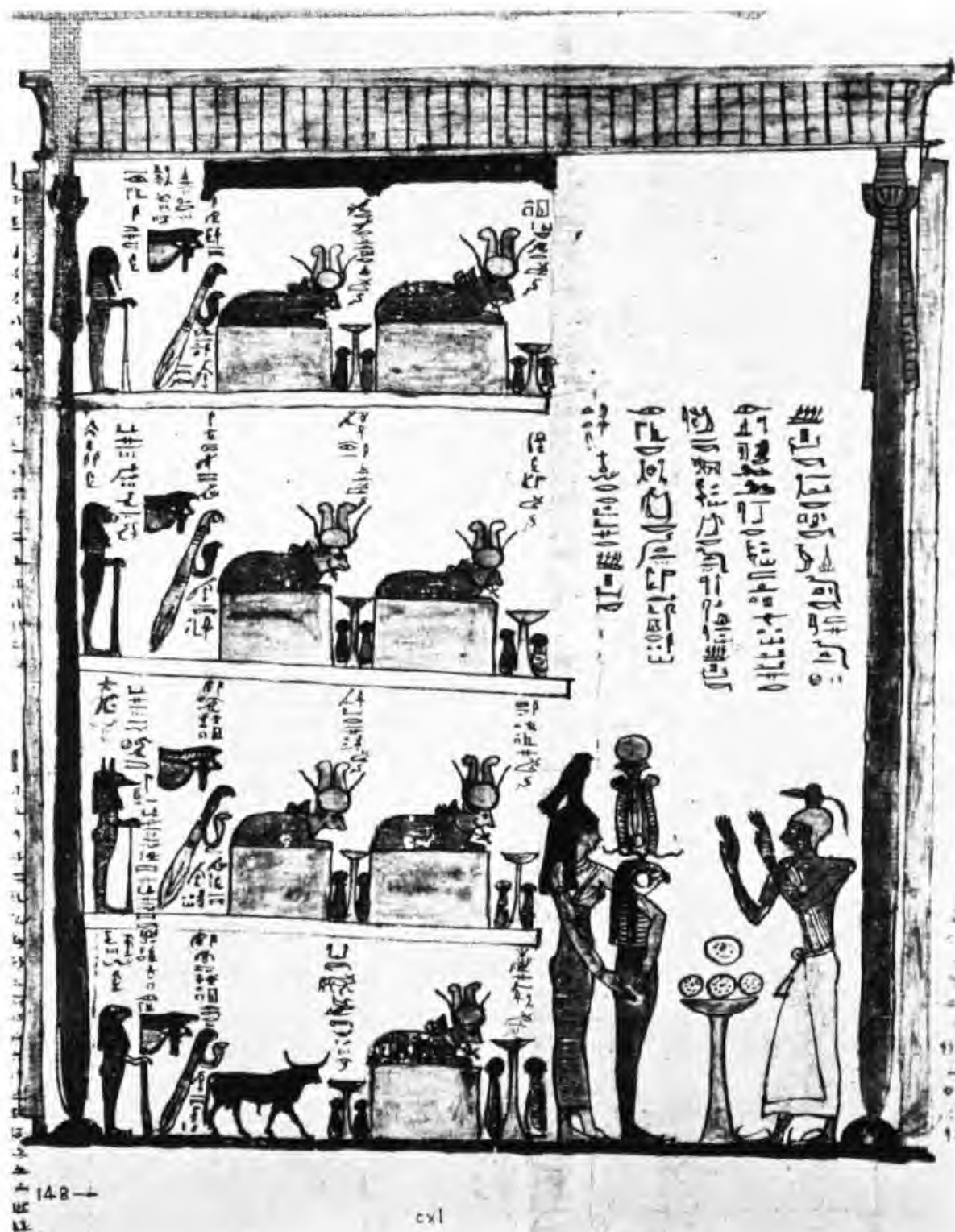


PAPYRUS RYERSON, OIM 9787 (R). COLUMNS CXXXII-CXXXVIII. BD 147. SCALE, 3:5



PAPYRUS RYERSON, OIM 9787 (R). COLUMN CXXXIX. BD 148 a. SCALE, 3:5

PLATE XLVI

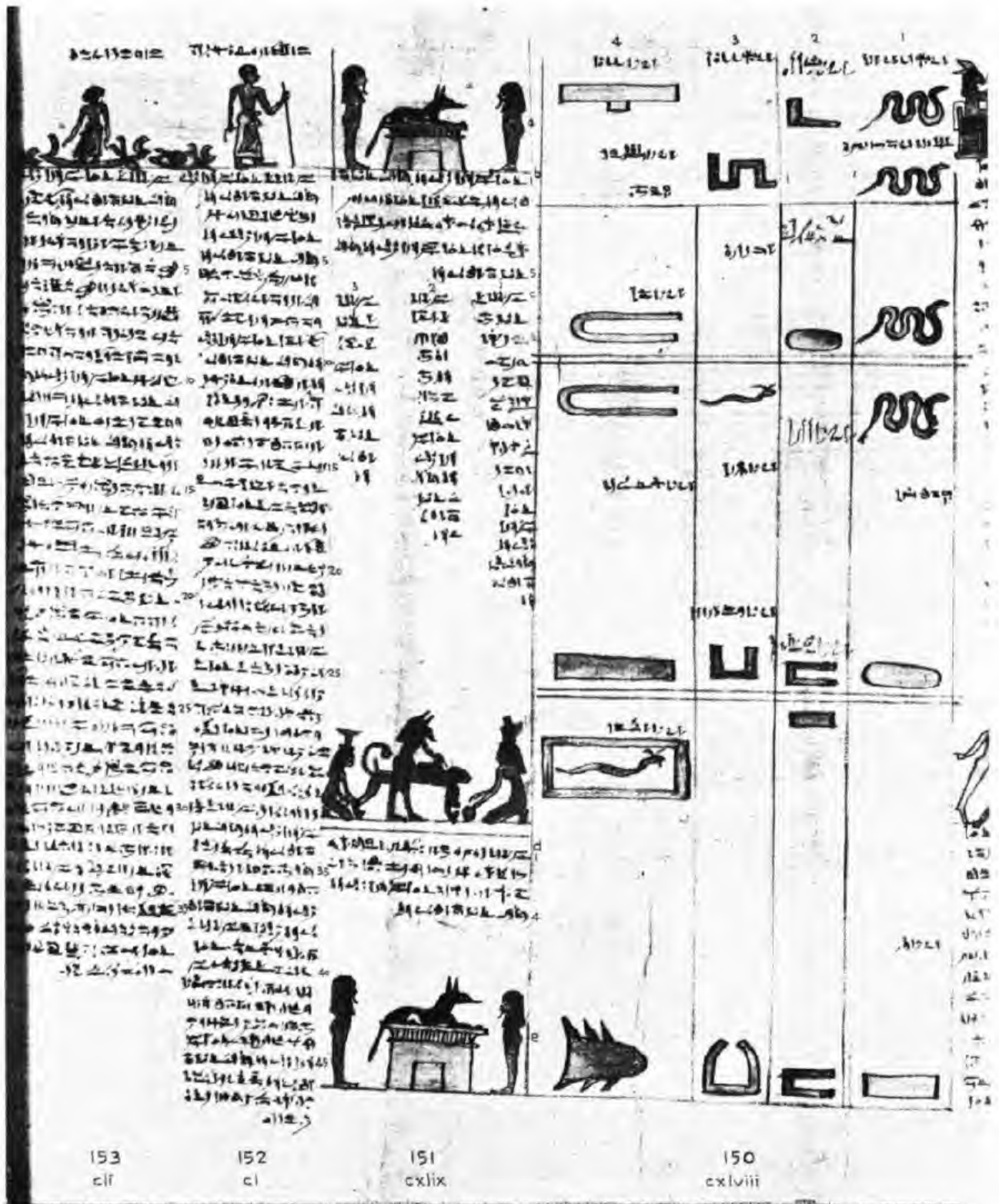


PAPYRUS RYERSON, OIM 9787 (R). COLUMN cxl. BD 148 b. SCALE, 3:5



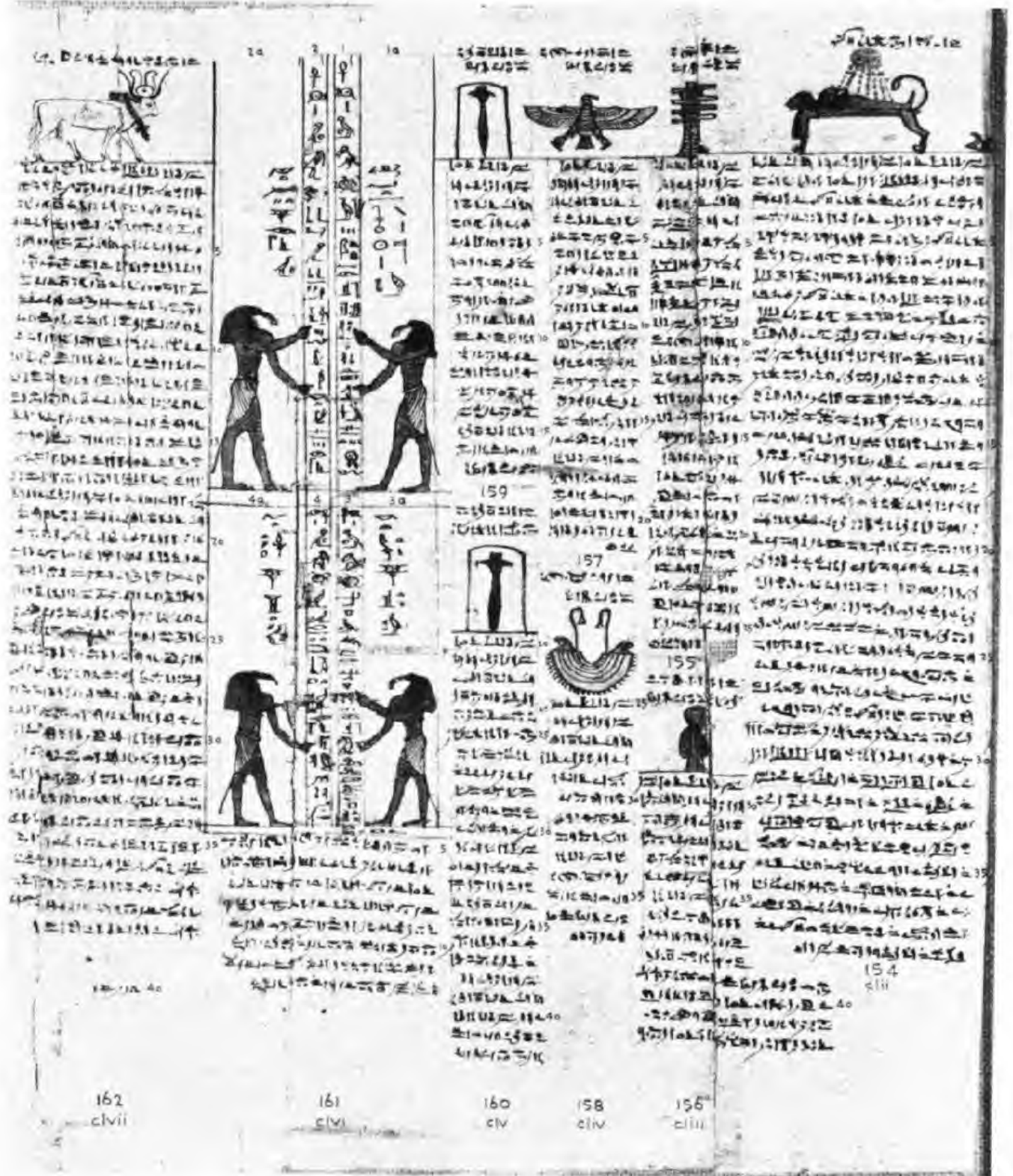


PLATE XLVIII



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS cxlviii-eli. BD 150-53. SCALE, 3:5





PAPYRUS RYERSON, OIM 9787 (R). COLUMNS cli-clvii. BD 154-62. SCALE, 3:5

PLATE L



PAPYRUS RYERSON, OIM 9787 (R). COLUMNS clviii-clx, BD 191-92 AND OFFERING FORMULAS. SCALE, 3:5

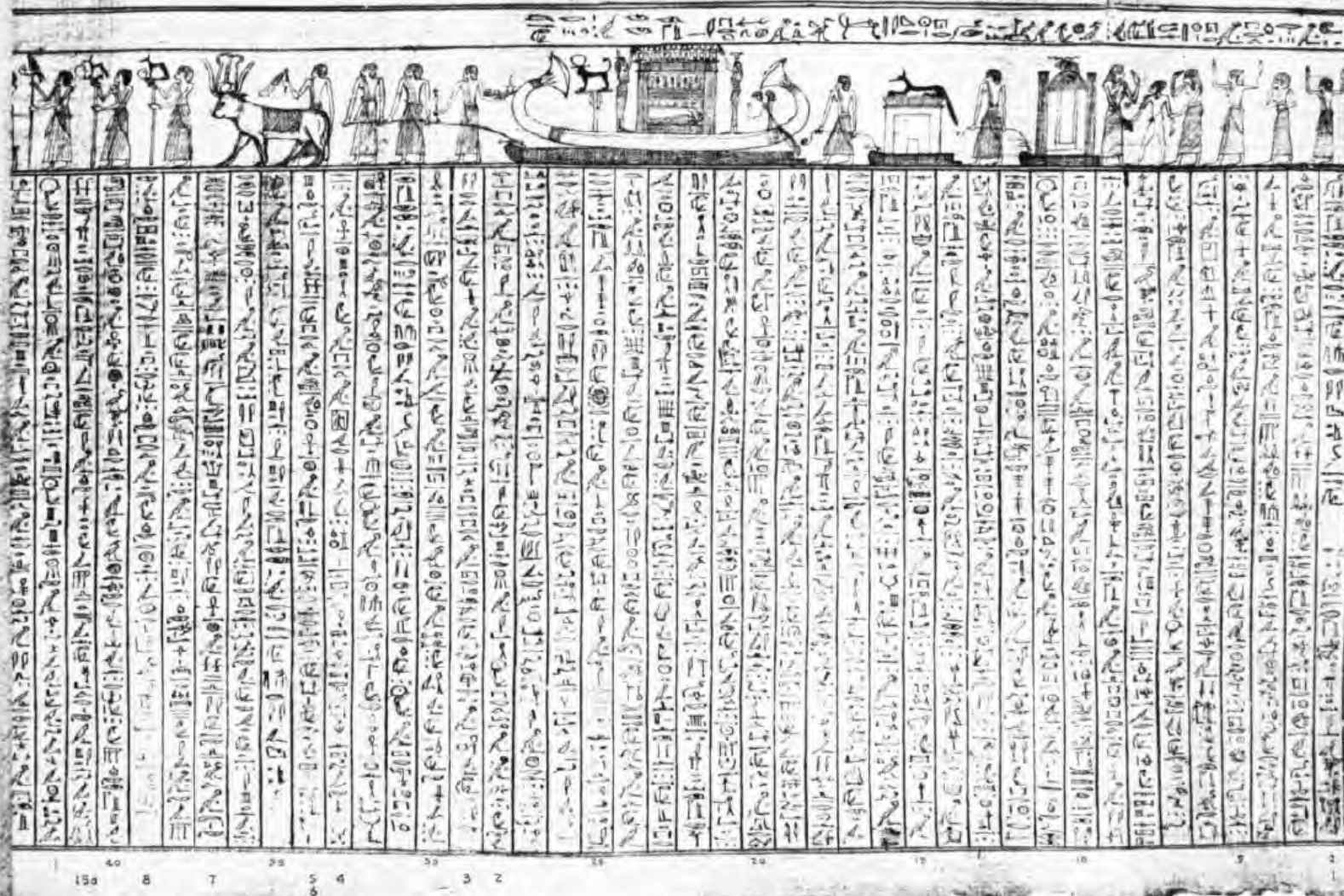


A



B

PAPYRUS FRAGMENTS OIM 17242 WITH BD 20 (A) AND 17243 WITH BD 82-83 (B). SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M), WITH ONLY ITS BEGINNING UNROLLED. LINES 1-43. RD 1-8 AND 15 a. SCALE, 3:1

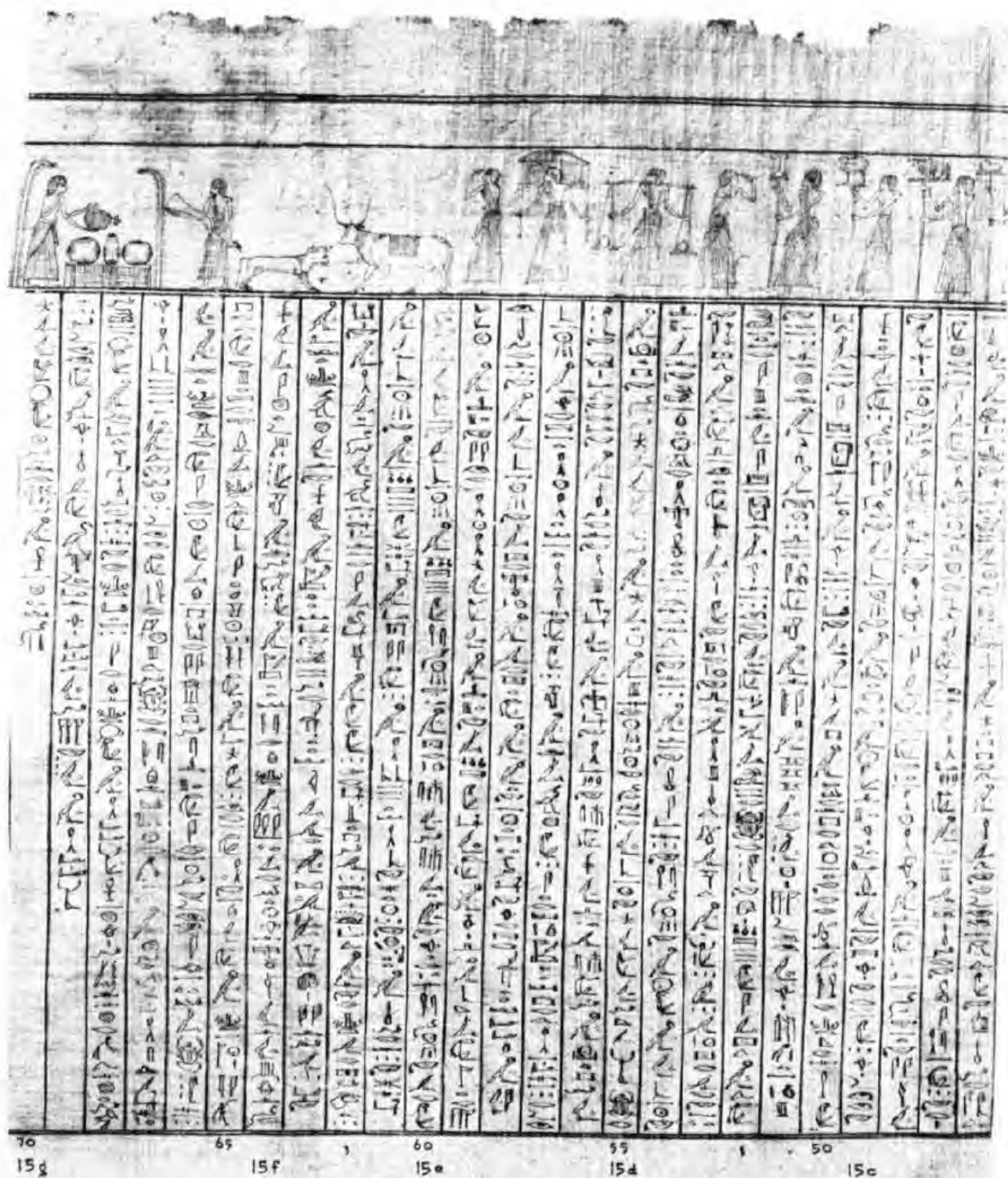


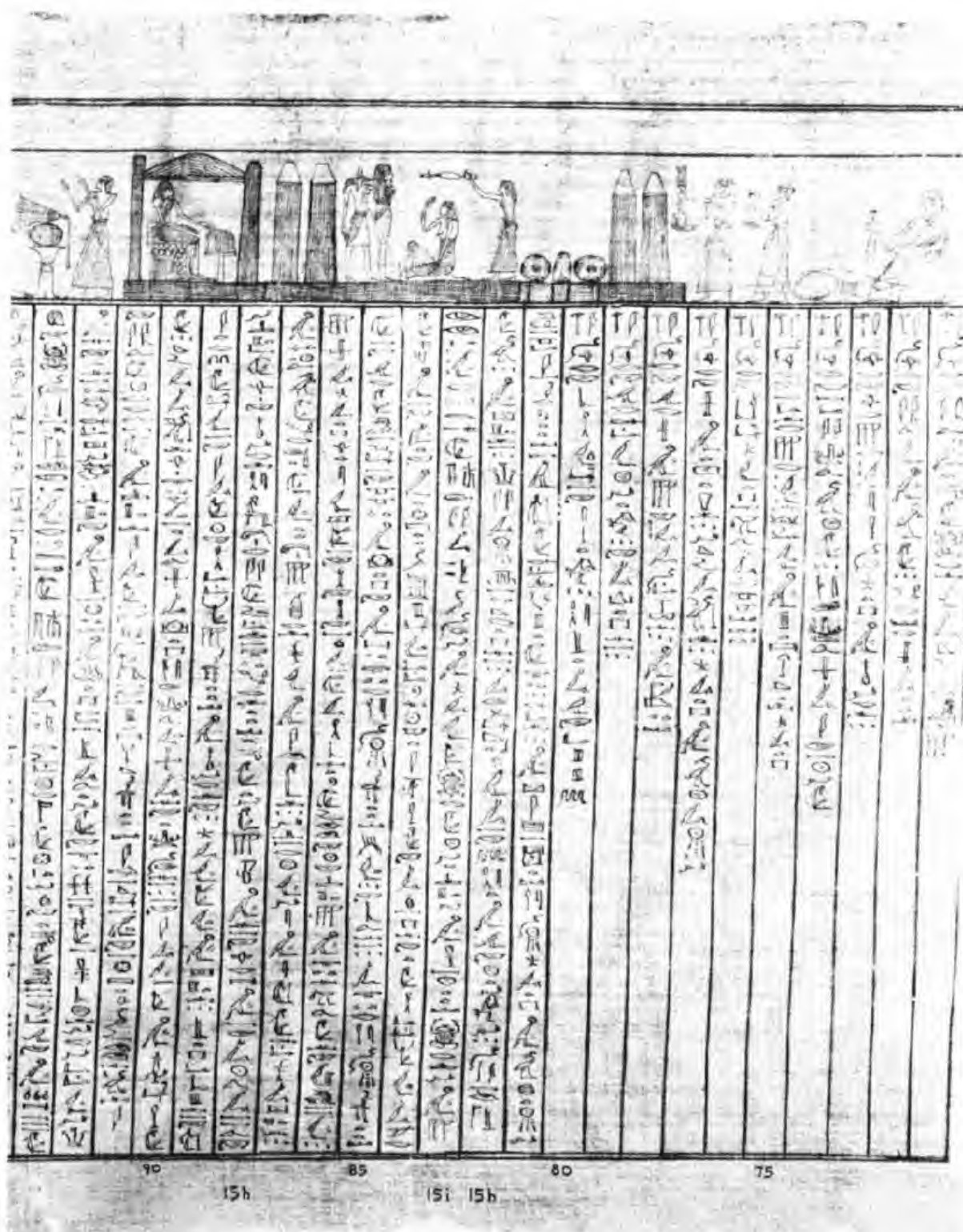


PAPYRUS MILBANK, OIM 10486 (M). LINES 28-45, BD 2-8 AND 15 BEGINNING. SCALE, 3:4



PLATE LIV





PAPYRUS MILBANK, OIM 10486 (M). LINES 71-93, BD 15 END. SCALE, 3:4

PLATE LVI



PAPYRUS MILBANK, OIM 10486 (M). LINES 93-99. BD 17 BEGINNING. SCALE, 3:4

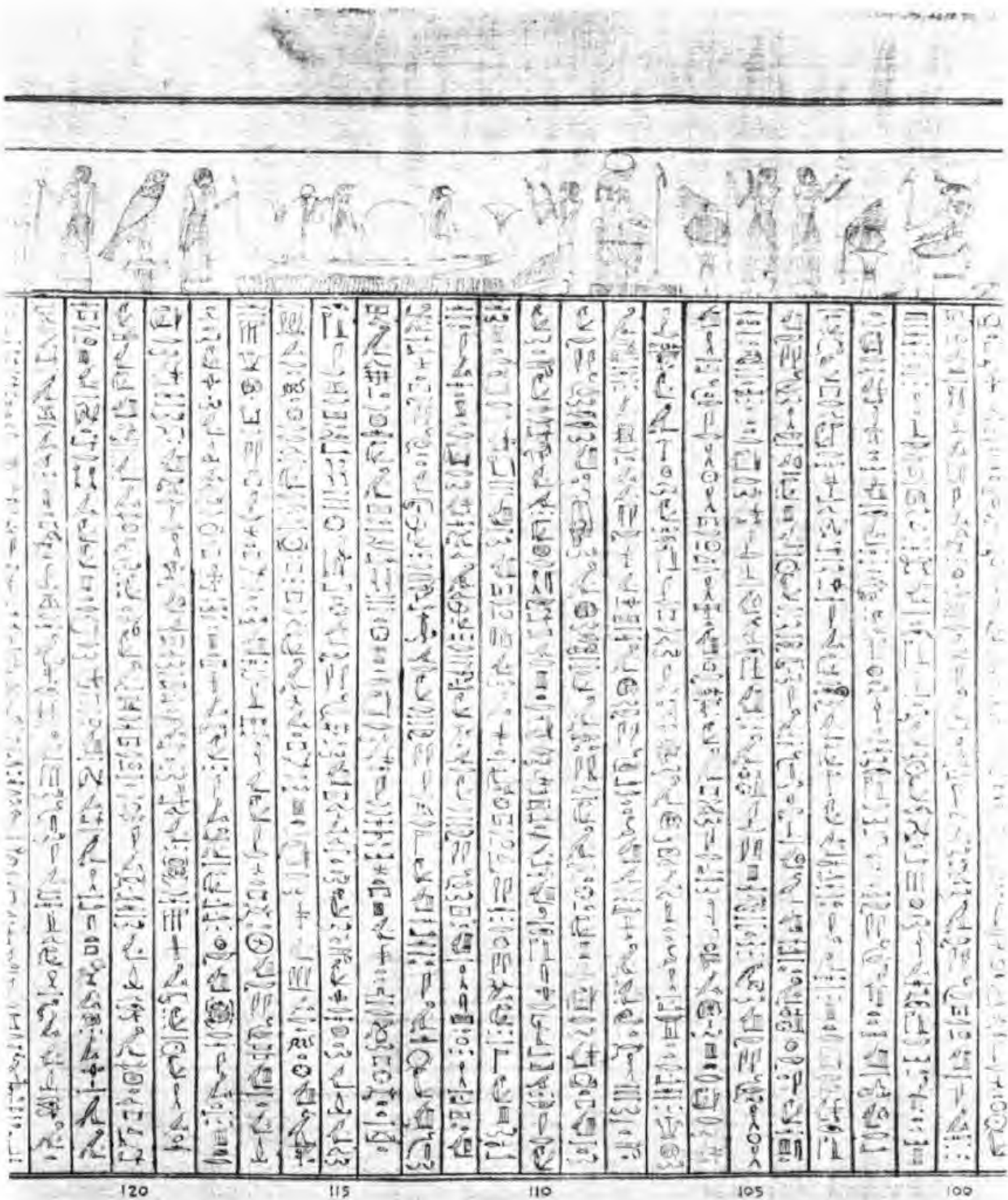




PLATE LVIII



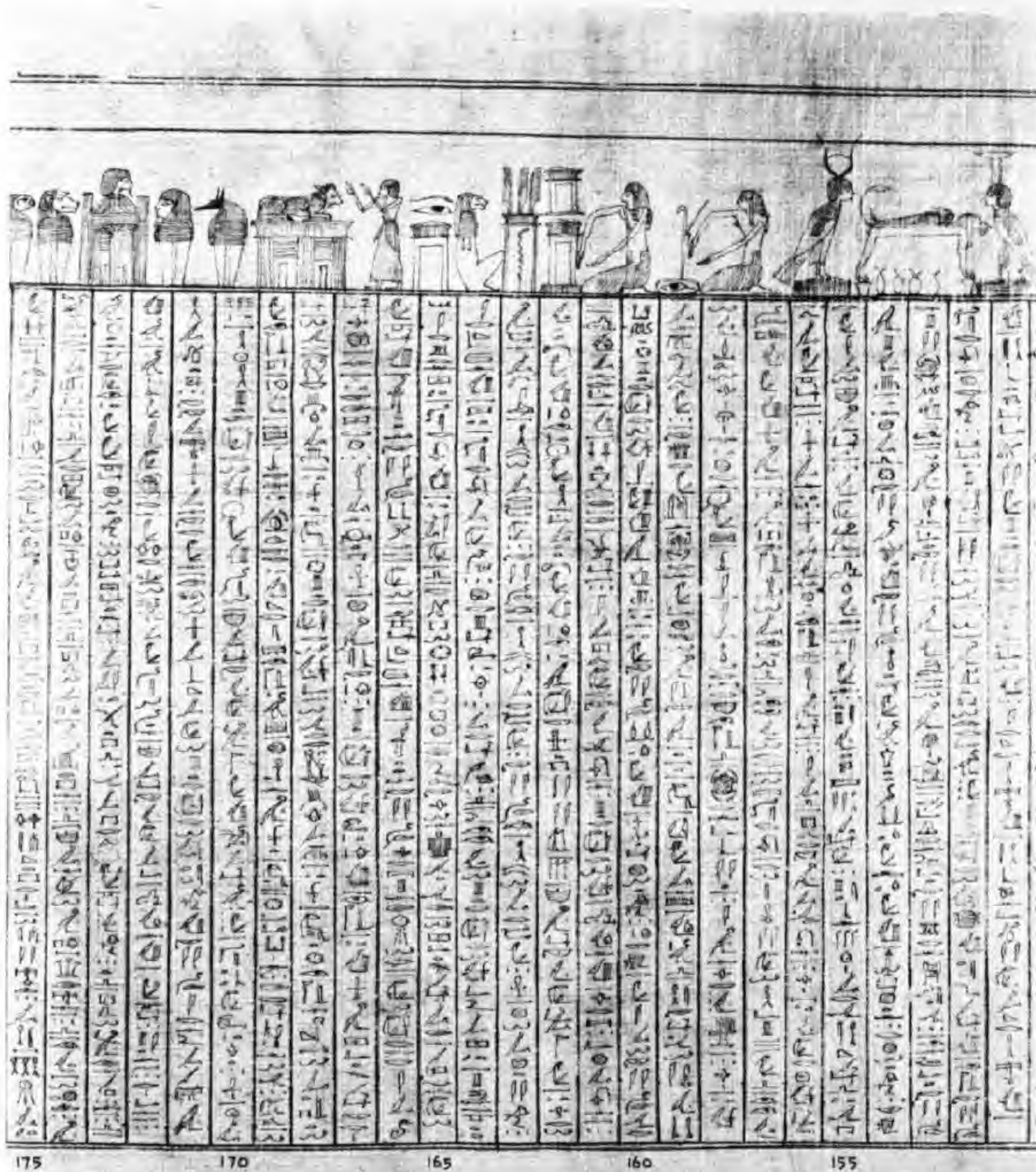
PAPYRUS MILBANK, OIM 10486 (M). LINES 123-33 OF BD 17 AND VIGNETTE BD 16. SCALE, 3:4



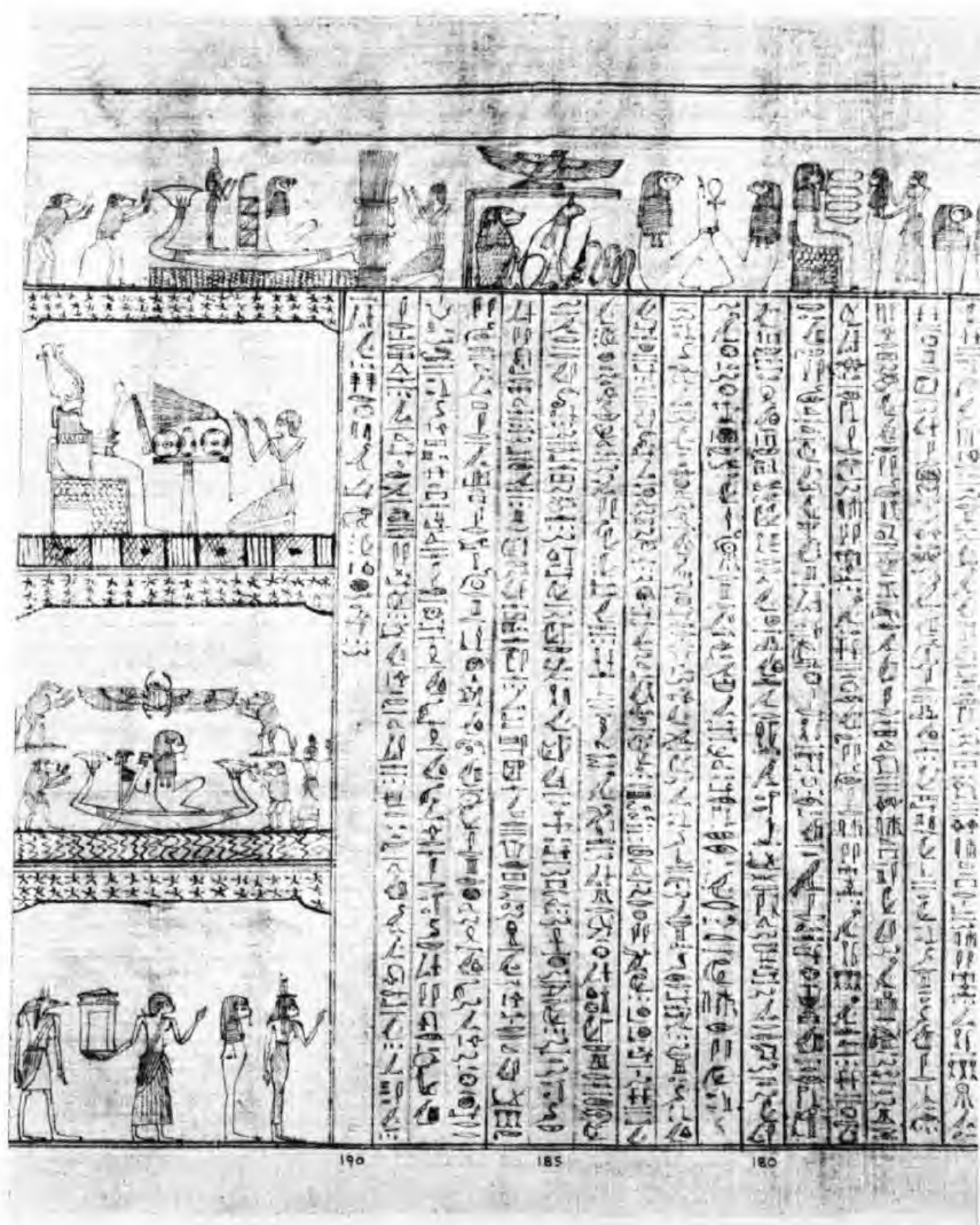


PAPYRUS MILBANK, OIM 10485 (M). LINES 134-50. BD 17. SCALE, 3:4

PLATE LX

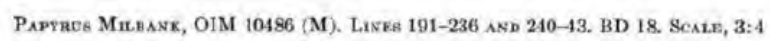


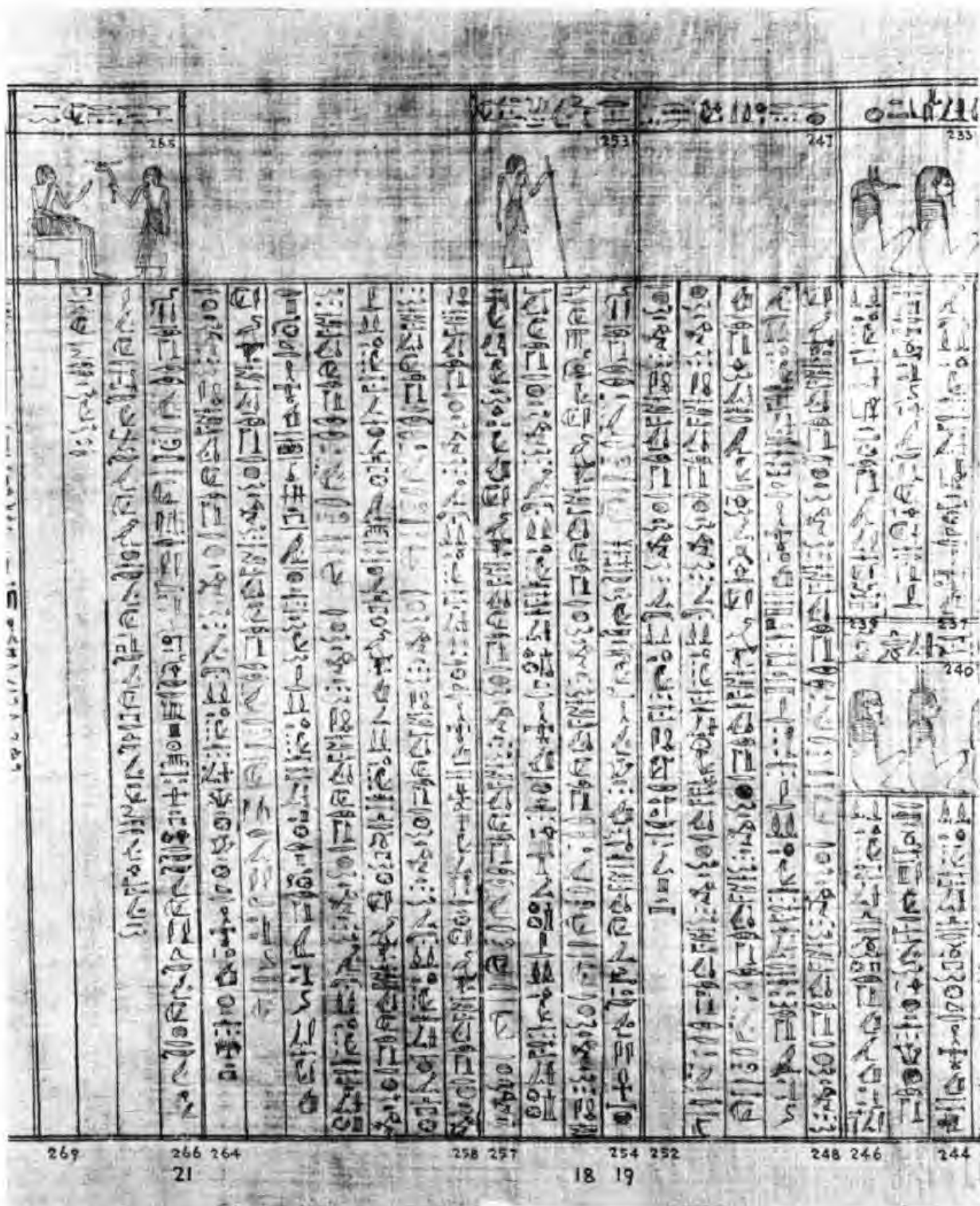
PAPYRUS MILBANK, OIM 10486 (M). LINES 151-75, BD 17. SCALE, 3:4



PAPYRUS MILRANK, OIM 10486 (M). LINES 176-90 AND VIGNETTE. BD 17 END. SCALE, 3:1







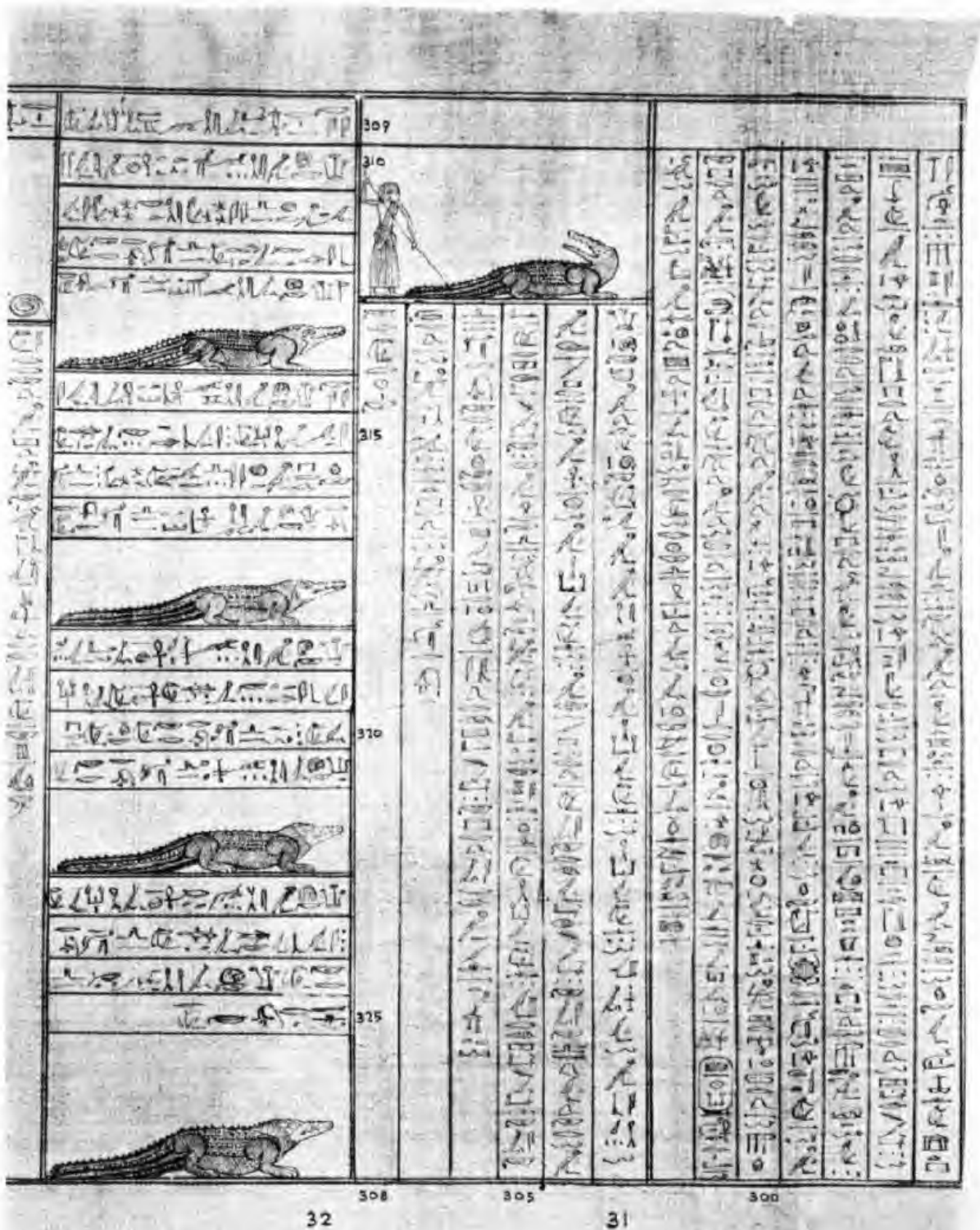
PAPYRUS MILBANK, OIM 10486 (M). LINES 233 END, 237-39, 240 END, AND 244-60. BD 18 END, 19, 18, AND 21. SCALE, 3:4



PLATE LXIV

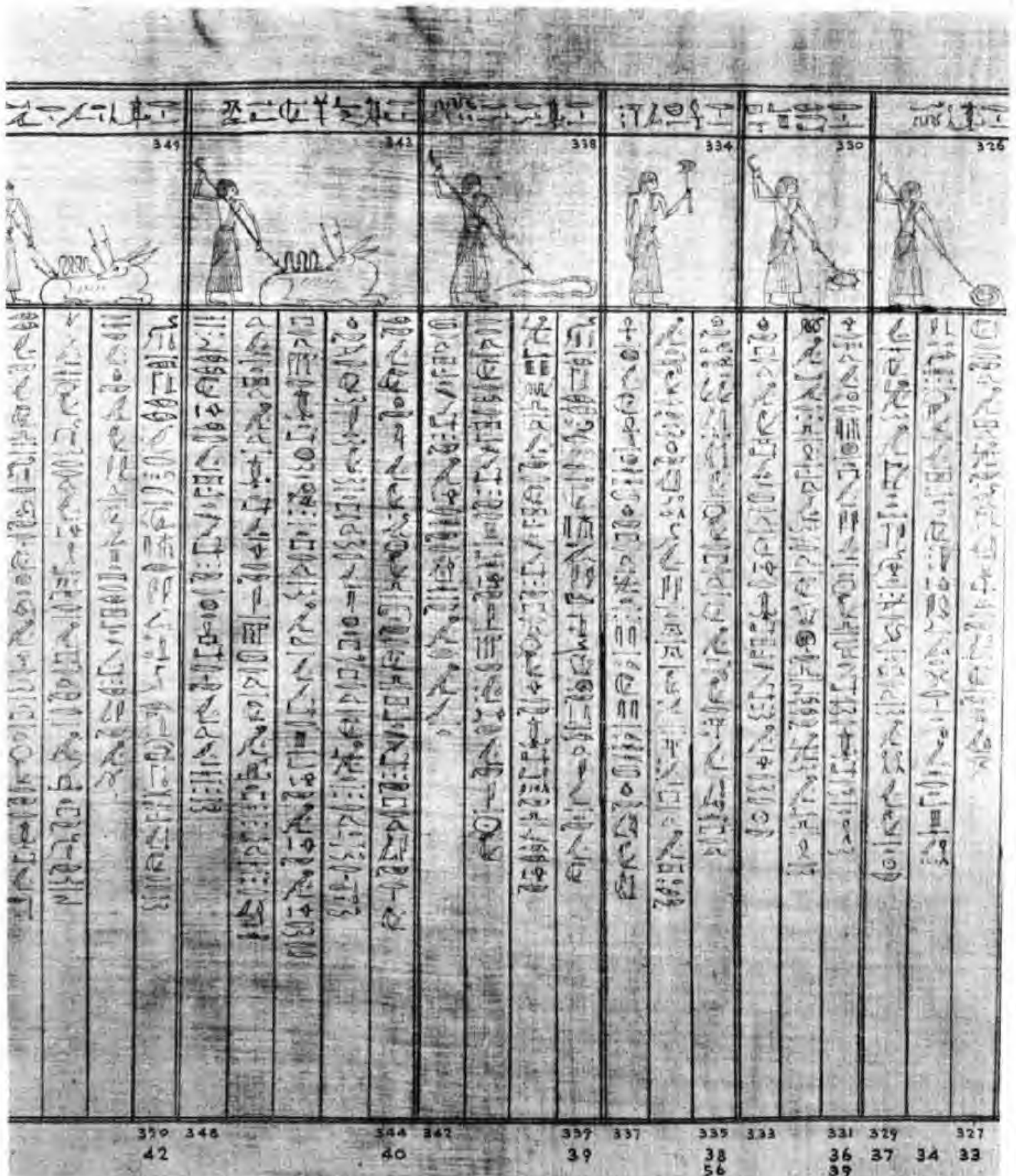


PAPYRUS MILBANK, OIM 10486 (M). LINES 270-95. BD 23-26, 28, 30B, AND 64 BEGINNING. SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). LINES 296-325, BD 64 AND 31-32. SCALE, 3:4

PLATE LXVI



PAPYRUS MILBANK, OIM 10486 (M). LINES 320-52. BD 33-34, 36-39, 56, 39-40, AND 42 BEGINNING. SCALE, 3:4






<p>349</p> 	<p>355</p> 	<p>354</p> <p>355</p> <p>356</p> <p>357</p> <p>358</p> <p>359</p> <p>360</p> <p>361</p> <p>362</p> <p>363</p> <p>364</p> <p>365</p> <p>366</p> <p>367</p> <p>368</p> <p>369</p> <p>370</p> <p>371</p> <p>372</p> <p>373</p> <p>374</p> <p>375</p> <p>376</p> <p>377</p> <p>378</p> <p>379</p> <p>380</p> <p>381</p> <p>382</p> <p>383</p>	<p>354</p> <p>355</p> <p>356</p> <p>357</p> <p>358</p> <p>359</p> <p>360</p> <p>361</p> <p>362</p> <p>363</p> <p>364</p> <p>365</p> <p>366</p> <p>367</p> <p>368</p> <p>369</p> <p>370</p> <p>371</p> <p>372</p> <p>373</p> <p>374</p> <p>375</p> <p>376</p> <p>377</p> <p>378</p> <p>379</p> <p>380</p> <p>381</p> <p>382</p> <p>383</p>
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PLATE LXVIII

						
431	424	416	408	400	392	384
						
433	427	425	419	417	411	409
						
436	428	420	412	404	396	388
						
437	431	429	423	421	415	413
87	85	83	81	79	77	74
88	86	84	82	80	78	75

PAPYRUS MILBANK, OIM 10486 (M). LINES 384-434 AND 436-38. BD 74-75 AND 77-88. SCALE, 3:4

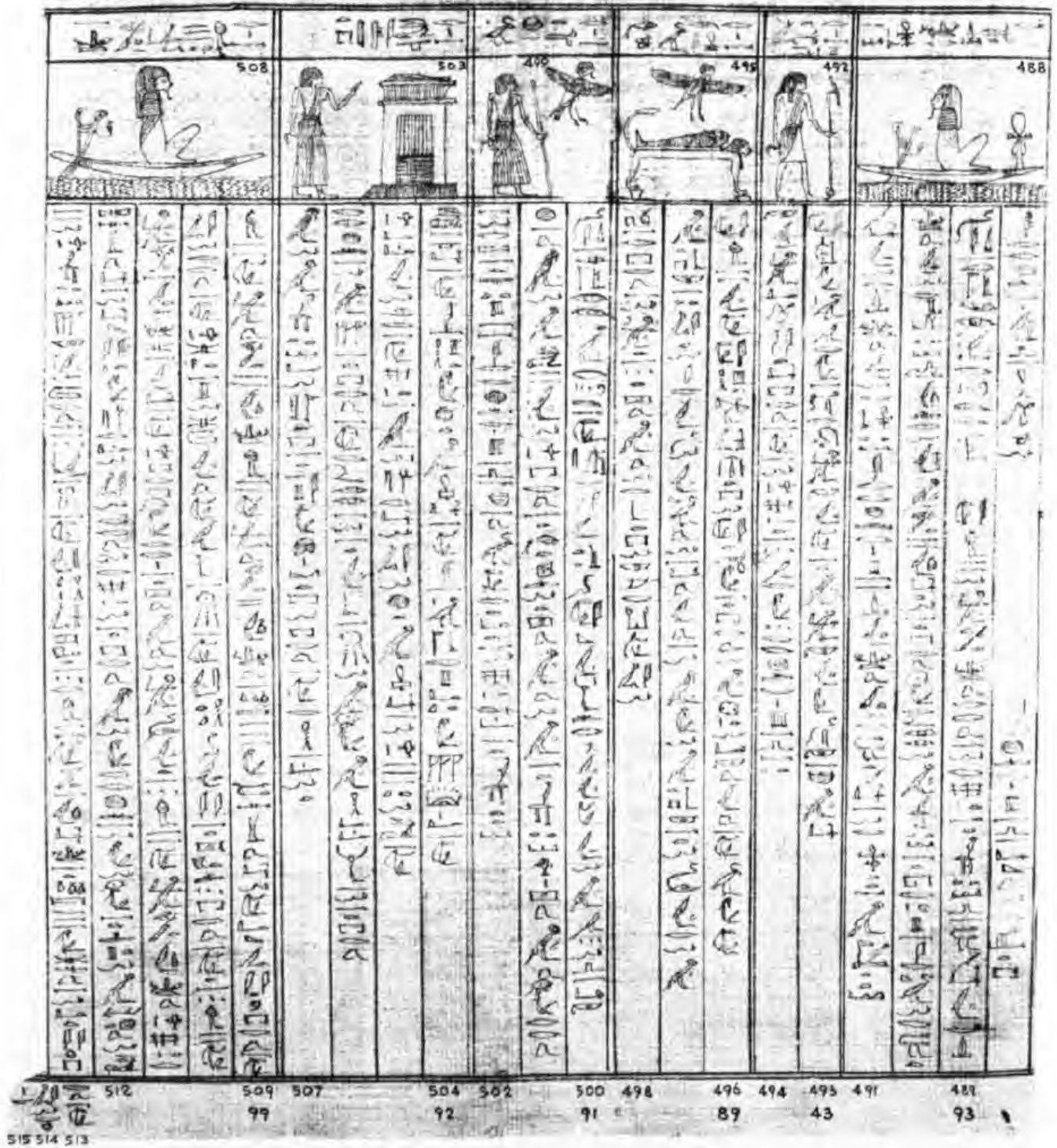


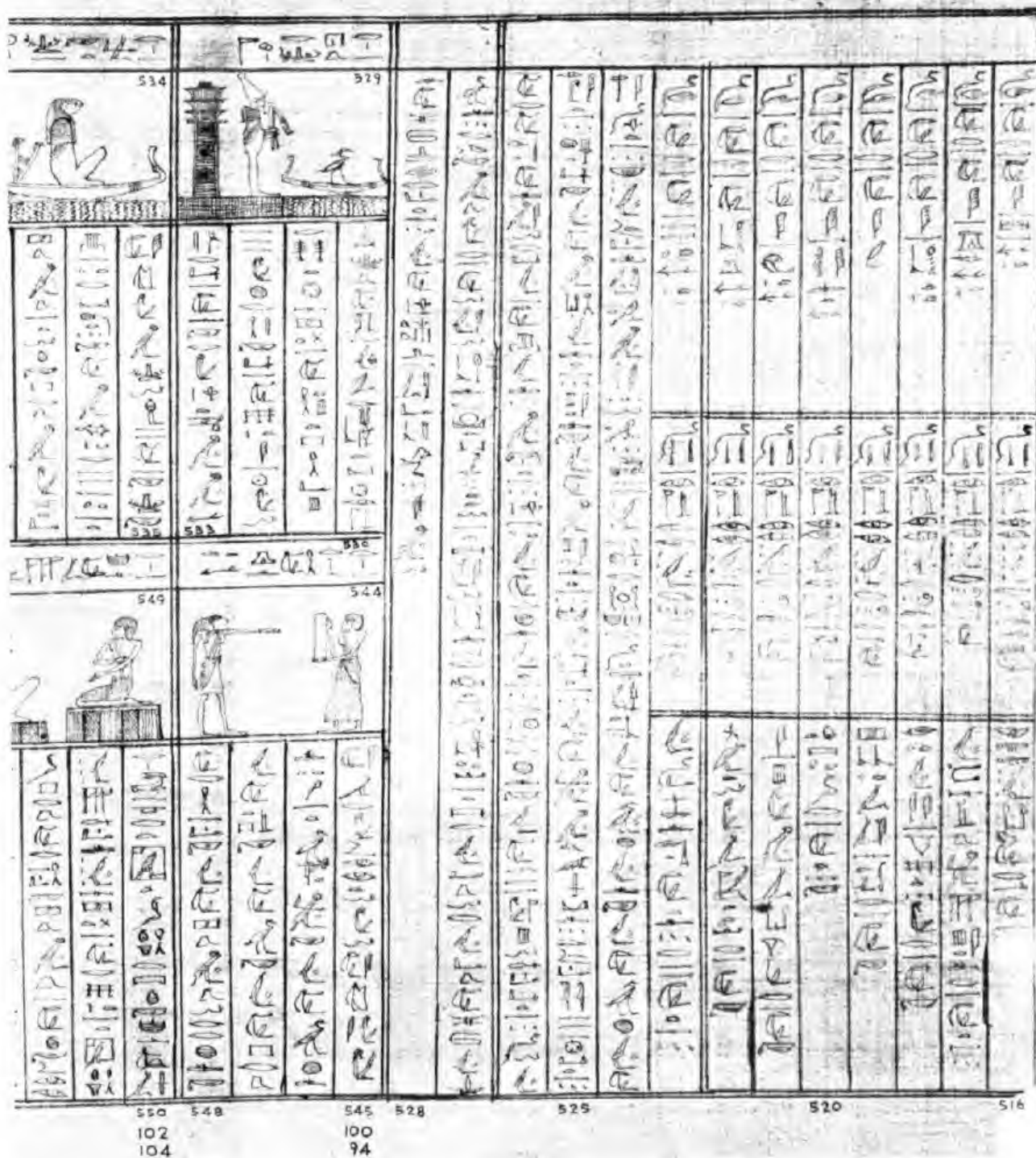


PAPYRUS MILBRANK, OIM 10486 (M). LINES 432 END, 435, 436 END, AND 439-87

BD 87-88, 72, 54, 56, 38A, 59, 63, 51-52, 44-45, AND 50. SCALE, 3:4

PLATE LXX

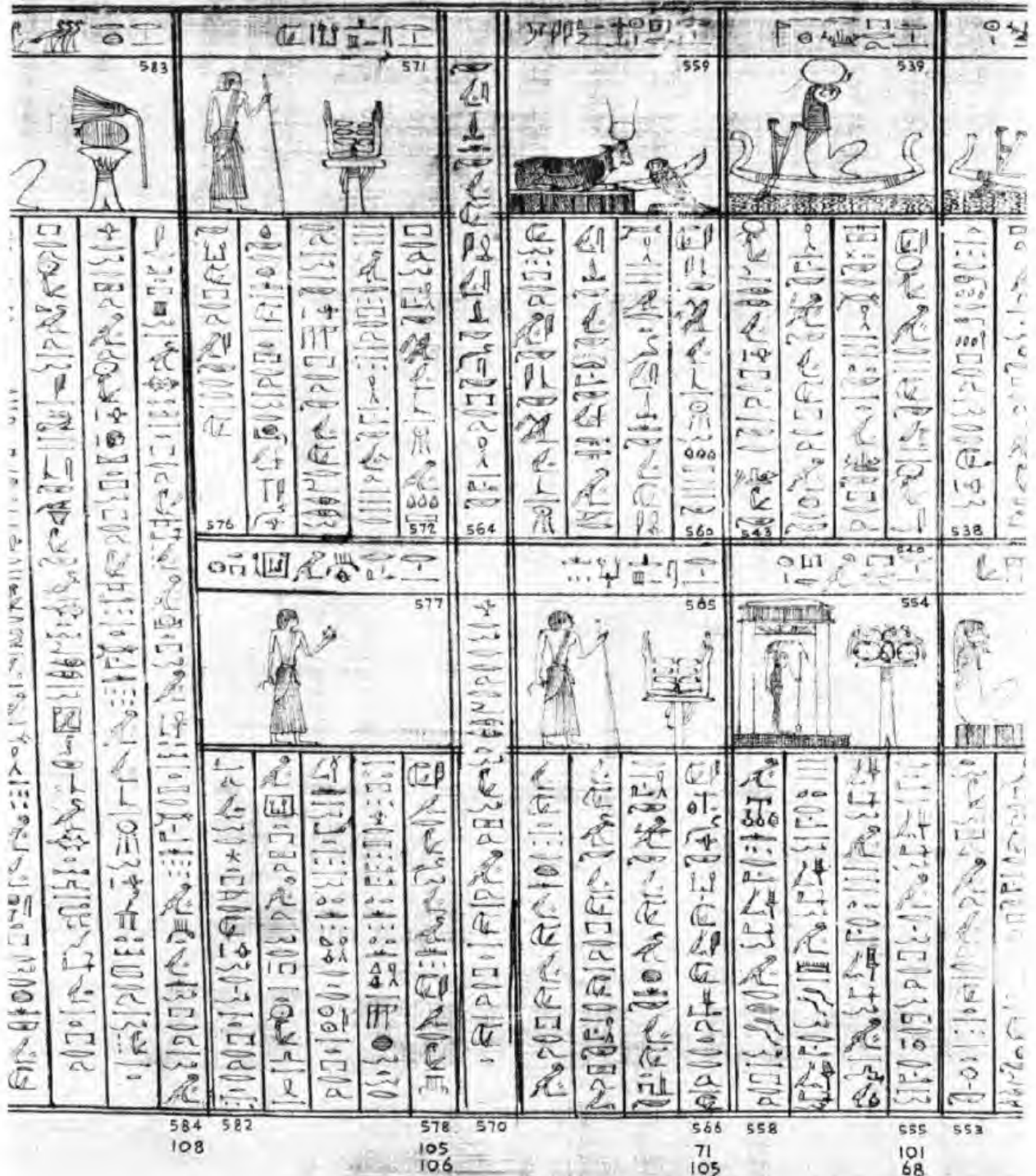




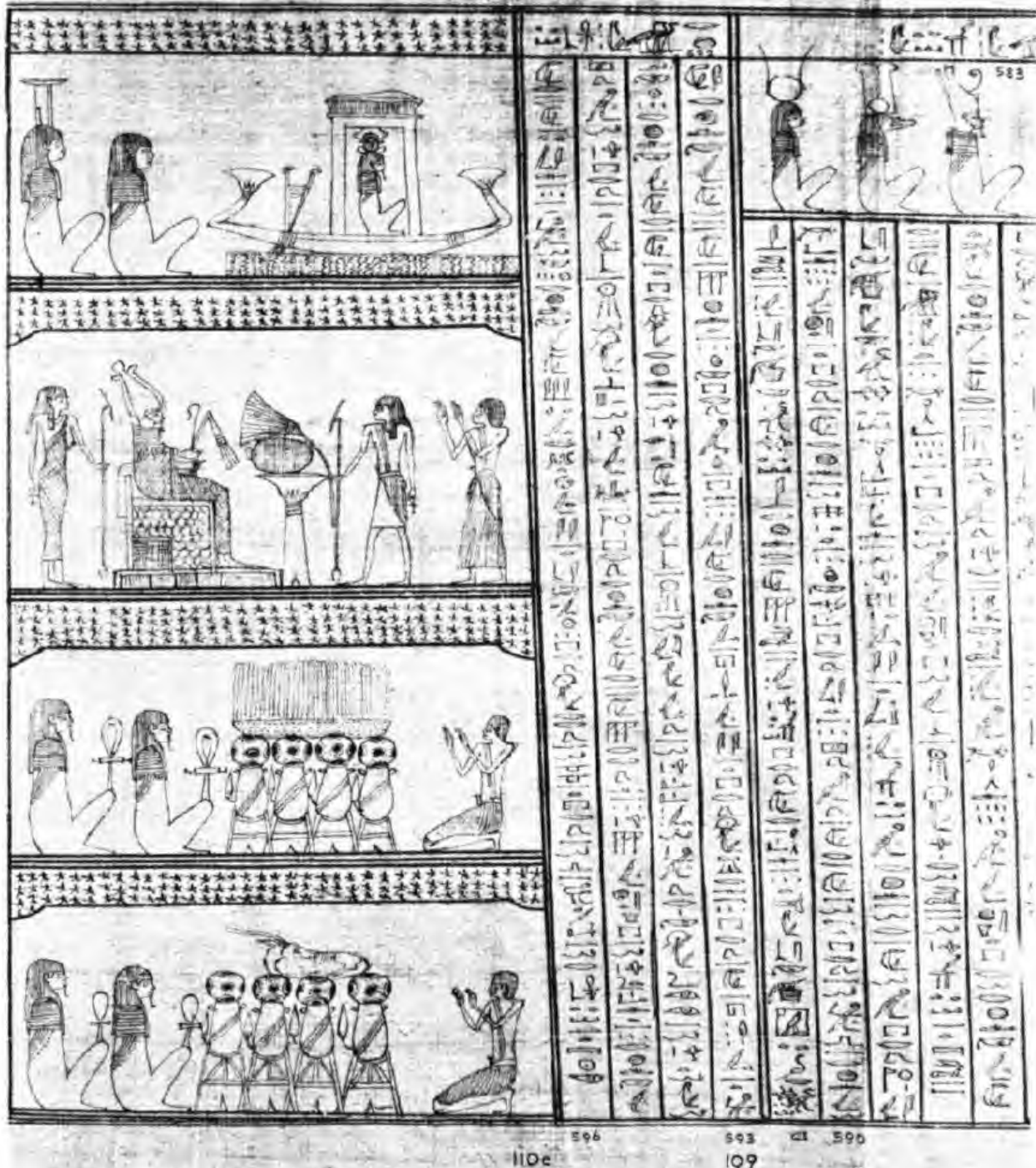
PAPYRUS MILBANK, OIM 10486 (M). LINES 516-37 AND 544-52. BD 99-100, 94, 102, AND 104. SCALE, 3:4



PLATE LXXII

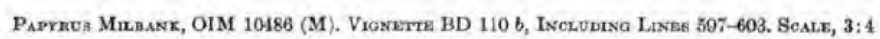


PAPYRUS MILBANK, OIM 10486 (M). LINES 538-43 AND 553-86. BD 102, 104, 101, 68, 71, 105-6, AND 108 BEGINNING. SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). LINES 583 END, 587-96, AND VIGNETTE. BD 108 END, 109, AND 110 c. SCALE, 3:4

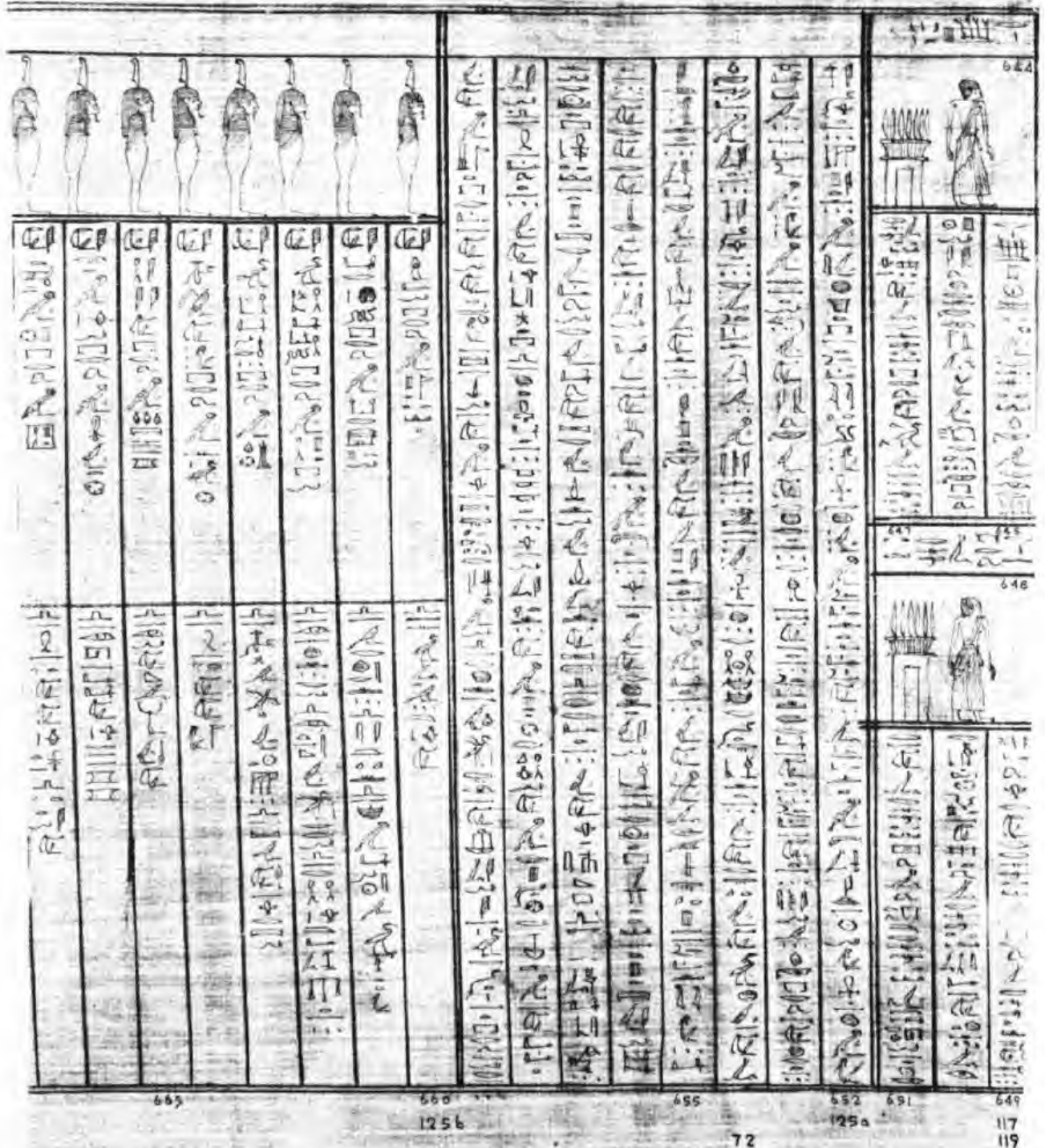




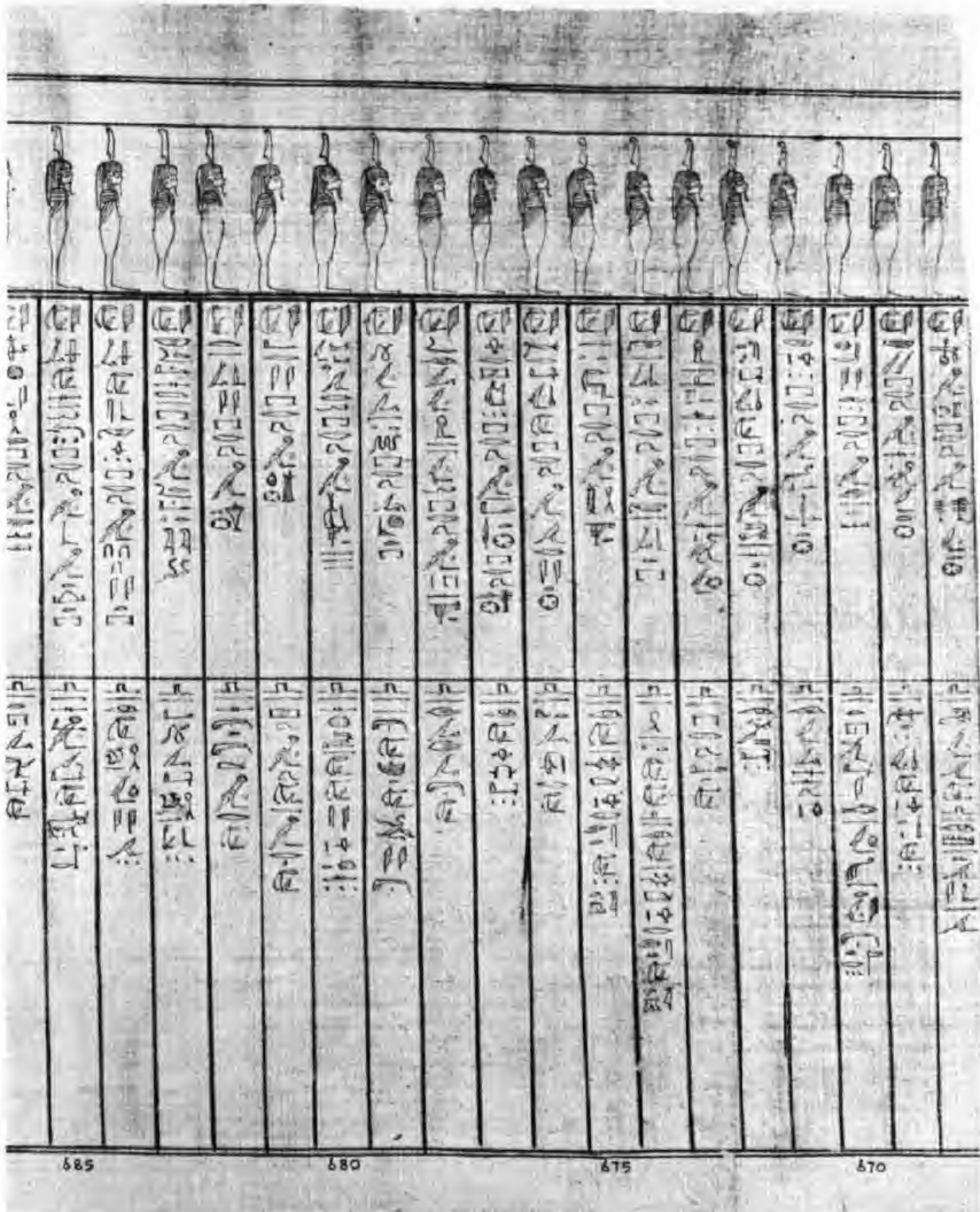


PAPYRUS MILBANK, OIM 10486 (M). LINES 604-43. BD 111-16 AND 124. SCALE, 3:4

PLATE LXXVI

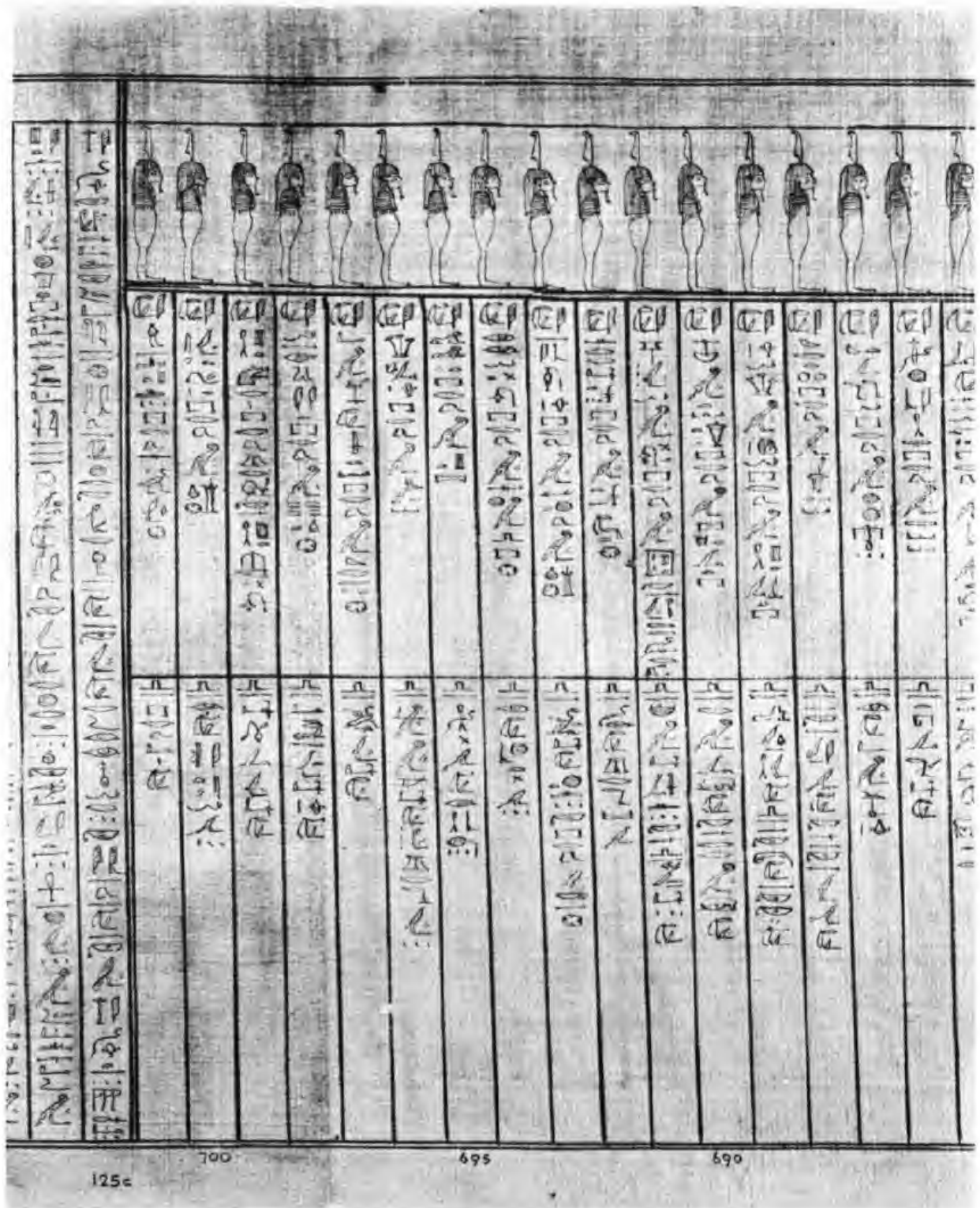






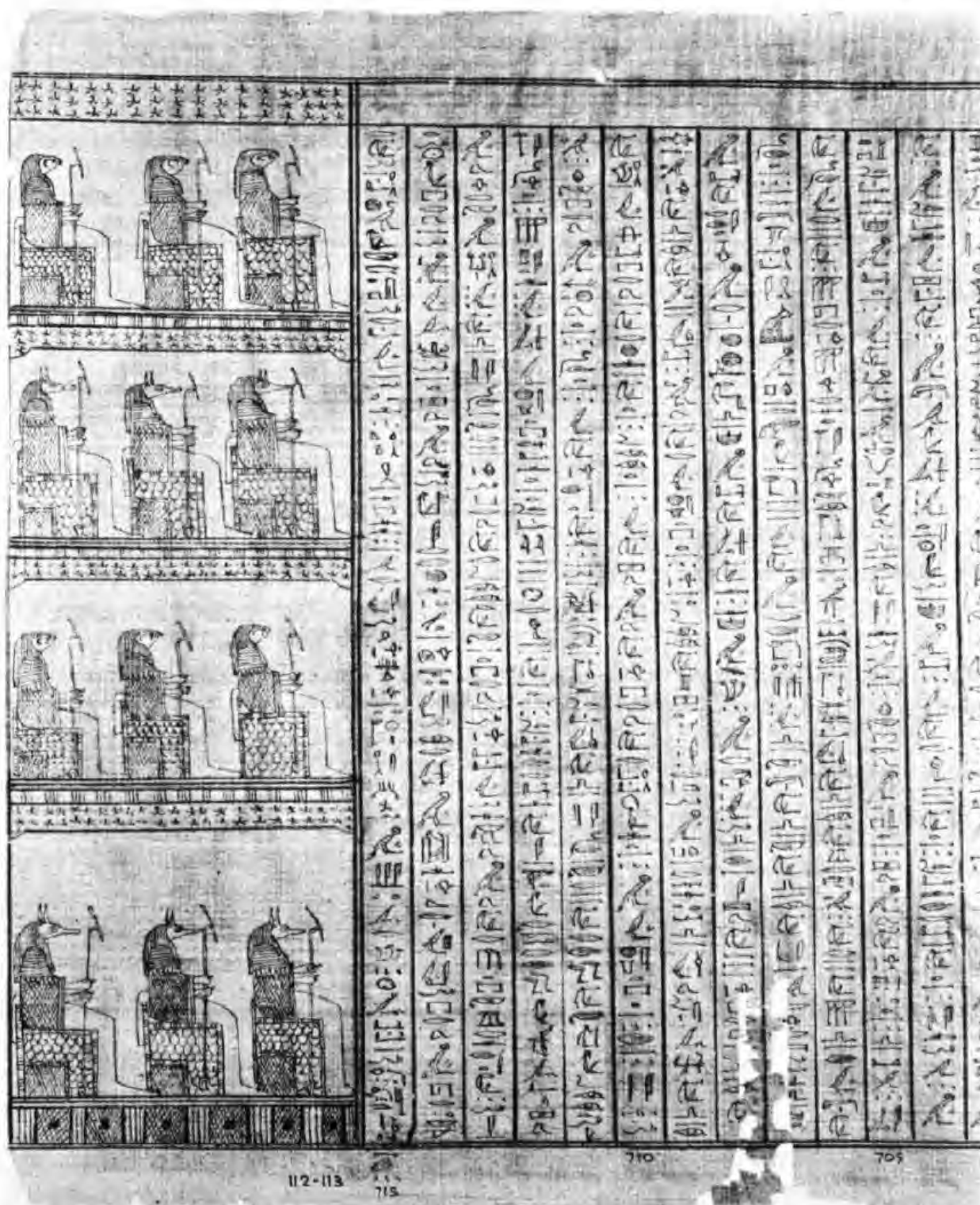
PAPYRUS MILBANK, OIM 10486 (M). LINES 668-85. BD 125 b. SCALE, 3:4

PLATE LXXVIII



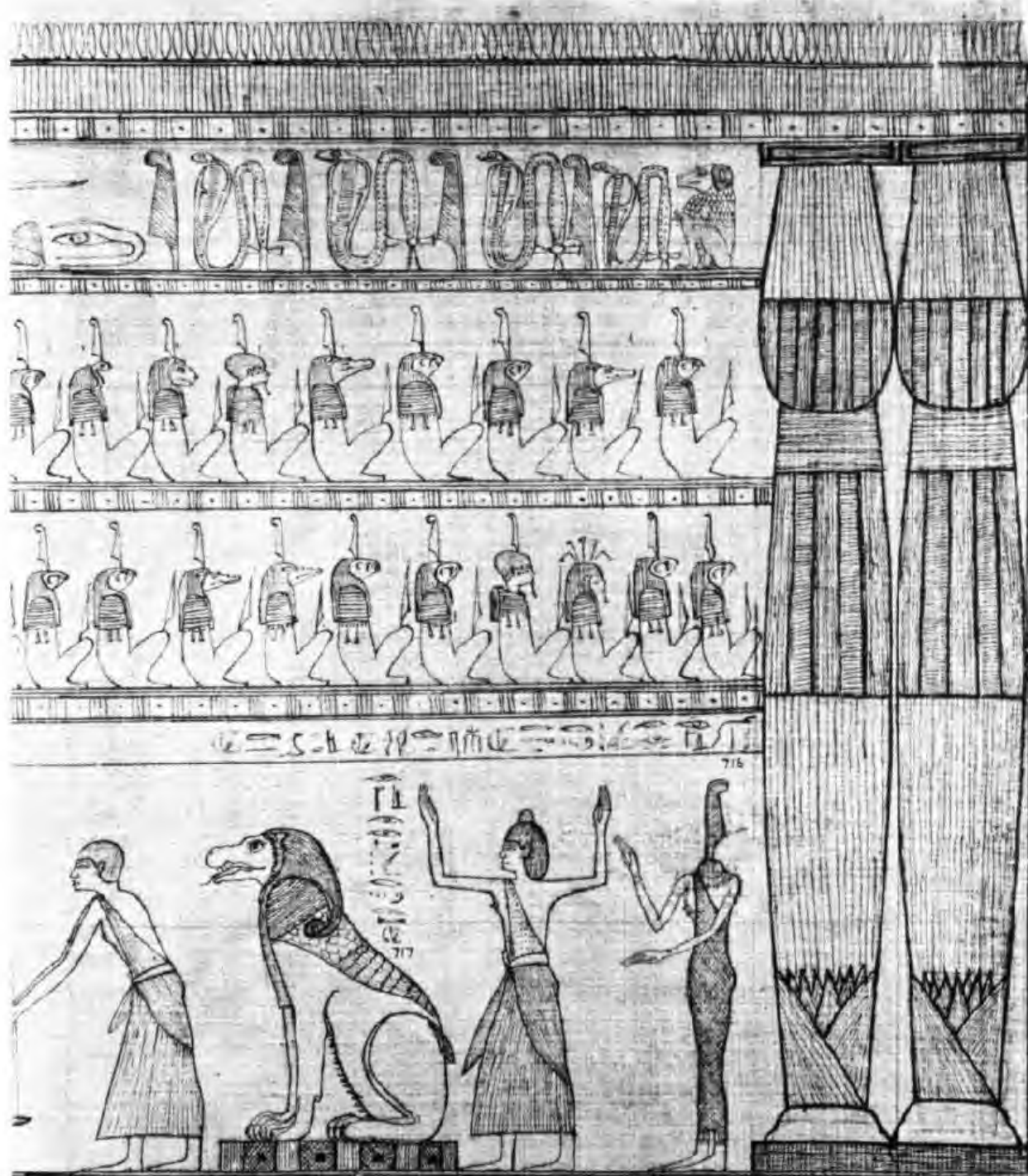
PAPYRUS MILBANK, OIM 10486 (M). LINES 686-703. BD 125 *b* END AND *c* BEGINNING. SCALE, 3:4





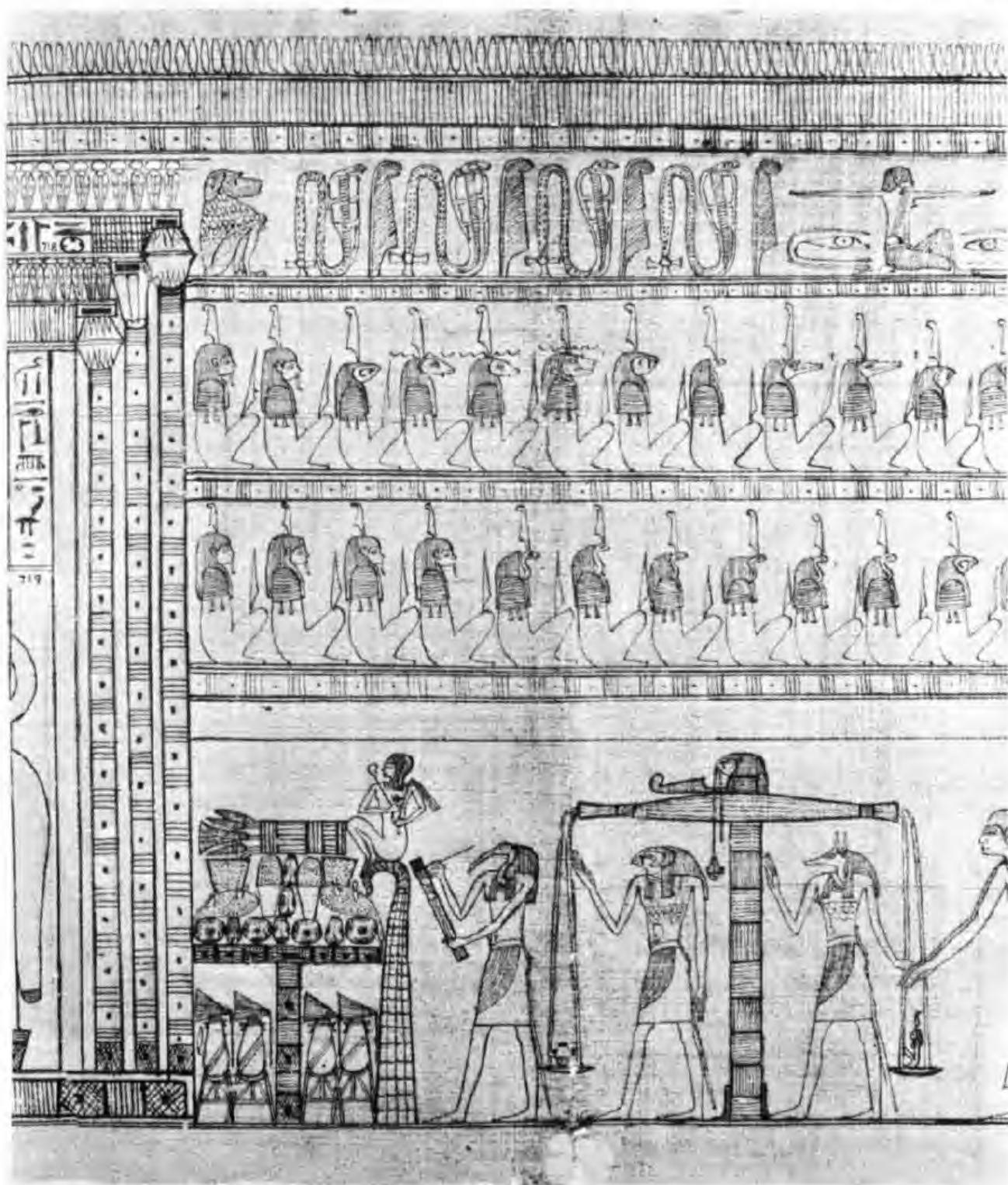
PAPYRUS MILBANK, OIM 10186 (M). LINES 704-15 AND SOULS OF PE AND OF HIERACONPOLIS. BD 125 c END WITH VIGNETTES OF 112-13. SCALE, 3:4

PLATE LXXX



125 d

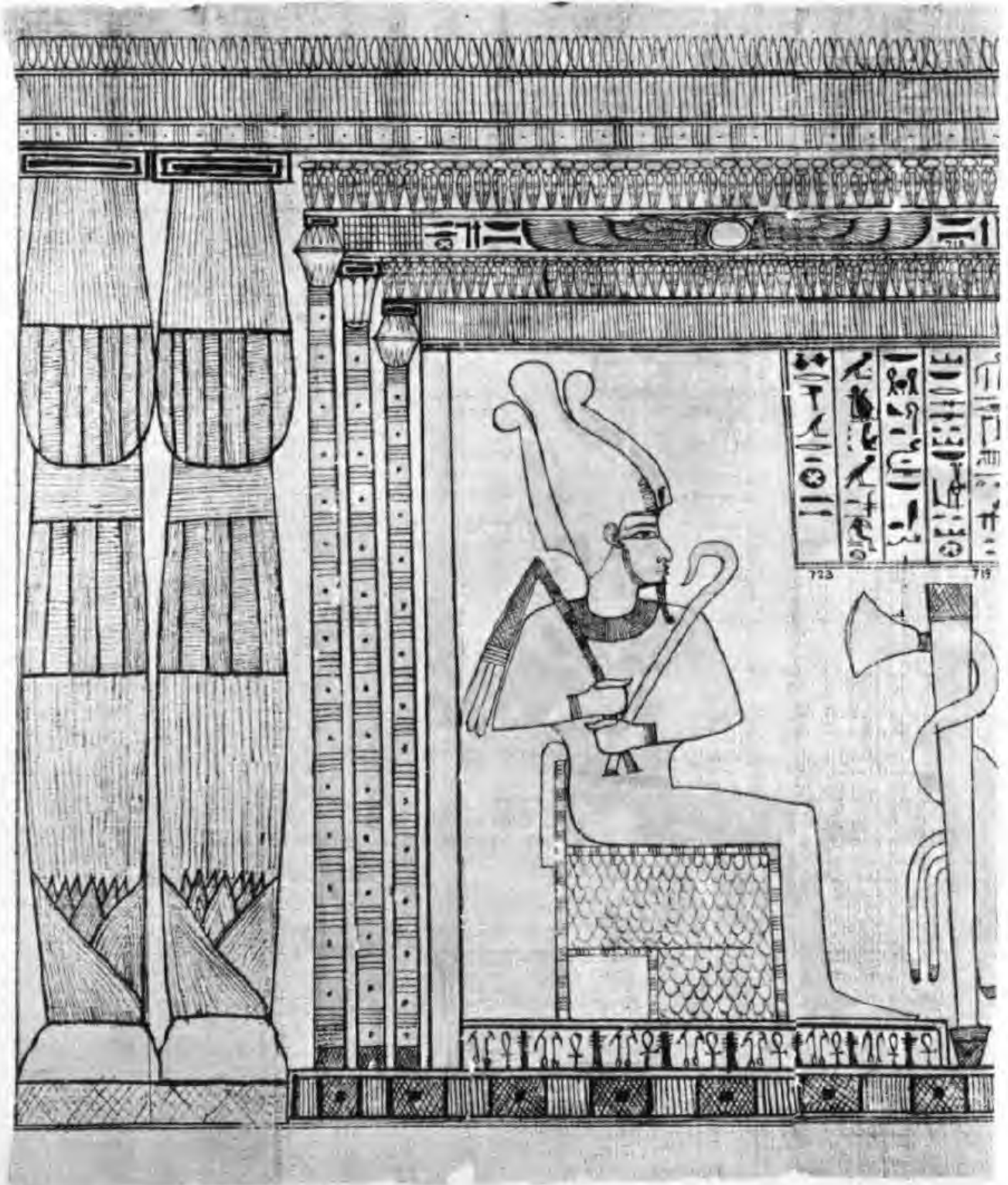
PAPYRUS MILBANK, OIM 10486 (M). VIGNETTE BD 125 d BEGINNING, INCLUDING LINES 716-17, SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). VIGNETTE BD 125 *d* MIDDLE, INCLUDING LINES 718-19. SCALE, 3:4



PLATE LXXXII



PAPYRUS MILBANK, OIM 10486 (M). VIGNETTE BD 125 d END, INCLUDING LINES 718-23. SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). LINES 724-38. BD 126-27, 129, AND 140 BEGINNING. SCALE, 3:4

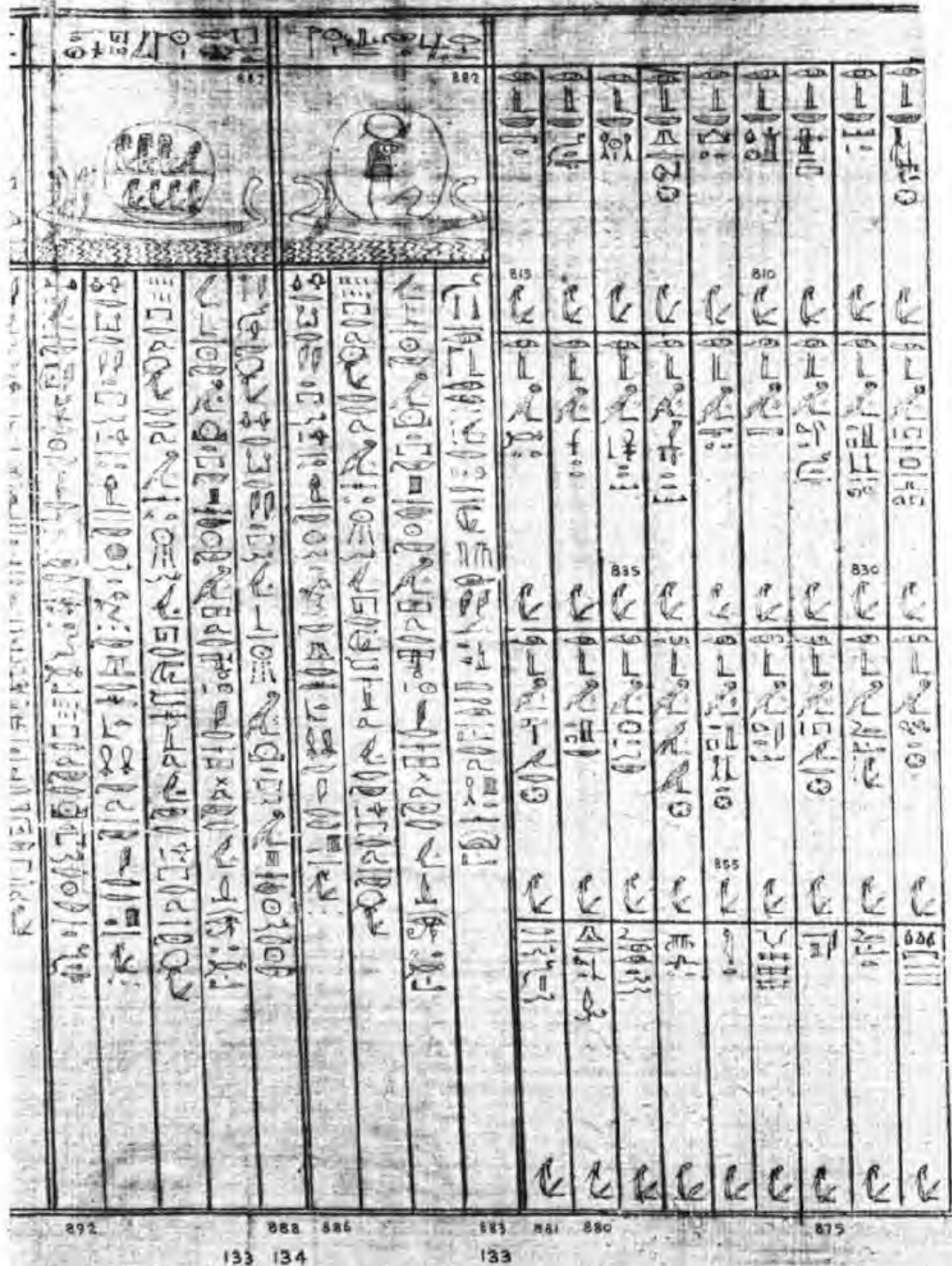


PLATE LXXXIV

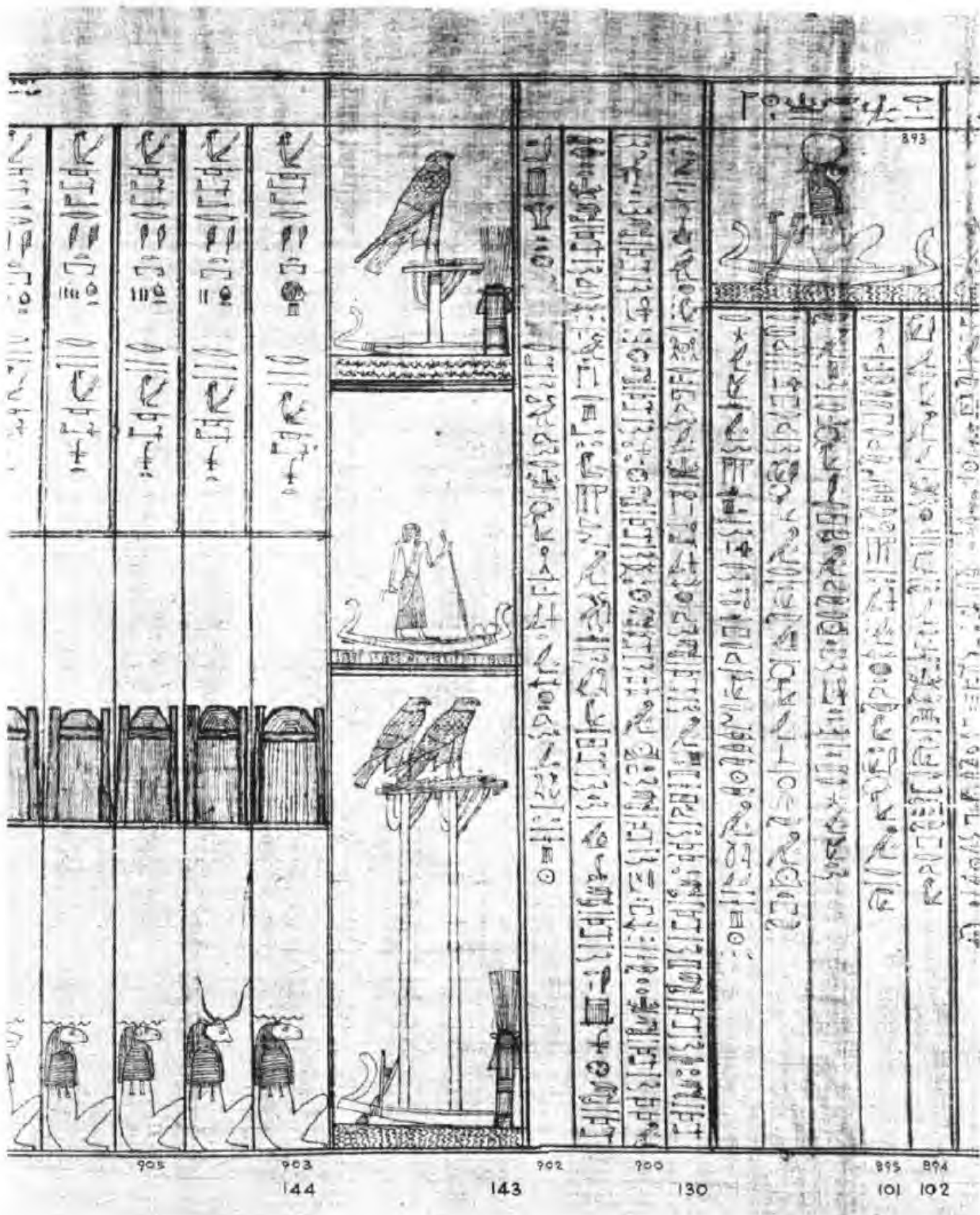
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PLATE LXXXVI



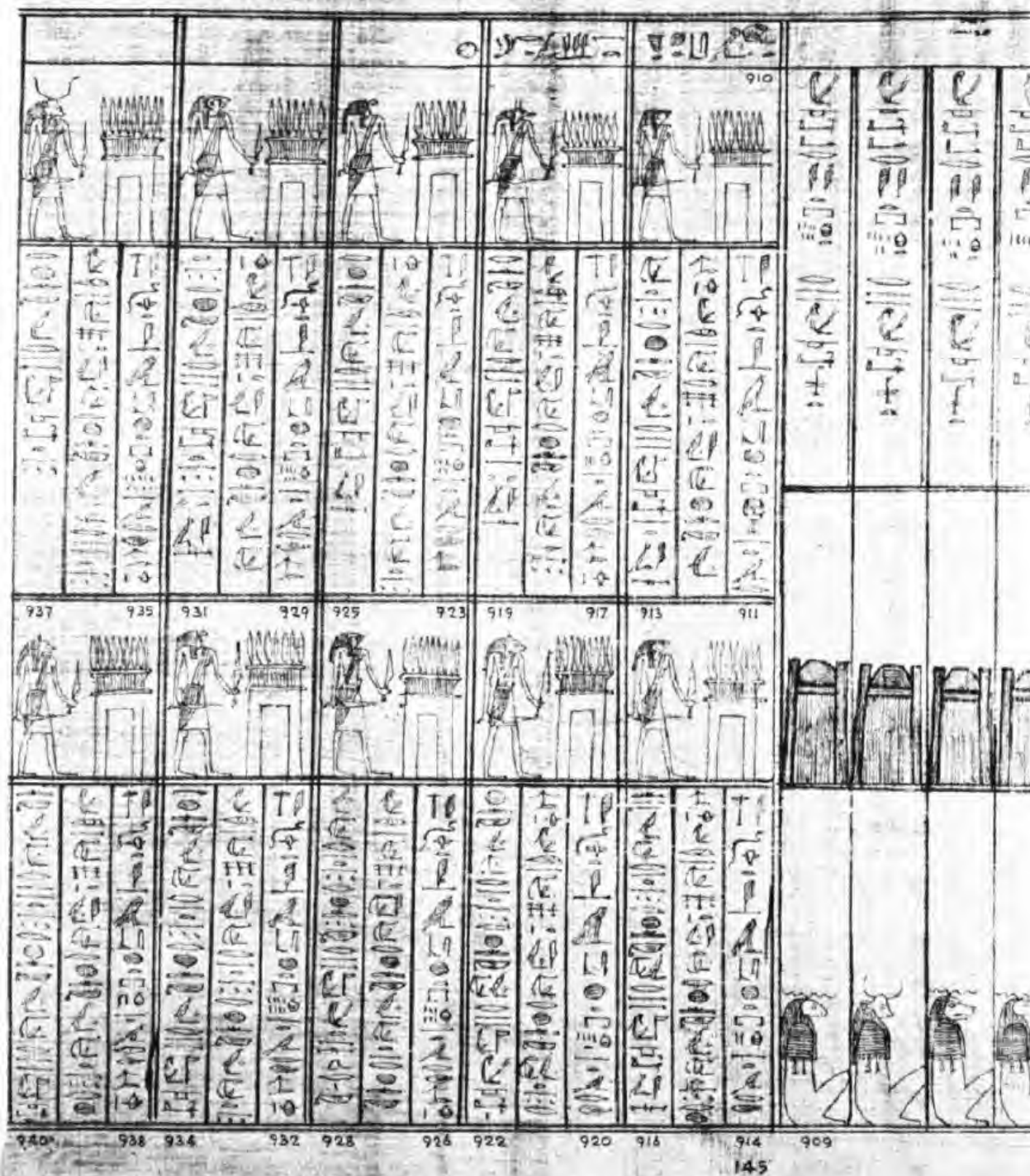
PAPYRUS MILBANK, OIM 10486 (M). LINES 807-15, 829-37, 851-59, AND 873-92. BD 142 PARTS AND 133-34. SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). LINES 893-906. BD 102, 101, 130, VIGNETTE 143, AND 144 BEGINNING. SCALE, 3:4

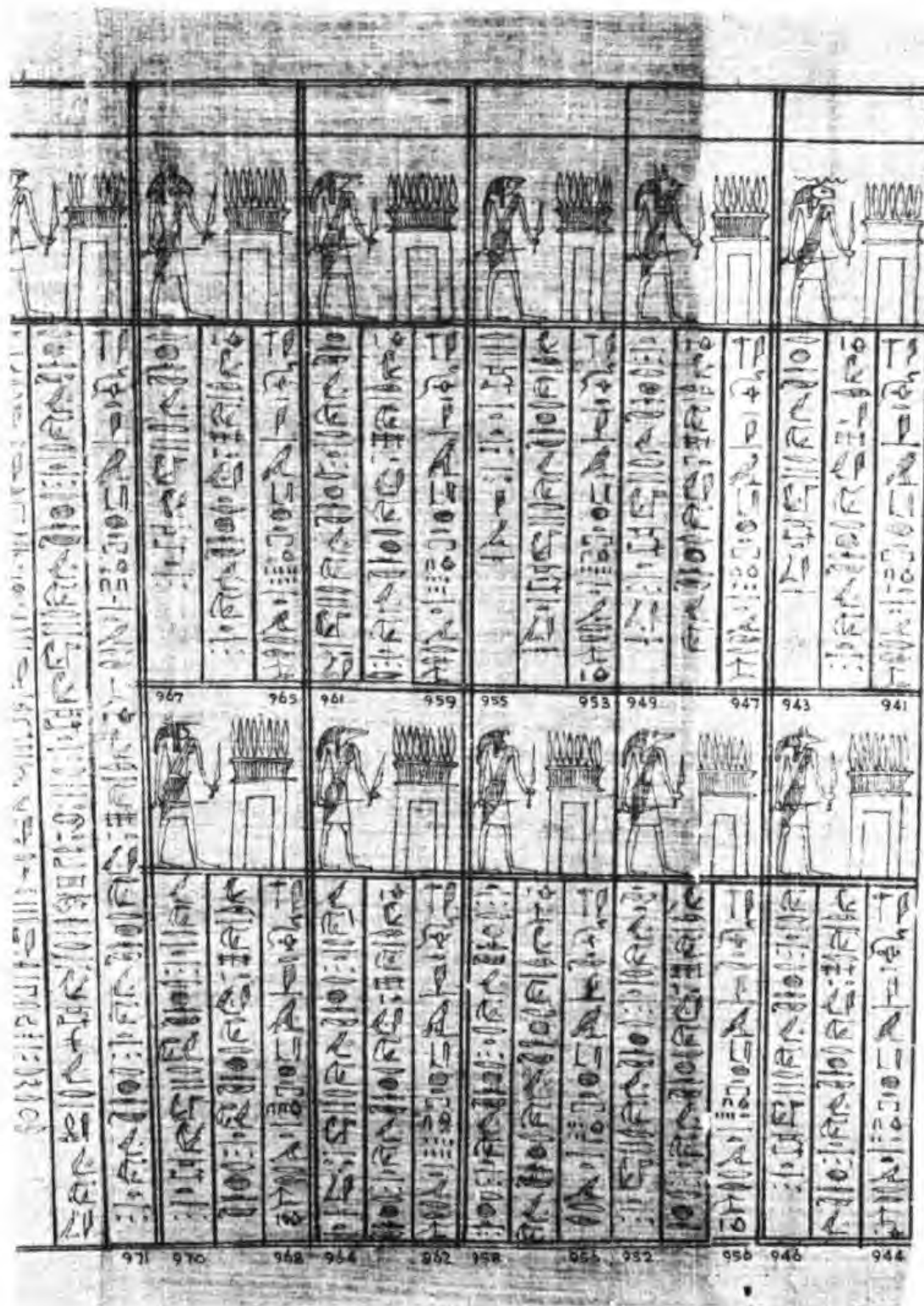


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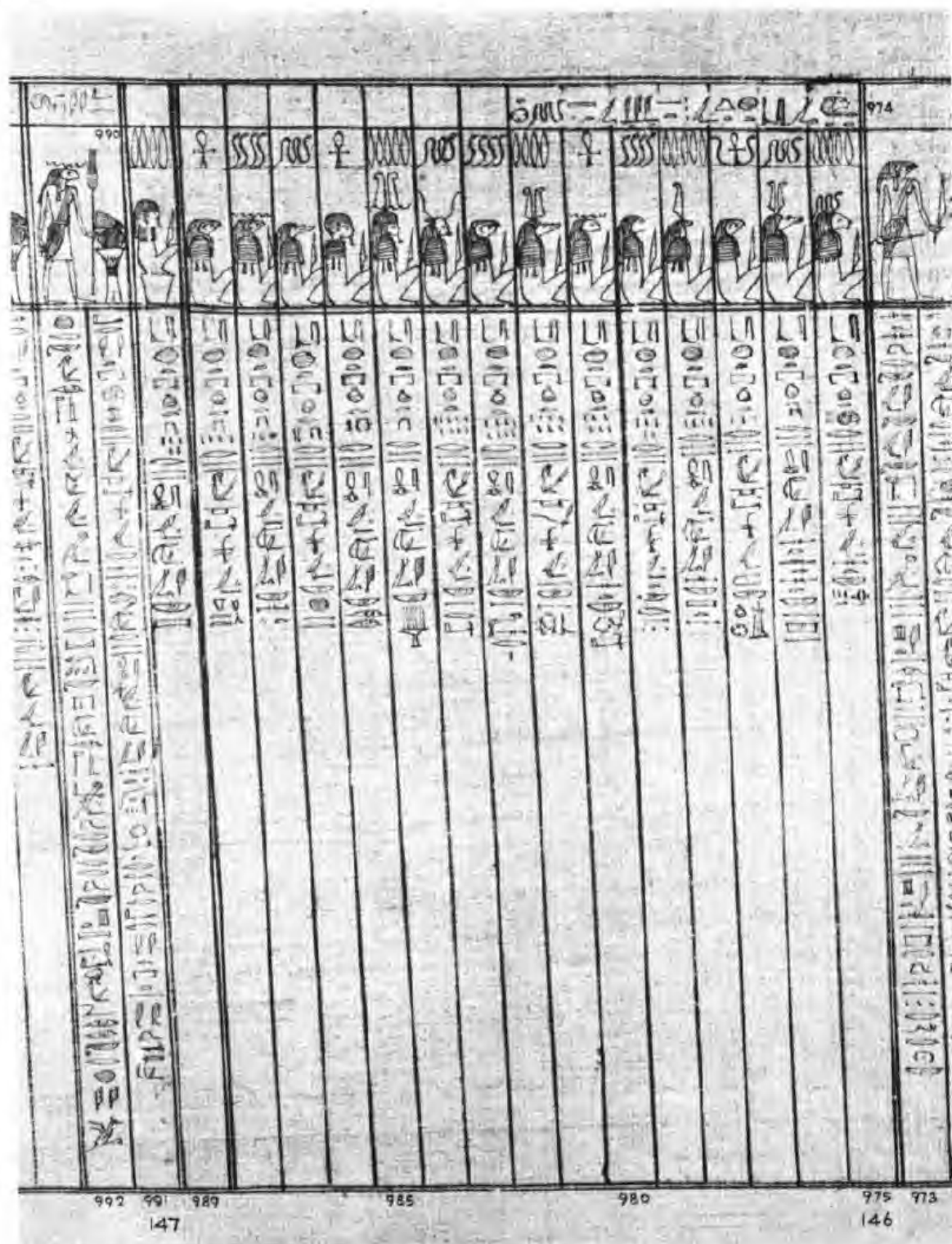
PAPYRUS MILBANK, OIM 10486 (M). LINES 907-40. BD 144-45. SCALE, 3:4



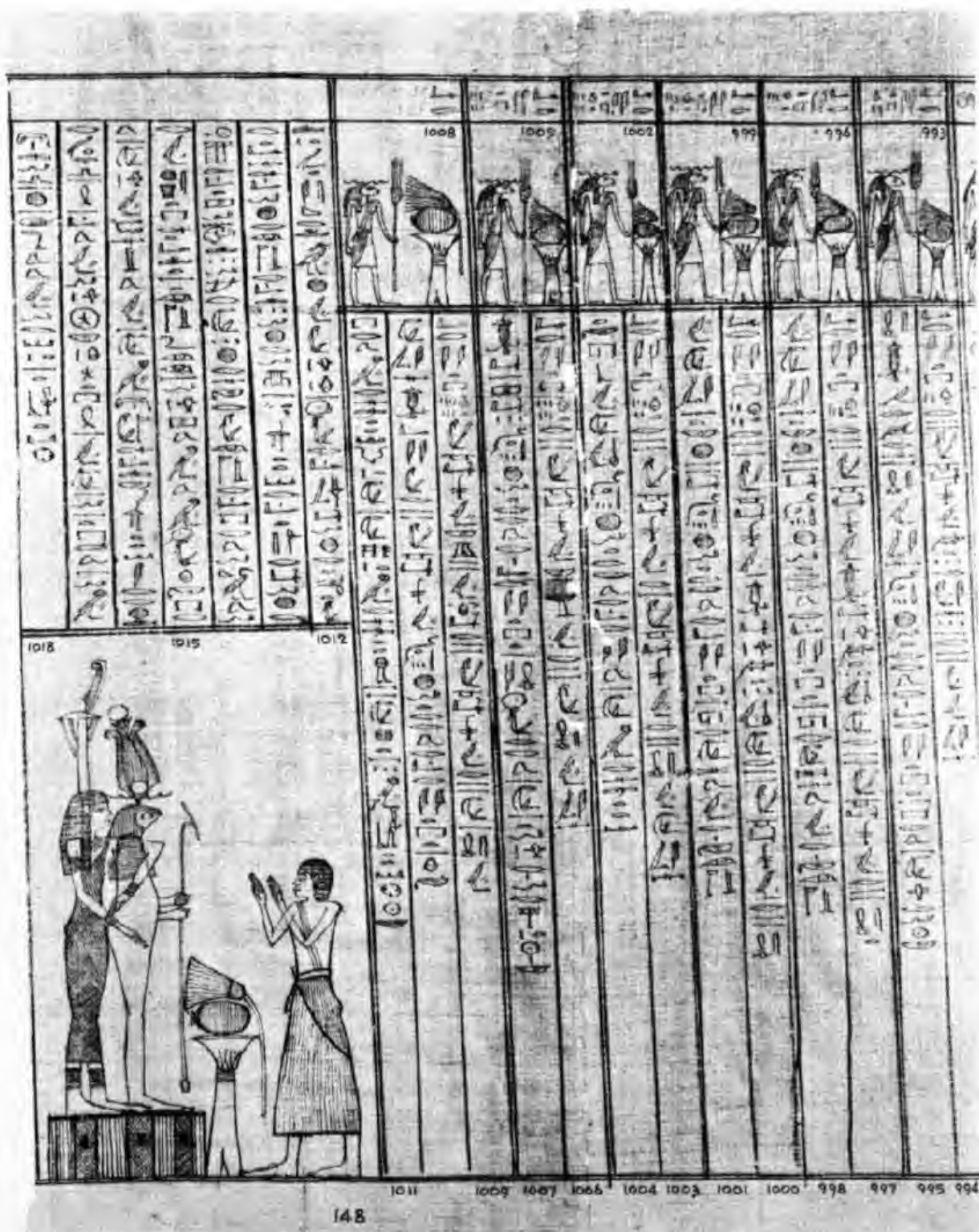


PAPYRUS MILBANK, OIM 10486 (M). LINES 941-72. BD 145. SCALE, 3:4

PLATE XC

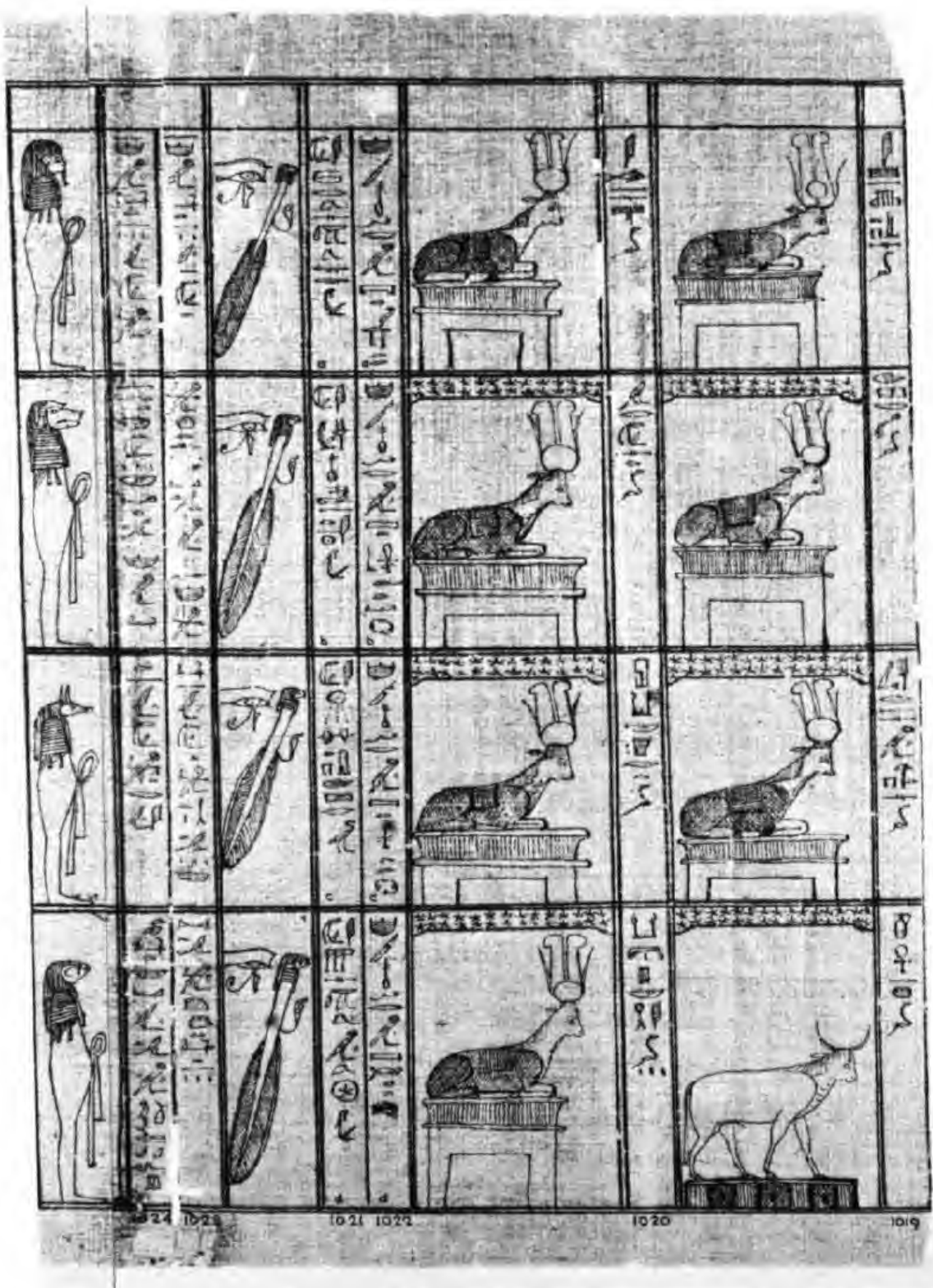


PAPYRUS MILBANK, OIM 10486 (M). LINES 973-92. BD 145 END-147 BEGINNING. SCALE, 3:4



PAPYRUS MILBANK, OIM 10486 (M). LINES 993-1018. BD 147-48. SCALE, 3:4

PLATE XCII



PAPYRUS MILBANK, OIM 10486 (M). LINES 1019-24. BD 148. SCALE, 3:4

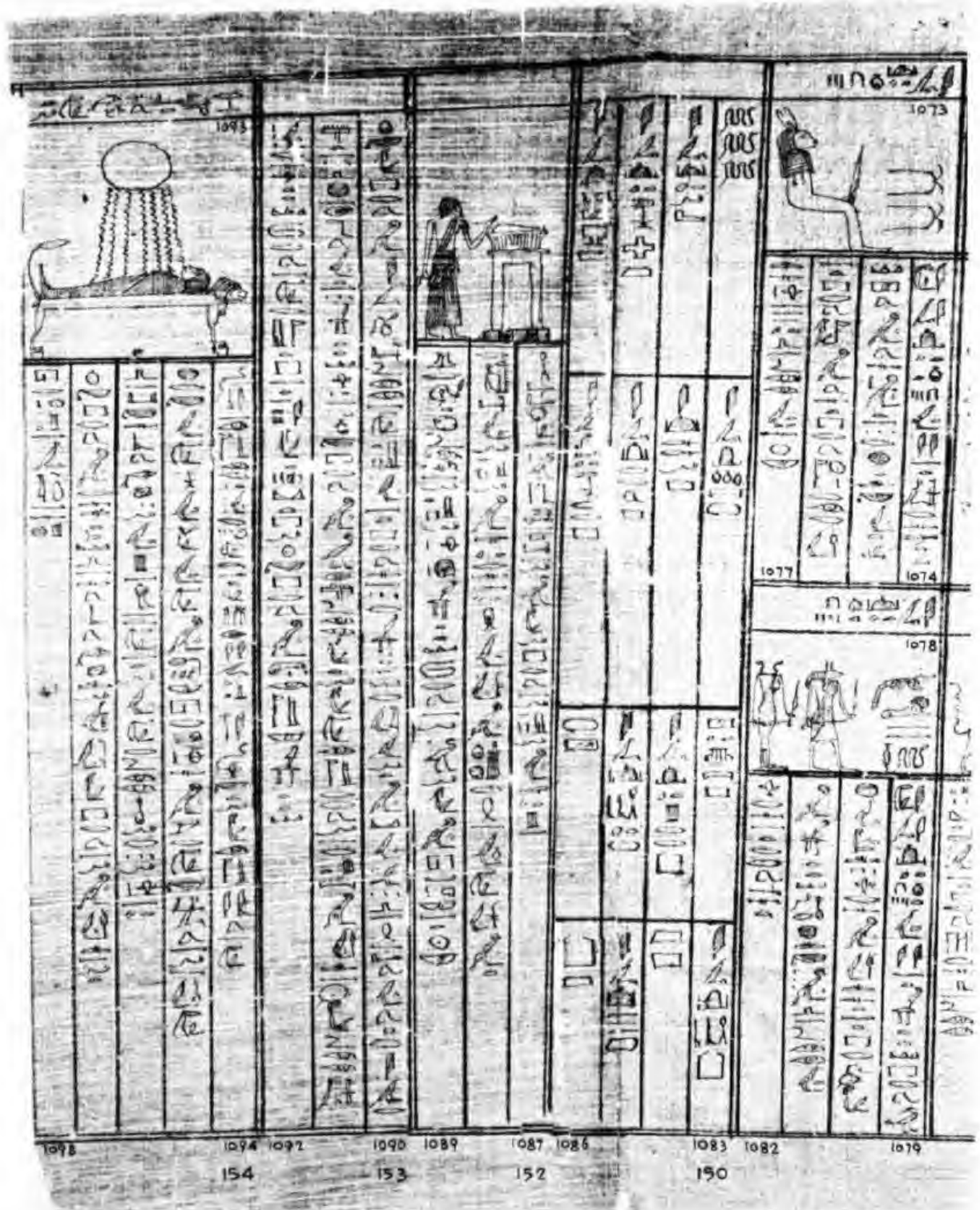




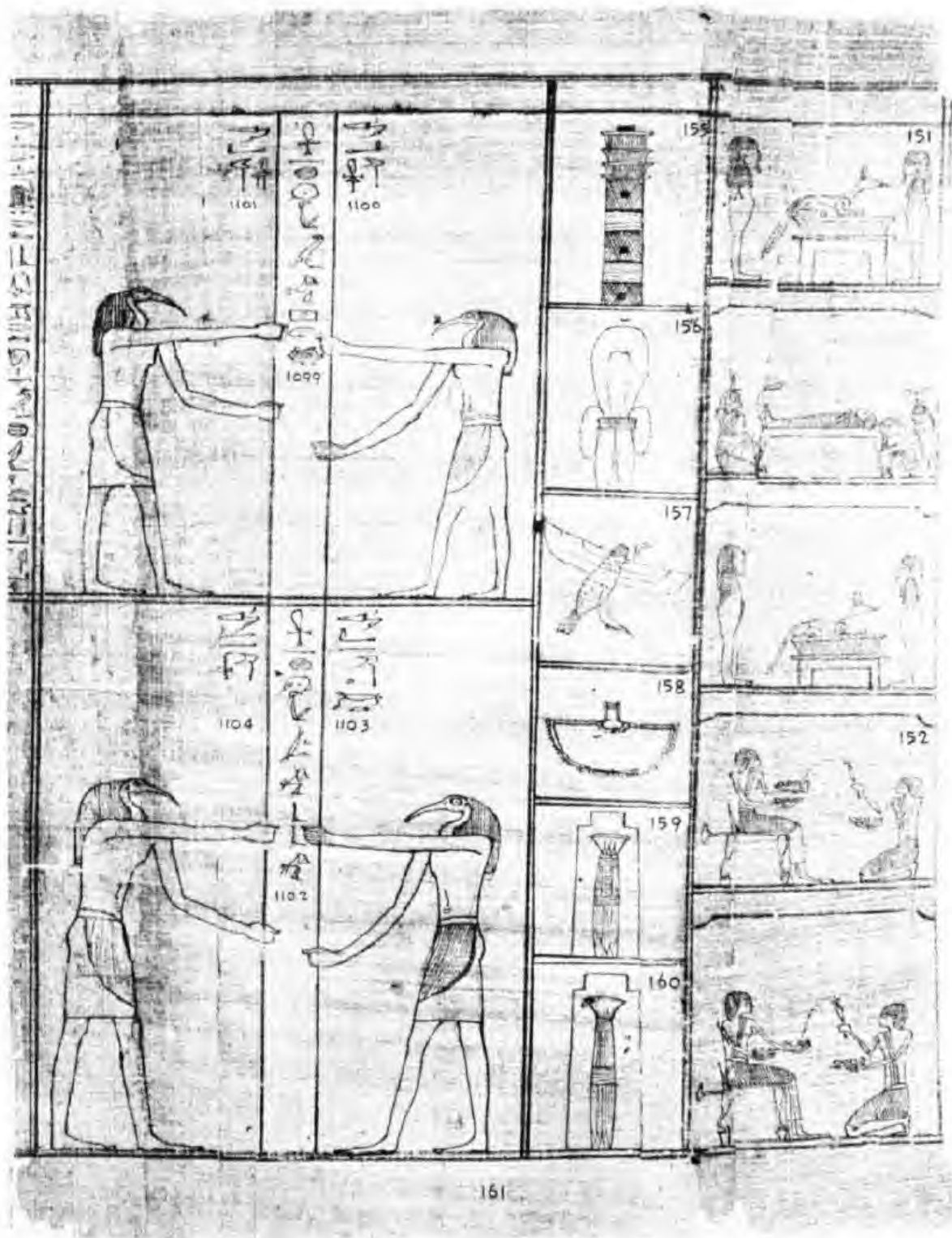
PAPYRUS MILBANK, OIM 10486 (M). LINES 1025-72. BD 149. Scale, 3:4



PLATE XCIV



PAPYRUS MILBANK, OIM 10486 (M). LINES 1073-98. BD 149 END, 150, AND 152-54. SCALE, 3:4

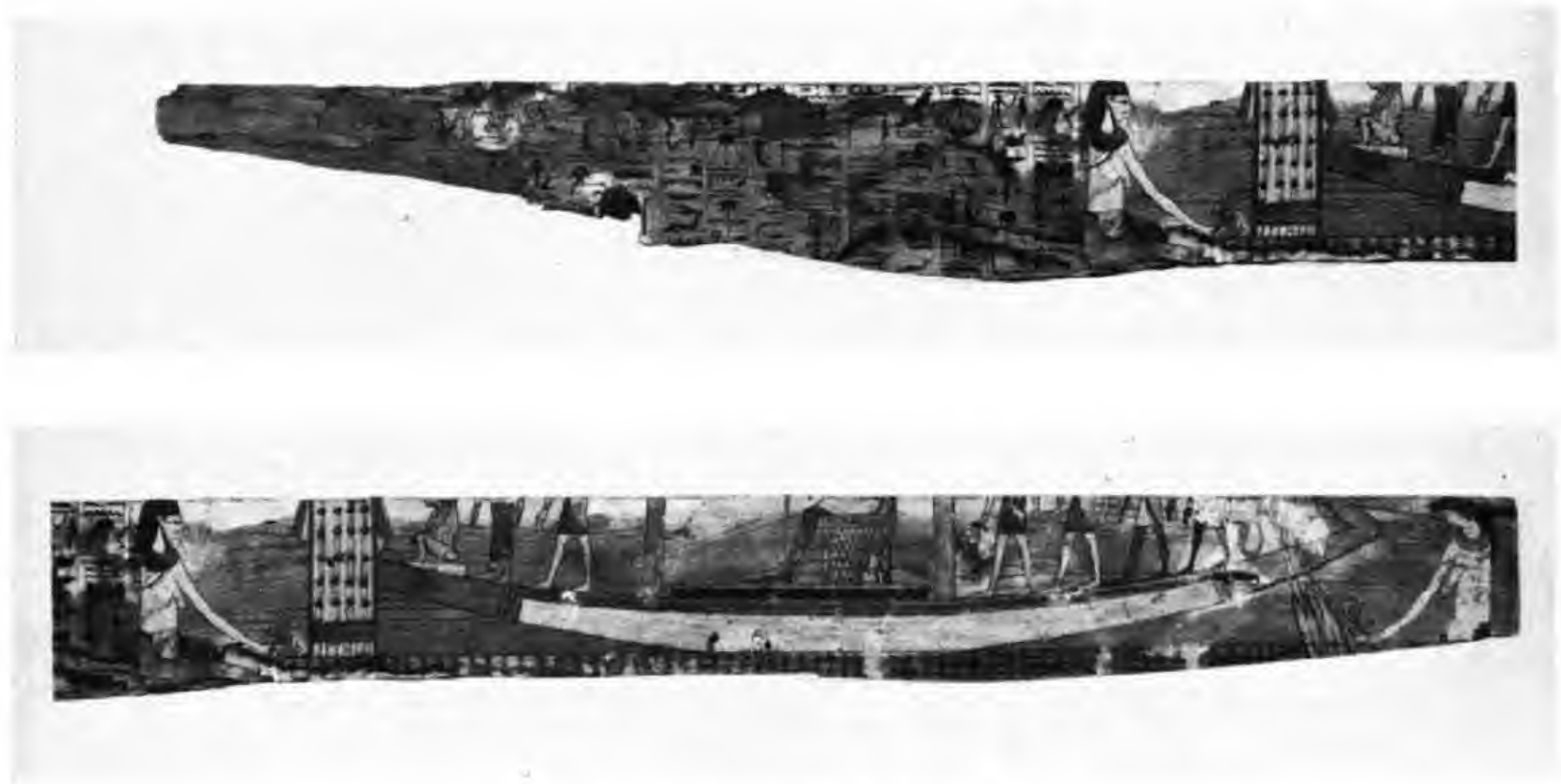


PAPYRUS MILBANK, OIM 10486 (M). VIGNETTES OF BD 151-52 AND 155-61, LAST INCLUDING LINES 1099-1104. SCALE, 3:4

PLATE XCVI



PAPYRUS MILBANK, OIM 10486 (M). LINES 1105-15. BD 162. SCALE, 3:4



COFFIN FRAGMENT OIM 7196. BD 15 a-b. SCALE, 2:5

PLATE XCVIII



COFFIN FRAGMENTS OIM 1335. INTERIOR BD 26 (A) AND AN UNIDENTIFIED SPELL (B). SCALE, ABOUT 2:5





COFFIN FRAGMENT OIM 1338. EXTERIOR. BD 18  $\frac{5}{8}$  P-S 1. SCALE, ABOUT 2:5

PLATE C



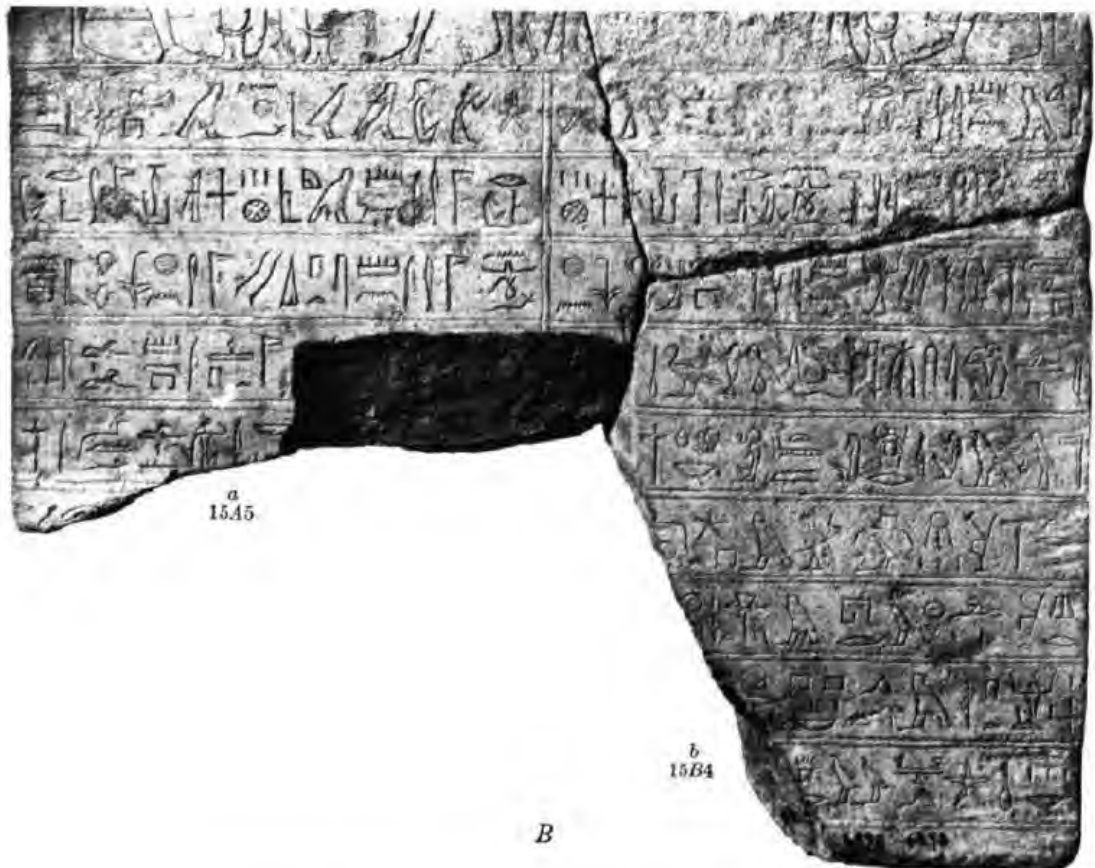


STELA FORMING FRONT OF STATUETTE OIM 9380, BD 15A3 *a*. SCALE, 4:5

PLATE CII



A



B

A. ALTAR OR STELA FRAGMENTS OIM 1365. BD 1543 a. SCALE, 1:4

B. REMAINS OF INSCRIPTION OF STELA OIM 6898. BD 1545 AND 15B4. SCALE, 2:5



a  
15c

b  
15g

STELA OIM 12220. BD 15 c AND g. SCALE, 1:2



PLATE CIV



FEET OF USHABTIU OF AMENHOTEP III, OIM 17286 (*above*) AND 17354 (*below*). SCALE, 1:1



USHABTI OIM 18022. SCALE, 2:3



PLATE CVI

USHABTI OIM 18001. SCALE, 2:3



USHARTI OIM 18002. SCALE, 2:3

PLATE CVIII



USHABTI OIM 5657. SCALE, 2:3





USHARTI OIM 12189. SCALE, 2:3



USBARTI OIM 10580. SCALE, 2:3



USHEBTITI OIM 10757. SCALE, 2:3



USHABTI OIM 8101. SCALE, 2:3



Uharti OIM 9801, Scale, 2:3





USDAPTI OIM 18188. SCALE, 2:3



USHABTI OIM 18189. SCALE, 2:3

PLATE CXVI



USHABTU OIM 17336 (above) AND 6398 A (below), SCALE, 2:3



USHANTI FOOT OIM 6395. SCALE, 2:3



USHABTI OJM 11749. SCALE, 2:3





INCOMPLETE USHABTIU OIM 11750 (above) AND 11751 (below). SCALE, 2:3



USHABTI OIM 11753. SCALE, 1:2



USHABTI OIM 11774 (*above*) AND 11775 (*below*). SCALE, 2:3



USHARTI OIM 17065. SCALE, 4:5



USHABTI OIM 10755, SCALE, 1:2



PLATE CXXIV



USHABTIU OIM 6333 (*above*) AND 6336 (*below*). SCALE, 2:3



USHABTI OIM 17356 (*above*) AND 17357 (*below*). SCALE, 2:3



USHABTI OIM 18052. SCALE, 2:3



USHABTI OIM 9426. SCALE, 2:3

PLATE CXXVIII



USHABTI OIM 17304 (*above*) AND 17323 (*below*). SCALE, 2:3





USHABTI OIM 17981. SCALE, 2:3



USRABTI OIM 9858. SCALE, 2:3



USHABTIU OIM 7142 (*above*) AND 10659 (*below*). SCALE, 2:3